

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., APRIL 1, 1928

Number Seven

Our Easter Offering

CHRISTIANITY means the invasion of the world by the God of love.

GOD so loved the world that he gave his only begotten Son.

GOD commandeth his own love toward us, in that, while we were yet sinners, Christ died for us.

THE risen Lord is the source of life, the bringer of life and the dispenser of life.

HE that believeth on the Son hath life.

THE risen Christ brought the church into existence. The goal of the Christian church is the multiplication of Christian life.

LET no German Baptist church ever forget its exalted mission. The risen Christ through us would touch with life-giving power the lives that know him not.

IF a church shall live only for itself, it shall die. Selfishness is death. Self-denial, consecration is life.

LOVING is living. Living is giving. A gift is a lift.

LET US relate this to our **EASTER OFFERING** to be made on April 8th.

LET us not love in word, neither with the tongue, but in deed and truth.

What's Happening

Rev. John Toyne, pastor of the Camrose and Forestburg, Alta., Canada, churches, has resigned his charge and closes his work there with the end of June.

Rev. J. G. Draewell of Marion, Kans., is the new pastor of the Second Church, Philadelphia, Pa., succeeding Rev. S. A. Kose. Bro. Draewell expects to begin his new pastorate early in June.

The Young Girls of the Sunday School of our church at McClusky, N. D., have organized a class and adopted the name of "The Careful Gleaners." They have a class meeting once a month. They like to read the stories in the "Baptist Herald."

Rev. Adolf Baettig, who has been pastor of the Faribault and Randolph churches in Minnesota since 1914, has resigned and is retiring from the active ministry. He will make his home in St. Paul where he has united with the First German Baptist Church.

Rev. and Mrs. George J. Geis of Myitkyina, Burma, announce the marriage of their daughter Emma L. to Mr. Frank Webb Alexander on Friday, March 2, 1928, at Rochester, N. Y. The newly-wedded couple will be at home at No. 67 Harvard St., Rochester, N. Y. We wish them much happiness.

The three Sunday schools of our German Baptist churches in the twin cities, St. Paul-Minneapolis, are engaged in an informal attendance contest. It is arousing much interest and spurring on the workers in these schools to new zeal to bring out full attendance of those enrolled.

Mr. F. W. Müller of the Senior Class of our Seminary in Rochester has accepted the pastorate of the German Baptist Church at Vancouver, B. C., and will begin his new work after the close of the Seminary year. Bro. Müller labored with much success on this field during his last summer vacation.

Mr. Assaph Husmann, a graduate of our Seminary at Rochester, has accepted the call of the church at Tacoma, Wash., as successor to Rev. J. A. H. Wuttke. Bro. Husmann, who has been pursuing studies at the University of Rochester for several years, will begin his new charge after the close of the academical year, about July 1.

Rev. O. R. Schroeder, pastor of the Anaheim, Cal., church, had the joy of baptizing seventeen happy converts and also to receive four others into the church membership on confession of faith. At the last communion service 170 members of the church took part,—an evidence of a revived spiritual life and renewed sense of loyalty to the Lord.

The special meetings this winter at the First German Church, St. Paul, Minn.,

Rev. F. P. Kruse, pastor, have been characterized by spiritual power and evangelistic spirit. Twenty-three young converts are now being instructed in the Christian life and Bible doctrine preparatory to baptism by Pastor Kruse. He prepares his own outlines for these lessons. Bro. Kruse is much encouraged on his new field.

Miss Florence B. Hagen, a member of the Erin Ave. Church, Cleveland, is a final year student at the Moody Bible Institute, Chicago. She frequently sings at the meetings of the "Home of Hope Mission" on Wednesday evenings. She says: "There is little opportunity for personal work, but I make it a point to speak to the children who come and to any one who is not a regular attendant of the Mission."

Rev. C. Fred Lehr of the First Church, Cleveland, O., has issued a folder with announcements of sermon topics for morning and evening services and also prayer meeting talks for March, April and May. The Sunday evening topics for March were: The example of Jesus; the prayer life of Jesus; the silence of Jesus; the self-giving of Jesus. During April, Bro. Lehr will preach on The Christian in his relation to his church, to his home, to his neighbor and to his work.

Rev. F. L. Hahn, pastor of the Humboldt Park church, Chicago, recently had three surprises sprung on him, all of a happy and delightful nature. He was presented with a beautiful potted plant, which had a number of paper leaves attached of substantial material value. The young folks surprised him with a beautiful Farries reading lamp and the young men's class, which he teaches, paid him a "Golden Compliment." Pastor Hahn values these tokens because they speak of unity, friendship and Christian love.

Rev. Jacob Kratt, D. D., of the First Church, Portland, expects to have a happy baptismal service soon. Recently 13 new converts were accepted by the church for baptism and others were expected to follow. Rev. J. A. H. Wuttke of the Second Church also has a number who will soon profess their faith by being buried with Christ in baptism. Rev. H. Dymmel, associate pastor at Portland, First Church, assisted Rev. R. M. Klingbeil of Colfax, Wash., in several weeks of evangelistic meetings in March.

The Second Annual Conference of the Oregon Young People's and Sunday School Workers' Union convening in the Second Church, Portland, March 8-11 under the leadership of its president, Rev. H. Dymmel, was a successful gathering. The convention culminated in a magnificent rally in the First Church on Sunday afternoon at which fully 700 were present. Songs, responses and program numbers were inspiring. The Editor of the

"Baptist Herald" gave the address of the afternoon. A full report will follow.

Oregon German Baptists are entering a special era of building and expansion. The church at Bethany, Rev. Wm. Graf, pastor; the church at Salem, Rev. G. W. Rutsch, pastor, and the Salt Creek church near Dallas, Rev. R. E. Reschke, pastor, will all begin the erection of new edifices this spring. The German Baptist Home for the Aged in Portland has begun construction work on a new two story and basement brick building to cost about \$28,000 when completed. The present structure will be connected with the new. The editor had the pleasure and privilege of visiting the Bethany, Salem and Salt Creek churches on his recent Oregon trip. Oregon Baptists have the spirit of enterprise and progress.

A Father and Son's banquet was held at the church in Sheboygan, Wis., Rev. A. Rohde, pastor. It was the first of its kind in the history of the church. The ladies served at the tables and provided two musical numbers in the program. Rev. H. P. Huppert of the neighboring Methodist church was the speaker. He spoke in German to the fathers and in English to the sons. The banquet was a splendid success. Seventy men and boys were present. Pastor Rohde expects to baptize two converts in the near future. The young people's society meets twice a month and devotes one of these meetings to Bible study. It also has charge of the fourth Sunday of each month, rendering a special program. One of the last was a John Bunyan meeting.

The Baptist Herald

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The Baptist Herald

The Triumphant Easter Assurance

"If Christ hath not been raised, then is our preaching vain, your faith also is vain." What a terrifying supposition the Apostle Paul makes in his great resurrection chapter, First Corinthians, fifteen.

Suppose all the gold of the United States was nothing but brass. Suppose all your real estate deeds were of no value. Suppose your dearest friend proved to be only a shrewd, sly deceiver. Suppose what you deemed robust health turned out to be a fatal illness. It would be terrible. Yet it would concern only the temporal things. But the supposition that Paul makes refers to higher things. "If Christ hath not been raised," then death is the most absolute power in the world. Then our faith would be vain and void, would be like a body without life, like a tree without root, like a house built on shifting sand. How poor, how beggarly poor would we be at the grave of Christ, if he still rested there. A dead Christ can help as little as a dead physician, even though he had been famous and great. Our Christian hope would be like a faded wreath in our hands, our expectation of immortality but fog and mist if infidelity were true and Christ not risen from the dead. If Christ is not risen, there is no gospel, no good news to preach to a sinful world. 'Ye are yet in your sins.' If in this life only we have hoped in Christ, we are of all men most pitiable."

"But now hath Christ been raised from the dead, the first fruits of them that are asleep."

After having shown the merciless and terrifying conclusions which must be drawn from the suppositions of those who deny the resurrection of our Lord, Paul in his Easter message lifts us up from the depths of despair to the heights of bliss and joy by affirming the glorious and incontestable fact of the risen Christ.

"But now hath Christ been raised from the dead." "Whom God raised up, having loosed the pangs of death, because it was not possible that he should be holden of it." "Let all know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified." He is with us always, even unto the end of the world.

Only the resurrection of Christ explains the change in the spirit and in the witness of the apostles. There was something that held those first Christians together and gave them a constant inspiration. Something told them that the church of Jesus would live and triumph. It was the power of the risen and exalted Lord. No, Christianity has not originated from an unopened grave. Does a candle spread light after a puff of wind has extinguished it? Does the stove warm you when the

coals are burnt out? Does the star shine after the light of the sun is withdrawn from it? How could the life of a Christian shine if Christ were dead? Where there is life there must be an originating cause. We can only explain it in the fulfilment of the promise of Christ: "Because I live, ye shall live also." Every Christian born from above can say with all those, whom to live was Christ: "This Jesus did God raise up, whereof we all are witnesses."

Let Me Be Busy

JOSIE DAVIS MCKINLEY

The forces of evil are busy all day,
I, too, would be busy for God.
Their work is destructive, they bring on decay,
Then let me be busy for God.

The Evil One ever is plying his work,
Then have I a moment to spare?
God's work is important, then let me not shirk,
But do what he bids me with care.

The reward which he offers to those who will serve
Is rich beyond price or compare,
Then let me be busy that I may deserve
His praise when I meet him up there.

Some Dangers Confronting Baptists

JEFF D. RAY, D. D., SEMINARY HILL, TEXAS

1. The danger of teaching tithing in such a way as to make it a bald legalism rather than New Testament voluntarism, thus making our gifts smell of bondage rather than of freedom.
2. The danger of our preachers taking the emphasis from preaching and putting it upon managing, maneuvering and manipulating a machine.
3. The danger of talking organization, budgeting and great denominational programs till we expect man-made machinery to produce spiritual results.
4. The danger in these stressful times of giving too much time to denominational policies.
5. The danger of a superficiality amounting almost to insincerity, talking service and not rendering service, talking sacrifice and not making sacrifice, talking loyalty and not showing loyalty. Too much salute, not enough shoot.
6. The danger that out of our perfectly organized Sunday schools we shall automatically grind into our churches large numbers of nice boys and girls utter strangers to a work of grace in the heart.
7. The danger that in our zeal for orthodoxy we shall forget to require that our teachers and preachers shall be men whose moral character is above suspicion as well as men who are sound in the first three chapters of Genesis.

8. The danger of a preacher's employment bureau.

9. The danger that while in the Seminary our preachers shall rely upon Mr. Hancock's or Dr. Scarborough's office and when they go out of the Seminary upon denominational headquarters to secure for them a field of labor rather than counting on the guidance of the Sovereign Spirit of Almighty God.—The Southwestern Evangel.

Editorial Jottings

HAVE YOU DETERMINED to help in our denominational Easter Offering?

THE THIRTY-SEVENTH Anniversary Convention of the Baptist Young People's Union of America will be held July 4-8 in Kansas City, Mo. The keynote of this great Baptist youth gathering will be: "Choose—Live—Proclaim." We hope many of our German Baptist young people, especially those close to Kansas City, will plan to be present and to receive the spiritual uplift and inspiration of such a gathering.

"I BELIEVE," says Roger Babson, America's foremost financial statistician, "that every Christian man should have a church paper on his library table, not only for inspiration, but for the influence on the children. We should have our children understand that we are just as much interested in religious news, as we are in travel news, fashion news, financial news, and various other forms of news in which different magazines specialize."

THE CRIME SITUATION in Chicago is bad enough and we would not minimize it, though many newspapers over the country exaggerate it. Laxity of law enforcement, legal technicalities and court delays are partly to blame. But there is another side to Chicago, that a scandal-mongering press does not emphasize. Chicago occupies a strategic position of religious leadership, perhaps the greatest in this country. It has by far the largest number of church-leadership training centers, such as theological seminaries, Bible institutes, divinity schools and missionary colleges of any city in America. It is not far amiss to say that probably 10,000 persons are under instruction in Chicago for one sort or another of Christian service.

The Number-Mania

O. E. KRUEGER

EVERY eye has its blind spot; every mind its area of mania. We are all "off" on something. How convenient for a man to prove that he was crazy when he committed a certain crime and that he has now regained his sanity.

A man traveling across country approached what appeared to be a very large farm house. There was, however, an unusual number of men about the place. Everybody seemed to have a great deal of leisure. He stopped to ask the man near the road engaged in cutting the lawn: "What kind of place is this?" Answer: "O, this is an institution where

men are kept who are crazy just on one thing—all right in everything else. For example, you see that man near the woodshed, well, he thinks he is Napoleon Bonapart. Of course he is entirely 'off' on that, I am Napoleon myself." But we are not discussing meglomania today. We are thinking of one phase of it, which we choose to call number-mania, or the craze for numbers.

Some Pastors Have It

No class of men is immune. This particular type of number-mania reveals itself on Monday morning in the minister's meeting when the Reverend J. Windy Bragg, D. D., tells of the wonderful day he had yesterday. There were more out to the morning service and more remained for communion than ever before in the history of the church. As for the evening, twelvehundred people came out to hear his sermon on: "Big Business Braggdocio," at least 97½% of them were strangers as the church members come only once. Dr. Bragg loves truth when applied to other men and so do his colleagues who know that his church is taxed to capacity when 800 normal persons are present.

Some of our modern evangelists have all the necessary qualifications for joining the Ananias Club. Greater number-maniacs have not been seen on land or sea. The campaign had been on for a week. After the sermon Sunday night the evangelist made the appeal for reconsecration, upon which 503 of the most faithful members of the twelve co-operating churches signed the cards. The next morning the evangelist's own pressagent came out with this big headline: "Five hundred and three hit the sawdust trail." These were counted among the 1300 "new converts" at the close of the campaign. All of which helped the evangelist to sign up with another town.

But why enter into a subject that is nauseating to think about, let it be forgotten! A whole book might be written about "Ministerial Number-Mania, Its Causes, Crimes and Cure." Will not some one at least devote an article to that subject and let him make it strong enough to send us all into the confessional of our Lord who loves truth in the inward parts but also in its outward expression.

Some Farmers Have It

Mr. Acres Bushel, a great farmer in the wheat belt of our western states, suffers from this malady which causes him no inconvenience and affords his neighbors much merriment. He owns a section of land. Mr. City Dweller, if you have forgotten your arithmetic, that is 640 acres. Allowing for the converging of the meridians and the possible errors of the surveyors, his deed says: "640 acres, more or less." But for practical purposes we say, 640 acres. Two hundred acres of that is pasture land, forty are occupied by yards, gardens, orchard, and other grain crops. But Mr. Acres Bushel majors on wheat. All his "blowing" is about wheat. His neighbors say that if all this "blowing" could be collected, concentrated and conserved until threshing time, the machine that does his job wouldn't need a blower. Mr. City Dweller, you'll have to take your vacation

in the wheat belt when the threshing season is on to appreciate what a powerful air current the blower produces.

But it's seeding time just now and Mr. Bushel is under a spell of acres-mania. On actual seeder-tally, he says, he has sown 503½ acres of wheat. That's more than twice as much as any farmer in Windmill County has put in. Just where some of those 503½ acres are the neighbors do not know, the other 240 must have suffered a most unusual shrinkage.

It is an unusually favorable season. Mr. Bushel is proud of his fields of waving grain. In spite of the increasing heat which is said to expand things, his acres of wheat are shrinking and have come to normal. He is talking about his 400 acres of wheat.

But threshing days have come. His neighbors who have come to help, congratulate him: "Mr. Bushel, your wheat is 'running fine,' never a fuller berry has been seen on the market, what yield are you expecting?" "Well, you know, I cannot tell, until the job is done, you know, this year I put in only 300 acres. The yield ought to be about 40 bushels per acre, more than last year, and you know, I had the biggest yield in the county last year."

Now Mr. Acres Bushel is an honest man worthy of every trust, but his mania for numbers requiring a big acreage in seeding time and a big yield of bushels in threshing season makes him ridiculous, concerning which he is blissfully unconscious.

Most Kings Have It

It has caused them much more grief than it caused Mr. Acres Bushel. This craze for millions of acres, millions of people and millions of soldiers and thousands of war vessels and flying machines, how much heartache it has all caused. David had an attack of number-mania. So severe was the attack that Joab, the chief commander of his army, who was not an angel, stood aghast saying: "Why does the lord, my king, delight in this thing?"

Solomon's mania for numbers followed the feminine line. Just why the wisest man of his age thought he needed 700 wives and added thereto 300 concubines is hard to say. It just proves that he too was "off" on one subject, like the rest of us.

All Cities Have It

Every little town wants something to brag about. It usually has the biggest, the tallest, the oldest, the fattest something. One town boasts the oldest man living in the United States as a dweller within its imaginary gates. The only thing that man ever did was to grow old, like Methusala who lived nearly a thousand years without making any other noteworthy record. Another town glories in the big feet of a colored man—the biggest ever placed on record. When he stands on his toes he can look at a football game over a board fence so much higher than himself, that the reader would not believe it if the actual figure were given! When the K. K. K. has come to town these feet were needed for another purpose. When the fattest man who ever lived, as far as his townsmen had heard of, died,

they gloried in the fact that the biggest casket ever ordered in a factory, as far as they knew, came to their very town.

Every city lies about the number of its population. A city of 25,000 has boasted for twenty years of that number. It has been growing ever since, but the actual count never seems to reach that number. But why boast about a million people in one town. That's enough to make ten normal sized towns. What thrill can come to hundreds of thousands of poverty-stricken citizens living in the grime and smoke and soot and filth of an industrial center? A law should be passed to limit the size of cities. 100,000 is a great plenty. Every human being should live within walking distance from God's great out-of-doors where he can hear the roosters crow and the pigs grunt and where he can tip his hat to the creature that supplies us with milk and butter. A million people in one town! China can furnish people enough to make 400 such towns.

God Hasn't It

God has no blind spots in his eye. He isn't "off" on anything. He has no mania for numbers. O yes, he grows 5000 melon seeds from one seed and throws in the melons to boot, but he doesn't worry about having every one of the 5000 grow other 5000.

In building his kingdom, he never seems to worry about numbers. He didn't start with a million in a city—two in a garden were enough. When the whole race had gotten on the wrong track, he made a new beginning with 8 in a big boat. Later he made a new attempt with two centenarians. He didn't need a great country and powerful armies and navies. Three hundred courageous men with torches were worth more than 30,000 with shaking shanks. A young prince and an armor-bearer could put an army to flight. A shepherd boy with a sling and a smooth stone can bring down a haughty giant. God doesn't need palaces, pomp and power. He can send his own Son into the world by way of a stable and a manger.

Jesus never suffered from the mania for numbers. True enough, he dealt with great multitudes. They never deceived him, however. He was satisfied to gather a group of twelve men. He considered it worth while to put himself into the lives of such a small number. He did make more disciples than John. His disciples administered baptism to great numbers. But he knew that it's one thing to put men into baptismal water, quite another to put his own spirit into their lives. He considered it worth while to talk to one person and seems to have put as much enthusiasm into his message as though he had been talking to a thousand. The church did keep a record of the growing membership: "500, 3000, 5000, great multitudes!" Numbers do count, especially so when they stand for lives filled with his spirit. But let the man who is influencing twelve men not despise his task, let him rid himself of the number-craze and regard his job as bigger than that of the president of the New York Central Lines.

Portland, First, Observes Huebmaier Day

A program on the Martyrdom of Balthasar Huebmaier, leader of the Baptists, was given in B. Y. P. U. by the 3L group on Sunday night, March 4, at the First Church, Portland. The program began with a song service lead by Roy Rocks, a recitation, "I Am Your German Baptist Church" by Grace Meier, and a double mixed quartet, "Room for Jesus." A number of young people told stories of the lives of our first Baptist leaders, Huebmaier, Roger Williams, John Bunyan and others. The life of Fleischmann, our German Baptist leader, was reviewed as well as Schoemaker and Alexander von Puttkamer, and on down to our present achievements. Robert Schiel revealed to us the origin of our Seminary in Rochester.

After hearing the life stories of these noble men and the hardships, suffering and persecution they had endured we should bow our heads in reverence and thank our Heavenly Father for the privilege of enjoying Religious Liberty here in America and for the privilege of being German Baptists. We can show our thankfulness by being loyal to our church.

Young People's Society of Ebenezer, East, Sask.

Dear "Herald":

We wish you God's blessing wherever you may go. We are sending you here-with some items from our society for your columns. We are seeking with God's help and with our weak efforts to carry on the Lord's work. The days of the Saskatchewan Young People's Association held in our midst last November with their instructive and blessed addresses still linger with us.

Our society is making good progress under the leadership of our president. We were also spurred on to greater activity in the evangelistic meetings held in the first half of the month of February in which a number of souls arose and confessed to having found peace in Christ.

Recently we had a missionary program and the collection which was raised was designated for the Bethany Home in Winnipeg. We intend to make use of some good biographies and some debates for future meetings. May the promises of the 23rd psalm be fulfilled to us by the Lord!
RUDOLF MILBRANDT, Sec.

News From Canton

Since November, 1927, Rev. J. J. Abel is the pastor of our church in Canton, O. We, as a church, are heartily thankful to our God for having sent us a messenger of the Gospel so soon after Rev. H. Swyter, our former pastor, left to accept the pastorate of the First German Baptist Church at George, Iowa. We are truly thankful to God for the preaching of his Word. We love "The Old, Old Story" as it is brought to us in all simplicity, sincerity and reverence, Sunday

after Sunday, and Wednesdays, our regular weekly prayer-meeting evenings.

Our church cannot boast of a Young People's Society, but the rest of the branches are active; the prayer-meetings are well attended and the Sunday school is growing. In the near future we expect to carry on a series of evangelistic services. Pray for us, that these meetings and the coming months may help us establish a foundation with Jesus Christ as the corner stone, on which we can build and spread the "Good Tidings." To God is all praise due.

Young People's and Sunday School Workers' Institute at St. Joseph-Benton Harbor

A successful institute over the week-end under the auspices of the St. Joseph-Benton Harbor Young People's Union was held Feb. 24-26. Preparation for this had been made by Prof. A. Bretschneider some time ago, when still General Secretary, and the time over the week-end made it possible for him to attend as originally planned. Bro. Bretschneider was the chief speaker at the Friday and Saturday evening meetings in the Benton Harbor church and treated topics of interest to Sunday school workers.

The mass-meeting on Sunday afternoon was held in the St. Joseph church, Mr. Henry Bartsch presiding. General Secretary A. P. Mihm was the main speaker, treating the topic: "Holding our Young People." In the evening Prof. Bretschneider spoke on "The Secret of a Happy Christian Life." The St. Joseph young people provided a supper in the social room after the afternoon meeting which was enjoyed by all.

Secretary Mihm preached in Benton Harbor on Sunday morning and Prof. Bretschneider in St. Joseph.

In connection with the institute, a meeting of the Executive Committee of our National Y. P. & S. S. Workers' Union was held on Saturday, Feb. 25. The morning session convened in the director's room of the Union Banking Company of St. Joseph. This was followed by a delightful noonday luncheon in the Y. W. C. A. The afternoon session of the Executive Committee took place in the Children's Home at the cordial invitation of "Papa" and "Mama" Steiger. We regretted the inability of President Edw. Hoek to be present because of the illness of his wife. We also missed Rev. F. H. Willkens. All the other members were in attendance. Bro. A. V. Zuber made several fine brief addresses at various times in both churches and Vice-President Luebeck gave a talk Saturday night in Benton Harbor.

Edward Doescher, Charles Prillwitz and Paul Schmanski acted as chairmen of various meetings and provided splendidly for the comfort of all and contributed to the success of the institute by the careful arrangements made. The two General Secretaries were the guests of the Children's Home and hugely enjoyed their stay there and their contact with

the children, whom they were privileged to address after the Sunday dinner. Our previous good impressions of the Home were deepened. Papa and Mama Steiger in a happy way combine discipline and kindness in their dealings with the children and are doing the work of their lives here. May all our work in this center be prospered by the Lord!

The Young People's and Sunday School Workers' Union of Cleveland, O.

No, we're not out of existence, even though you haven't heard from us for a while—we are still existing and are as lively as ever. Here's just a little peek into what we are doing.

February 23, as perhaps you recall, was a most miserable night in Cleveland, but we Clevelanders didn't mind that—for in spite of the weather and the long distance to Nottingham Baptist Church we had a very fine attendance. We were well repaid for braving the storm and the distance, however, by the most delightful supper and afterwards by a most interesting meeting—consisting of special musical numbers, songs and last but not least an informal round table discussion, led by our new pastor, Rev. Mr. S. Blum of our Erin Ave. Baptist Church, on the subject of "How to win Young People and how to hold them in the church."

Then too we want to remind everyone of our coming meeting—April 26, which will be our annual meeting, to be held at the Erin Ave. Baptist church. For this meeting we have secured Rev. Eckhard Umbach of the Bethel Baptist Church of Buffalo, N. Y. A large crowd is anticipated.
B. HEIDEL, Sec.

Able Work by the Ladies of Ableman

The Baptist Ladies Aid of Ableman, Wis., gave a program Feb. 24 in the Baptist church in honor of its ninth anniversary. Because of extreme cold weather that night the church was not as full as it might have been. However, a very interesting program was rendered. There were songs, consisting of duets, solos, quartets, and the ladies gave a play entitled "The Dreamer."

A fine report was given by the secretary showing that these ladies were very busy during the year. This was their banner year for with the help of the Lord they gathered \$578. The last debt was paid on the parsonage and the pastor, Rev. Rieger, very impressively burned the mortgage that night.

The president, Mrs. Black, was presented with a plant in a beautiful jardiniere by the society as a token of appreciation for the wonderful work she does. A note of gratitude was sounded throughout the program and with God's help they expect to do better.

MARY H. ESCHENBACH, Sec.

* * *

If you seek revenge, you virtually say that God will not do his own work.

The Sunday School

The Sunday School Teacher and Evangelism

PEARL VILHAUER

In the gospel of John, the fifteenth chapter, we find the parable of Jesus where he says, "I am the vine, ye are the branches; he that abideth in me and I in him the same beareth much fruit; for apart from me ye can do nothing." We can use this as an illustration of the co-ordinated relations between teachers and Sunday school pupils. The vine can represent the school, the branches the teachers, and the leaves and fruit the hosts of scholars in it.

The teacher is one of the most important living factors in the Sunday school. An efficient superintendent may be just as essential to its purpose and progress, but while his office may be unique in many ways, the personality and position of the teacher is far more commanding and vital because of his intimate contact with the subjects under his charge. A superintendent from the nature of his position never finds himself in such close touch with the Sunday school members as the teachers. For this reason it is believed that the teacher is at the center of real spiritual success in Sunday school work.

The teacher of the Sunday school class is called to be the teacher of religion, the minister of a living message to life at its formative and most responsive time. All teaching in the Sunday school properly looks forward to Christian character and to personal fellowship with God through Christ. The teacher's personal revelation of Christ to his pupils and their entrance into the Christian life is the teacher's crown of teaching.

No other relation, that of the Christian home alone excepted, affords so beautiful and so intimate an opportunity for introducing the young to the fellowship and service of Jesus Christ. The lesson which the teacher is constantly presenting to his pupils furnishes the occasion when with perfect naturalness the teacher may give a personal application to the lesson or may utter out of the depths of his own life some conviction that shall have weight with his pupils as the testimony of the teacher to his own religious experience.

Since then the position of the teacher in the Sunday school is such an important one in the evangelization of the Sunday school, let us examine

The Qualifications of the Teacher

If we are at all observant we will see that the final purpose and place of a successful Sunday school teacher lies in the richness of character, the strength of personality and in the ability to teach. From these it seems clear that teachers are not spontaneously born nor are they very often self-made. It has been found



Class in the Sunday school of Grand Forks, N. D., church. Mr. John Krenzler, Teacher.

for the most part that real Sunday school teachers are real because they have not only been imbued with a high sense of spiritual desires to serve, but they have sensed the drift of their desires and have followed on with every strain of mind and heart to know and reveal themselves by the power of the Holy Spirit in relation to their work. One may begin to be a teacher when his sense, or as the psychologists say, his consciousness of desire to help others dawn upon him and arouses his spiritual and social faculties to meet every call of duty toward others. Here every teacher, either in the Public or Sunday school, has the start for teaching and real success.

Some one has said, "Blessed is that teacher in whom there is something finer than anything he says." This seems to be the key that unlocks the treasure house of a teacher's personal life and endeavors in his Christian work. There cannot be a true exemplification of the office of a real Sunday school teacher unless it has the inspiration and application of a belief that points directly to God in Jesus Christ. A great authority on this phase of the Christian life and work says: "One cannot be a true worker for Christ without a strong belief in God." It must be confessed that no one can teach something he does not believe and does not know. Thus it is seen how utterly impossible it is to lead human life into salvation and peace of soul without a knowledge of Christ and his way of life. Belief in Jesus as the Savior of the soul, belief in Jesus as the keeper of souls, belief in Jesus as the giver of eternal life, this must be in the very mind and heart of every Sunday school teacher who would guide souls unto him and see them redeemed from sin.

Thought for the next life is the only sound basis for thought for this life.

Sunday School Class of Grand Forks

The above picture represents Bro. John Krenzler's class in the Sunday school of our church in Grand Forks, N. D. Bro. Krenzler has been the faithful teacher of this class for many years and has great joy in his work. Most of the scholars in this class have accepted Jesus as Lord and Savior and are members of the church. Some of the class were not present when the picture was taken. It is the teacher's aim to help them to grow in the grace and knowledge of the Lord.

Evangelistic Topics for the Teacher's Meeting

The following list of topics are being discussed in the monthly "Workers' Conference" of the Sunday school teachers of the Immanuel Baptist Church, Milwaukee, Wis., Rev. G. H. Schneck, pastor, prior to holding an evangelistic campaign. They were compiled by Bro. H. J. Weihe, one of our leading German Baptist Sunday school workers and a member of Immanuel Church. The paper by Miss Pearl Vilhauer on this page, was read at one of these meetings.

1. What is the aim or purpose of Sunday school evangelism?
2. How is religious education related to evangelism?
3. What methods of evangelism did Jesus use?
4. What are the most important moral and spiritual needs of Junior pupils? Of Intermediate pupils?
5. What can the teacher do to win her pupils to Christ?
6. The value and need of co-operation in our evangelistic enterprise?
7. Should our Sunday school observe Decision Day?
8. The atmosphere of the home and church as an important factor in evangelism.

"God—but I'm a coward!" he groaned. "That's almost the worst of it, that I can't face the thing like a man. What's the matter with me, Sally?"

"That's better, dear," she said, as she gently stroked his heavy hair. "You're not going to let go of yourself again. That idiot of a doctor shocked you, with his dismal suggestions. He had no right to be professional with you. Forget him and think how Richard Fiske will cheer you up."

"With lies, I'm afraid." Schuyler got up weakly, walked across to the porthole, and stood looking out at the moving gray waters. "Oh, I'm a poor hero, Sally. But what gets me is the thought of being done—at hardly past forty! My preaching—my work—my name—"

That was it, she knew—his name! How could she expect him not to be frightened at the possibilities before him? Yet she did want him to be heroic about it—he who had so set forth the heroic life from his pulpit. Poor Schuyler! Her heart made every excuse for him—he had been worn out when this thing hit him, he had been away from her, his was a sensitive, emotional temperament which could not stand heavy shocks. An every-day workingman might have stood up under the trial, refused to believe that there was no hope, have been stolid or self-contained. A minister of another type would have been sustained by his faith in God, by prayer, by the "All things work together for good" of his Bible. Where was Schuyler's faith?

He told her. "Everything seems dark to me. Even God—the God I've preached—seems to have forsaken me."

It was at this point that Sally Chase ceased to argue or console. She put him to bed, and gave him the heavy dose of bromide that would quiet and ultimately send him off to sleep.

It was good, two days later, to see Dr. Richard Fiske's face at the New York pier. And it was a brave-faced Schuyler with whom he shook hands, who stood erect, smiling behind his black glasses. Sally had counted on the expectation that her husband would care too much for Rich's good opinion to show him his fears at the first meeting. Doctor Fiske above all things hated a coward, and the knowledge of this trait had braced many a weak patient to the point of real fortitude.

If Fiske the physician could see for himself how shaken was this patient, how ill of body and mind, Fiske the friend successfully disguised his impressions. He made the trip to Cherry Hills as easy for the invalid as could be managed in a luxurious motor. As in the early evening they drove up to Cherry House, its candles in every room lighted by Jo Jenney when a telephone message told her of the arrival, Fiske said with a ring of confidence in his voice, worth as much to Sally as to Schuyler: "Here's the place, old man, where you're going to get well!"

And for the moment both could do no other than believe him.

(FROM JOSEPHINE JENNEY'S NOTE-BOOK)

Poor Doctor Chase! Can hardly believe this despondent invalid is man who seemed in pulpit a creature above touch of earthly things. Reason told me he wasn't, and he now proves it. Fearfully sorry for him, but almost sorrier for his wife. She stands up like a soldier, and half holds him. Begin to realize she probably always has done it. Very likely she's been part of his genius, all along, though he doesn't know it. Anyhow, he leans against her now like a broken reed. Strain must be terrific for her, for he sleeps little, and I'm sure she never leaves him.

Doctor Fiske seems even more solicitous for her than for patient. Can read him, I think, though he doesn't intend anybody shall. Mrs. Chase either doesn't or won't see which of them he's most devoted to. One can't blame him, she's so lovely and brave. She should have had— Oh, well, life seems seldom to give people what they should have had. And I don't suppose the forceful doctor is a superman, either. He's intensely human, and that's why we all like him. No pose about him. . . . What's the use of anybody's ever posing, anyhow? It's always recognized and derided.

*Who am I to say that!
Oh, Julian!*

(To be continued)

Aplington Welcomes Its New Pastor

After being without a pastor for over four months, Rev. Herman Lohr of Cathay, N. D., has taken charge of the Aplington, Iowa, church.

Rev. H. W. Wedel left us in the last days of October, 1927, to take up his new field at Benton Harbor, Mich. Somehow, it was neglected to report to the "Baptist Herald" the account of the farewell service given to Bro. Wedel and family. Indeed, our congregation did not like to let him go to Benton Harbor. We could not persuade him to stay. We are glad to hear, however, that the Benton Harbor people are backing up all the efforts of Bro. Wedel in the continued progress of that church.

After we had given calls to a number of ministers, who declined to come, Bro. Lohr was invited to be our pastor. And we were glad to hear that he would come in March.

In the meantime, Rev. Geo. Engelmann of What Cheer, Iowa, preached for us, but was compelled to give up in the early part of January on account of ill health. Then several of the brethren helped out and in that way the activities and the services of the church were continued without interruption.

On Friday evening, March 9, the church arranged a welcome and installation service for Bro. Lohr. There was a fine gathering of people present, and quite a number from the country, although the roads were almost impassable. The Parkersburg church had also been invited to participate and Bro. Geo. Ehr-

horn with a number of his people were on hand.

Bro. N. H. Reints acted as chairman. After the usual devotional numbers, Bro. Reints welcomed the new pastor in behalf of the church. Then followed short but hearty welcomes from Bro. Chas. Willke, superintendent of the Sunday school; Mrs. Chris Wagner for the Women's Society; Mrs. Harm De Buhr for the Ladies' Benevolent Society; Bro. Will Voogd for the Senior B. Y. P. U.; Mr. Henry Busse for the Junior B. Y. P. U. Bro. Lohr was then invited to speak and in a short and pleasant address in German and English spoke of his gratitude for the expression of well wishes, also placing emphasis on the importance of basing the message of the preacher on the Bible and its teachings. Mrs. Lohr was also introduced and pleasantly responded. The choir sang an anthem in English. Then Bro. Reints invited everybody to repair to the basement for refreshments and where the congregation could get better acquainted with the new pastor and his family. Bro. Lohr dismissed the services in the auditorium with the benediction. To say the least, the many, who sat down to the refreshments did full justice to the sandwiches, coffee, cake and ice cream that the Ladies Benevolent Society had prepared.

Aplington has a future as a field in the Lord's work and our prayer is for a revival of God's spirit under Bro. Lohr's work among us. JOHN F. KRAFT.

Annual Report of the King's Daughter's Class, Winnipeg, Man.

In looking back over the past year from Feb. 1927-Feb. 1928, we join with the psalmist in saying: "Bless the Lord, O my soul, and forget not all his benefits." We added 28 new members and now have 75 members in our class. Most of these new members came from Europe and we welcome them heartily in our midst. We hope they will all feel at home in Canada and in our class.

Our meetings are held every first Thursday in the month either at the homes of different members or in the church. We met eleven times and each meeting afforded a blessing. We could count from 28 to 40 visitors. Following the business meetings, we had different lectures by Rev. Luebeck which were very interesting. Mrs. Otto and Mrs. Luebeck spoke to us on the "Women of the Bible." The class also raised enough money to buy a piano for the Bethany Home.

In May we had a Mother's Day program in honor of our mothers. On Dec. 22 we had a Christmas program, when each girl brought a gift, most of these being clothing for our new settlers in Manitoba. We also sent flowers to the sick. We tried to make a "Merry Christmas" for as many as we could.

The Lord thought it good to take one of our members to the home above, where we all hope to meet our Grace Miller again. We look for the Lord's blessing in 1928. DIANA KRENTZ, Reporter.

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

Winning Christ Conversation No. 6

"Winning Christ" means "that I may know him, . . . and the fellowship of his sufferings, becoming conformed unto his death." Not many Christians will walk with the apostle Paul in striving to win Christ along the road of suffering and death. To his illumined soul it had been revealed that without the cross, without his own cross, there could be no crown.

Paul knew that for his own and the entire church's salvation it was necessary that Christ gave himself. No one more than he emphasizes the atoning sufferings and sacrificial death of Christ as necessary for our salvation. He says that Christ "emptied himself" to become our Savior. He speaks of the "shed blood," the "offered Christ" and the "atoning cross." He knew full well that Christ's sufferings were sufficient to atone for all.

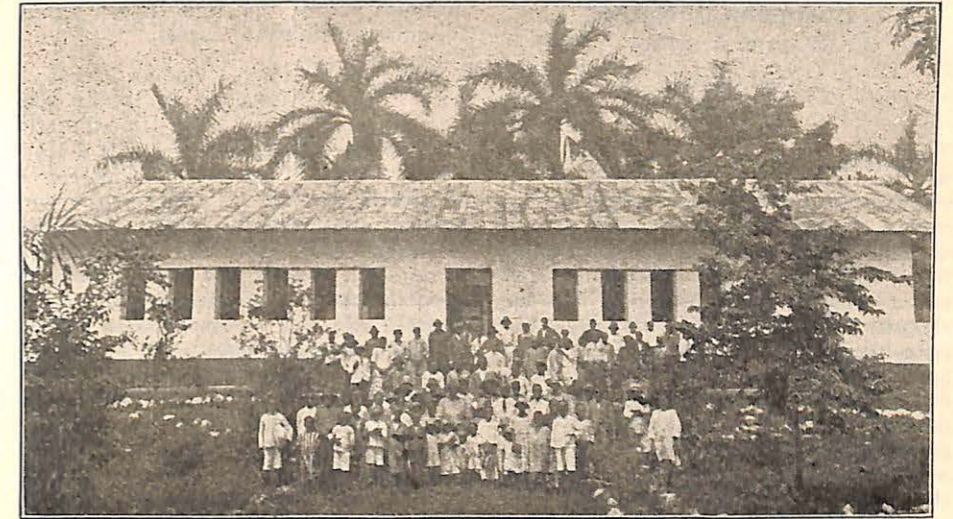
When Paul desired to know the fellowship of his sufferings and to be made conformable to his death, it was not that he desired to add something lacking in those sufferings of Christ, making them sufficient for salvation. Christ's sufferings and death were for atonement and redemption. Paul's and every believer's sufferings are only for the bringing together of the children of God and bringing them to a knowledge of the Savior.

The record of Paul's life as found in the New Testament will convince anyone how full was his measure of the sufferings of Christ and how real was his conformity to Christ's death. In his letter to the Philippians he expresses his attitude toward his sufferings. Who of us dare make his words our own? "Yea, and if I am offered upon the sacrifice of your faith, I joy, and rejoice with you all: and in the same manner do ye also joy, and rejoice with me."

How few of us can with sincere honesty say that we are striving to win Christ, and mean that we share Paul's keen desire to know the sufferings and death of Christ, if only the cause of Jesus Christ prosper.

Only by our fellowship of his sufferings and our conformity to his death can we actually prove our vital union with him. Jesus expresses that same truth in Matthew 25: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me."

Only through our partnership in Christ's sufferings and his death can we



This chapel was built by Alfred Saker. During the World War it was partly destroyed by a shell from the French man-o-war "Bruix." It was later on restored by the British Colonial Government. The group on this picture represents only a fraction of the membership. The church holds a franchise from the Colonial Government to carry on mission work independently.

be raised to glory. We must not forget the last sentence in Romans 8:17: "The Spirit himself beareth witness with our spirit that we are children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified with him."

Missionary Report from the Cameroons

REV. J. E. BURNLEY

In a recent letter received from Rev. J. E. Burnley, who is pastor of the church at Victoria, Cameroons, we note that the work there is progressing. Shortly before writing he had returned to Victoria from a missionary tour which he had made accompanied by others to several stations on the field there. Although they traveled by rail part of the way, they were obliged to travel by foot for five days at the rate of 8 to 10 hours a day, before arriving at their destination, the station of Bafumbum.

They reached there on Sunday and that afternoon had a crowded service. On the following Sunday 64 candidates were baptized in the presence of a large crowd and in the afternoon a communion service was held at which 106 took part. The results of their visit to this station filled their hearts with much joy. Pastor Burnley writes that he was reluctant to leave these new converts and says: "Pray for them." Let us do this that they may be "kept by the power of God."

From Bafumbum they journeyed on to another station, Baumukong. This station was founded by some of Brother Bender's Christians from Soppo Station. Here they spent three days and he reports as follows: "I had the joy of baptizing 50 candidates in the presence of many people, both Catholics and heathen. The membership is now 86. Pray for them that grace may be given them to bear true witness for Christ and his saving power."

The chapel in Victoria, Cameroons, was built during the World War. It was partly destroyed by a shell from the French Man-o-War "Bruix" but was later restored by the British Colonial Government to carry on mission work independently. The members there are doing all they can toward the support of the work. The Dorcas Association has supplied clothing for the poor and has also contributed financially toward the teachers' support and traveling expenses.

Revival at Killaloe

During the two weeks of protracted meetings, Feb. 6-17, in the church at Killaloe, Ont., we experienced a glorious revival. Two of our Sunday school scholars confess to have found peace in the Lord. Each evening, the meetings were preceded by a short period of prayer. These were days in which we were all spiritually nourished and revived.

We also rejoice to report that our B. Y. P. U. has again come to life after several months during which we had no meetings. We reorganized the beginning of the year, and even though we are but few in number, we have fine young talents, and we expect to do great things for the church and our Lord in the coming months. W. HELWIG.

Worth Thinking About

Rivers are crooked because they always seek easy paths.

When there are deep waters to be crossed, it is good to have a friend to ride the ford with us.

The danger of all sorts of sinful pleasure is that we constantly demand a stronger brew.

The heart is a powder-magazine. A spark, an angry word, a gloomy complaint, causes an explosion.

European Jottings

WALTER A. STAUB

(Conclusion)

Italy

We found a different Italy from what we had been led to believe might be awaiting us. A Canadian lady whom we met in Lucerne warned us that we would not like Italy. She had been travelling for almost a year in New Zealand, Australia and the Far East and had but recently spent a few days in Italy while en route from Marseilles to Switzerland and should apparently have been qualified to form a dependable judgment. She told us that Italy was still using war bread, that theft in the hotels was common, that soldiers were everywhere, and that generally we would find an unfavorable contrast to France and Switzerland.

I don't know just where the dear lady could have been in Italy—presumably she had stopped at first class hotels in Italy, because she was stopping at the best hotel in Lucerne when we met her—but our experiences in Italy were just the reverse of what she had warned us to expect. Without exception, the various hotels at which we stopped in Milan, Venice, Florence, Rome, Naples and at several places in the island of Sicily, were very satisfactory. The rooms were pleasant, well furnished and perfectly clean, the food was good, the employees were courteous and eager to serve, and the system of adding a percentage to the hotel bill (usually 10 per cent) had replaced tipping.

Everywhere one goes one is impressed by the improved conditions which have been brought about under the regime of Mussolini. Every accomplishment of the past several years is ascribed to Mussolini, whether it be the practical elimination of the begging nuisance, the construction of a new express railway line between Rome and Naples, the provision of a new and more adequate water supply for the city of Naples, the suppression of the Mafia or Black Hand in Sicily, the improvement of the service on the state owned Italian railway system, the establishment of harmonious relations between employers and workmen, or the construction of new apartments for the working classes in place of disreputable tenements in Rome which have been torn down.

The new spirit which he has infused into the Italian people in the brief time he has been in power is nothing short of marvelous. I talked with numerous people in Italy about him, about the conditions which obtained prior to and at the time of his coming into power, about the conditions today, and about the position which he occupies in the opinion of the various classes of the people today. The universal reply is that Mussolini is a man of extraordinary force and energy who found Italy drifting into a condition similar to that obtaining in Russia and that he has rendered, and is still rendering, service of tremendous value to his country. There is every indication that he has the hearty support of the business

interests and at the same time a strong following among the masses.

Just last evening I had a long talk with a fellow passenger, an Italian gentleman who has lived in the United States for many years and whose son is a Harvard graduate. The father is interested in a cotton mill in Italy and stated that the Mussolini regime is costing him money as every manufacturer is required to devote a certain part of his profits to social work in the interest of his employees. He was nevertheless enthusiastic about Mussolini and what he was accomplishing for the Italian people. He told of one thing after another which the Socialist party had failed to accomplish during the 45 years it had been in power in Italy, whereas Mussolini had put it into effect in the four years he had been in power. He told of what he (my fellow passenger) and his associates are doing in their own mill, in the way of better housing for employees, of helpful training which is being given them, of better wages being paid, etc. His feeling is that co-operative work is now being done for the elevation of the common people in Italy.

Only recently silver coins have again been placed in circulation in Italy; the 5 and 10 lire pieces (worth slightly more than our 25 and 50 cent pieces) have real artistic merit. The paper 5 and 10 lire pieces are to be retired from circulation in 1928.

In Rome we had another of those little experiences which become a pleasant travel recollection. On Sunday morning we attended service at the Methodist Episcopal Church—incidentally, that church has a vigorous work in Rome, including an Italian church, an English speaking church which ministers principally to visitors to Rome, and a fine school for boys and young men—and met among others the United States Vice-Consul and his wife. At the present time he is the acting consul as the consul is on furlough. He was interested in knowing my business connections and when I started to mention our firm name he completed it for me. Before entering the consular service he had been for several years a member of the staff of a Philadelphia accountant. He told me that at one time he had been on the point of entering our Philadelphia office and for that reason recalled our firm name so distinctly. Both he and his wife were graduates of Temple University in Philadelphia. Naturally our common interest in Philadelphia could not be satisfied with a passing word. Consequently, we were invited to their home for tea that afternoon and we reciprocated by having them to dinner with us the following evening, our last in Rome.

A Week in Sicily

We spent a week in Sicily which we found to be a decidedly interesting place. I had not before fully realized to what a height of power and grandeur the Greek settlements there had risen prior to the conquest of Greece by Rome. It appears

THE BAPTIST HERALD

that Syracuse, Girgenti and other Greek colonies in Sicily surpassed even the mother country. I was quite rusty on Greek history and received somewhat of a jolt when I found that Archimedes, the famous mathematician—and warrior, too—had not lived all his life in Greece but for many years lived at Syracuse in Sicily and in fact died in one of the battles fought there.

I was very sorry not to have had time to visit Girgenti, where there are several relatively well preserved Greek temples. From the ruins which we saw at Syracuse, however, and at Taormina, where there was a magnificent Greek theater, we could readily visualize the splendor of the architecture—and doubtless of the sculpture which characterized the Greek period in the history of Sicily. That island has indeed had a troubled history, having been successively under the domination of Greeks, Romans, Saracens, French, Germans and Spanish, and coming into its own when Garibaldi undertook the campaign of liberation some 60 years ago.

The Economic Condition

I was especially interested in the economic condition of Sicily. It is almost wholly agricultural, and with the exception of the families having large land holdings, who are reputed to be wealthy, most of the people are very poor. We took an auto ride one day in the district around Mount Etna and passed through quite a number of villages, inhabited by the people who till the soil (in Europe agricultural workers usually live in villages and not on the farms as in America) and by small shopkeepers. The most primitive conditions obtained, entire families frequently living in a single room. While I did not constitute myself a plumbing inspector to establish the fact, I do not doubt that more than one of the villages through which we passed did not contain a single bath room.

Nature has, however, endowed Sicily with a generous climate. The sun shines warmly, there is never any snow, and there is only a very short season each year when there is not a profusion of flowers in evidence. Oranges and lemons grow readily and abundantly and form the mainstay of Sicily's crops, though other fruits and likewise vegetables are also raised. Consequently, the poverty of the people does not extend to an actual lack of food.

One day at our hotel in Taormina (Sicily) several nuns from a convent in the village brought linens, which had been made by girls in the convent school, for the inspection of the guests. After Mrs. Staub had made a purchase I got into conversation with one of the nuns who spoke English. When I asked her where she had acquired her excellent English, she told me that she had been born in Ireland and since becoming a member of the Franciscan order had spent periods of service in London, Malta and now in Taormina. She further stated that she had worked among families in the East End of London, where there was some-

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times actual suffering for food, but that in Sicily she never knew this to be the case. The people might be very poor in other respects but they never had to go hungry.

The combination of a ready supply of food and a hot climate tends to a lack of energy and ambition among the people. On the other hand I should also mention that we saw in our limited observation ample evidence of work, especially by the women. They have to work in the fields and frequently we saw the lord and master of the family riding on the family live stock—the donkey is still the general means of transportation and of field work in Sicily—with the wife trudging on behind. Sicily is a man's world, all right.

While walking along the Partenope, the fine street which runs along the waterfront in Naples, I noticed with interest that a splendid building just completed bore the inscription of *Regio Instituto Superiore di Scienze Economiche e Commerciali*, or the Royal Higher Institute of Economic and Commercial Science. It was an indication that the land in which double entry bookkeeping is supposed to have had its origin is still giving serious attention to the scientific side of business and of commercial practice.

After making a trip such as we have been privileged to make for the past several months, and seeing a wealth of places and things which are of interest from various viewpoints—history, architecture, local customs, civics, art—one naturally asks himself what one place or thing made the greatest impression. For me, I think the greatest thrill came when we stood in the forum in Rome and as the remains or site of each of the magnificent structures which once stood there were pointed out, I reconstructed in my mind's eye the grandeur that symbolized the accomplishments and power of the Roman Empire. After discounting fully the selfishness of the motives which actuated the conquests and the rise to power of Rome—and that empire apotheosized the principle of force in its dealings with other peoples—one must still admire the marvelous achievements in almost every field of human endeavor in its time, a time, too, when the tools and means of today were not yet available. Even after the fall of the Roman empire, the world continued to enjoy the benefit of such bequests as the influence of Roman law on the systems of jurisprudence which are in effect in civilized countries today.

On the other hand, I could not help thinking how appropriately Kipling's Recessional might have been addressed to Rome at the zenith of her power—and, also, the modern nations which may pursue a purely materialistic policy like that of Rome.

The horse may have become obsolete, but we still need a bridle for our tongue.

To preach Christ will do little good unless at the same time we practise Christ's ways.

Receptions at the Immanuel Baptist Church, Kankakee, Ill.

"It's great to be a preacher," said Rev. John Ansborg, "when it comes to farewell and welcome receptions."

"It's great to be an Immanuel Baptist," say the members of the church in Kankakee, "when it comes to giving receptions in honor of such men as Rev. Charles F. Zummach and Rev. John H. Ansborg."

Though hearts were saddened at the thought of Rev. Zummach and his family's departure, the reception on the night of January 2 was not an occasion for tears. Tears would not mix well with the fifth Annual New Year's dinner served by the ladies of the church on that evening; nor with the prospects of a wonderful New Year before us.

The cordial invitation of a cordial church was accepted by many friends besides the members—in fact, it was necessary to eat in shifts. But the food was still good and the last "shift" got an extra little treat.

The tables cleared off and the chairs lined up, the business began. The first business was that of the song-leader in creating a happy spirit through song. The Immanuel Baptists believe in conserving time, so the reports of the various departments were heard as a part of the annual business meeting. They came from Mr. F. C. Stewig, clerk; Mr. W. E. Stewig, church treasurer; Mr. R. F. Jansen, financial secretary; Miss Alma Salzman, superintendent of Junior and Intermediate Departments; Mrs. W. E. Stewig, superintendent of Cradle Roll; Mrs. R. F. Jansen, superintendent of Home Department; Mrs. Ed Woodrich, president of Beacon Lights Class; Mrs. Ed Hoennicke, teacher of Loyal Ladies Class; Mr. Arthur Salzman, vice-president of B. Y. P. U.; Roger Beckman, president of Junior society; Mr. J. Blatt, president of Brotherhood; Mrs. W. T. Edwards, secretary of Ladies Mission Society; Miss Minnie Woodrich, president of World Wide Guild; Mr. W. T. Edwards, scout master of Boy Scouts.

Mr. F. C. Krueger made a farewell talk for the deacons and the church. Then all tears were dried as Mr. R. F. Jansen, newly appointed moderator of the church, presented the departing pastor with "a green necktie to the tune of \$50." How our ears strained then for the last sweet words that might fall from the lips of him whom we had learned to love and his family. A song and benediction and love was the tie that bound our hearts together as we waited anxiously for a new shepherd.

After six weeks of wandering in the wilderness, can't you guess how glad our hearts were when finally the new pastor came! Many had tried to describe him to us, but they had all forgotten to say that you couldn't help loving him after the first handshake. And then when you saw his choice of a wife, well, you just knew that he had good judgment. The sweet little boy and girl gave further proof of this very fact.

Again a cordial invitation was extended to all members and friends of the church for a gala time in honor of the Ansborg family. With the doors to the adjoining Sunday school room opened, it was managed to accommodate the 200 who came out to welcome him who has come "on the King's business," to serve.

Mr. R. F. Jansen presided in his humorous way. "Had the drop on us," he said as twice the man's quartet appeared on the program, consisting of Emil Seedorf, R. F. Jansen, W. E. Stewig and Harold Seedorf. Mr. Ed Hoennicke gave a beautiful worded welcome speech, and insisted that it was not "applesauce" for either the pastor or the church. The welcome by the deacons was given by Mr. F. C. Krueger. Miss Evelyn Seedorf gave the sentiments of the old pastor for the new in her reading, "A Toast"—"to the fellow who'll take my place." We were glad for the letter from Rev. Zummach which might have "puffed us up" if we were the "puffing" kind. Here's hoping we are not.

What a relief it was when Rev. Ansborg discovered that after all he was not the thirteenth but the fourteenth pastor this church has had. His response to the introduction showed a beautiful spirit of willingness to serve. The Lord has laid out a big piece of land in his field for the Immanuel Baptists to harvest. Oh, to be true to our calling! Such was the spirit of the song and prayer with which the meeting adjourned before refreshments were served by the young women of the church, leaving pleasant memories for the stomach as well as the soul—if, perchance, they are indued with memories.

EVELYN SEEDORF.

Twenty Years After

In 1908 the automobile was merely a vehicle.

In 1928 the automobile is:
 a chef d'oeuvre of the electroplater's, engraver's and upholster's art
 a gala display of electric lighting and signaling devices (reminiscent of a flagship of the Atlantic fleet at a Fourth of July celebration)
 a beauty parlor
 a conservatory
 a traveling bench-and-kennel show, the modern equivalent of the old-fashioned parlor and davenport
 a salon
 a saloon
 a bathhouse
 (for children, at the lake or seashore)
 an express train
 an express wagon
 a gypsy caravan
 fisherman's necessary equipment
 hunter's ditto
 bandit's ditto
 an important contributor to the death rate
 an observation car for viewing signboards
 (on no-parking streets) a vexatious problem
 (in and about New York on any fine Sunday) a waiting room.

—Wilbur L. Jones.

The B. Y. P. U. of Nokomis, Sask.

We as Nokomis young people are a lively and energetic group. Although we have not had a report in the "Herald" for a long time, we are still existing and working hard, trying to do our duty as young Christians, to spend our time, our talents, yes, and even our money for the work of our Lord. Under the leadership of our president, Miss Julia Zepik, we spent many a blessed and educational hour during the past year.

Our meetings, which were on the second and fourth Sunday and the first and third Tuesday of each month, consisted of mixed programs, devotional meetings, question box, social entertainment, lanternslides, etc. Each one of these meetings made a good impression upon our young people. One thing worth mentioning was the attendance. At every one of our gatherings the church was filled to its capacity, which shows the interest that our fathers and mothers take in the young people's work. This encourages us to keep on doing our share in the Lord's work.

During the year we have taken in \$226. Of this we donated \$40 to mission, \$20 to our minister's salary and \$80 to our piano fund. On January 17 we had our annual election which resulted as follows: Mr. Edward Fenske, pres.; Ernest Zepik, sec.; Monield Feldcher, treas.

We also hope to receive many blessings and to learn much under the leadership of our new officers.

On Feb. 21, 1928, we celebrated our 16th anniversary with a big crowd in attendance. The program consisted of recitations, dialogs, singing and music; also an address by our minister, Rev. Fuxa, in which he showed us how we, as young people, can be a good example to our surroundings and especially to our outside friends and young people. Our collection at this occasion was \$16, which went to the treasury. At the end of the program refreshments were served in the basement of the church by the young people. May the Lord be with us this coming year and crown our work with many blessings!
ERNEST ZEPİK, Sec.

* * *

If purpose goes not with the deed, the deed will hardly go beyond the starting point.

* * *

Hopes are wings and we cannot fly without them, but habits are feet with which we walk from day to day.

Birthday Sociable, German Baptist Home for the Aged, Philadelphia

The lady managers of the above home are giving a birthday sociable Easter Monday, April 9, and appeal to all readers of the "Baptist Herald" to help on this occasion. For the asking they will send a little sack with suitable card attached, which can be brought or mailed, filled with as many cents or dollars as you are years old. The ladies will be very thankful for the amount you can give them.

If you can attend the social personally, you will have a good time. If you cannot be present in person, you can enjoy giving by helping those who can not help themselves,—the Aged and Infirm. Kindly send your name and address to the German Baptist Home for the Aged, 7023 Rising Sun Ave., Philadelphia, Pa. God loveth a cheerful giver.

A Little Examination

John Wesley spoke to more than Methodists when he named these seven ways of giving. Which is your way? Do you dare to draw a line under the three words which name your practice?

1. *The Careless Way.*—To give something to every cause that is presented, without inquiry into its merits.
2. *The Impulsive Way.*—To give from impulse, as much and as often as sensibility prompts.
3. *The Industrious Way.*—To make a special effort to earn money for Christian or benevolent objects by trading, etc., etc.
4. *The Self-Denying Way.*—To save the cost of luxuries, and apply them to purposes which in our judgment are worthy of support.
5. *The Systematic Way.*—To lay aside each week, or whenever anything is received, as an offering to God, a definite portion, one-tenth, one-fifth, one-third, or one-half.
6. *The Equal Way.*—To give to God, and the needy, just as much as we spend on ourselves, balancing our personal expenditures by our gifts.
7. *The Heroic Way.*—To limit our expenses to a certain sum, and give away all the rest of our income.

* * *

Be as just to everyone else as you want everyone to be to yourself.

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Do our Churches want a revival that will revolutionize and spiritualize our entire denomination ?

We are calling attention to a book described at the foot of this column.

¶ This book was offered free by our Finance Committee to any one of our pastors who would request it. Some secured it and some did not. Why all were not interested in getting a copy is not clear. The offer still remains open.

¶ This book however possesses even more value for the man or woman of the pew. It really is intended for the rank and file of church membership because there is where the responsibility largely lies.

¶ The Publication Society is anxious to have a copy in the hands of at least one member in every church to be read and then circulated among the members for wider reading.

¶ This book might be made the textbook for a series of prayer meeting studies. They would be mightily helpful.

¶ This book touches the crux of the situation and shows the way out of indifference into a fruitful Christian life. The salvation of our churches depends upon a return to the personal evangelism of the early church.

¶ I personally feel that I am serving the best interests of our denomination by warmly recommending this book to my fellow laymen or laywomen as well.

H. P. DONNER.

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