

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., MAY 15, 1928

Number Ten



Group of Noted Baptists at Hubmaier Celebration
Baptist Chapel, Vienna, March 10-11, 1928

What's Happening

Rev. Daniel Klein of Gotebo, Okla., has accepted the call of the church at Muscatine, Iowa.

Rev. John Schweitzer, formerly pastor at Medicine Hat, Alta., who took up a year of special study in the English department of Rochester Seminary, will be the new pastor of our church in Cathay, N. D.

Rev. Emil Becker, formerly pastor at La Crosse, Wis., who has spent this school year in the English department of our Seminary at Rochester, has accepted the call of the church at Ableman, Wis., to succeed Rev. H. Rieger.

A pretty wedding was solemnized Thursday, April 12, at the Riverside Baptist Church, Calgary, Alta., Can., when Martha Julia Kujath, eldest daughter of Rev. and Mrs. A. Kujath of Calgary, was united in marriage to Emanuel Neher, eldest son of Mr. and Mrs. J. J. Neher of Carbon. The ceremony was performed by Rev. E. P. Wahl of Trochu.

Rev. H. Hirsch, pastor at North Freedom, Wis., reports that the Lord has graciously visited them with a revival. Rev. Wm. Appel of Minneapolis preached the word in the special meetings. Fourteen boys and girls confessed Jesus Christ as their Savior. These new converts are receiving instruction from the pastor preparatory to baptism and church membership.

The Young Men's Class of the Second Church, Cleveland, O., Mr. Ed. Bailey, president, had a splendid banquet at Anders' Cafeteria, Saturday evening, April 14. A highly entertaining program followed. The class surprised its teacher, Mr. H. P. Donner, whose birthday anniversary occurred the day before with a splendid seal travelers club bag. It was a delightful occasion of good will and fellowship.

The German Baptist church at Yorkton, Sask., Rev. O. Ratschkowsky, pastor, united with the English church in special meetings, March 25-April 6, conducted by Evangelist Alexander Torrie. About 40 cards were signed by those who indicated a desire to live a Christian life. The members and friends of the German church gave splendid support to the meetings and most of the converts were from their congregation. Rev. and Mrs. Ratschkowsky gave exceptionally fine service in singing and playing.

The work of the Fourth St. Baptist Church at Dayton, O., Rev. Paul Zoschke, pastor, is going steadily forward. With Easter Sunday two weeks of special services for the spiritual uplift of the members were concluded. Rev. C. F. Lehr of Cleveland was the preacher. A half hour before each evening the young people

met for discussion at which many questions were answered and statements made beneficial to all. The Easter offering amounted to about \$173. A new feature is a four-page mimeographed weekly church bulletin.

Fifteen church choirs of churches in the Dakota Conference will combine to form a large United Choir and will sing June 17, at the meetings held with the church at Goodrich, N. D. The choirs of the following churches will participate: Goodrich, Fessenden, McClusky, Carrington, Martin, Germantown, Anamoose, Turtle Lake, Streeter, Washburn, Parkston, Bismarck, Beulah, Fairview and Cathay. The anthems will be rehearsed in the local churches and on a Sunday in May at some central part of North Dakota a joint rehearsal will take place. A mighty chorus of praise ought to ascend when this proposed great choir ministers in sacred song.

The Monroe Ave. Baptist Church, successor to the College Ave. Church, Kansas City, Mo., dedicated its attractive new house of worship at its new location, Monroe Ave. and 39th St., on Sunday, April 22. General Missionary Secretary Wm. Kuhn, D. D., preached the dedication sermon. The new building is of brick and costs with lot and furnishings about \$25,000. The former edifice was sold to another congregation for \$6,000. The main room of the new structure seats 250. There are 13 classrooms in the lower and upper floors. Rev. P. A. Friederichsen closed his pastorate on dedication Sunday and is residing for the present at Maywood, Ill. Rev. C. P. Jones, Supt. of Baptist City Missions, is the regular supply of the Monroe Ave. Church for a while.

The Second Young People's and Sunday School Workers' Institute, held in the First Church, Chicago, April 23-27 under the auspices of the Chicago and Vicinity Jugendbund, proved very successful both as regards attendance and interest. The sessions began at 7.15 P. M. with song service. At 7.30 classes began. Two periods were held simultaneously. At 8.15 the second class period took place, closing at 8.55. The last 15 minutes were given over to an inspirational address by one of the pastors of the co-operating churches. Dr. A. J. Harms and General Secretary A. P. Mihm were the teachers. The average attendance for the week was 95. On the last night 138 were present. The institute closed with a social hour with refreshments provided by the young people of the First Church.

Easter Sunday was a great day for the church at Nokomis, Sask., Can., Rev. S. J. Fuxa, pastor. After an earnest sermon on Rom. 6:3-6, Bro. Fuxa baptized 48 who had been converted during the revival in the winter. The church at Lock-

wood, where Bro. Fuxa also preaches, furnished 16 of these new converts and 32 were from Nokomis. Quite a number of the latter were young folks from the Sunday school. At both morning and evening services the church was filled to the utmost capacity, even to the basement. An Easter offering was made. On the Sunday after Easter, the choir under the direction of Bro. E. A. Litwin, splendidly rendered a cantata: "The Crucifixion and Resurrection of Christ." The work of the church is flourishing in all departments. The present need is more room.

The Lake States Baptist Assembly is the name of the new permanent organization holding our Y. P. & S. S. W. Union Assembly at Linwood Park, O., July 31-Aug. 5. The officers are Edward Glanz of Detroit, president; Emil Hasse of Cleveland, vice-pres.; Bertha Heidel of Cleveland, secretary; Theodore Schinke, Cleveland, registrar; Benj. Wagner of Detroit, treasurer. Rev. John Leyoldt of Detroit will be the dean of the assembly. The arrangements committee on April 14 set up a fine program, appointed a faculty and all necessary committees. General Secretary Mihm met with the committee and remained over Sunday, April 15, in Cleveland, preaching at the Second Church in the morning and at Erin Ave. at night. Fine congregations were met at both churches.

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Pastors, Boosters, Subscribers,
Read Important Notice, Page 16

The Baptist Herald

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The Baptist Herald

A Profitable Summer Vacation

MANY of our young people are now making plans how to best spend their summer vacation with profit to body and mind. It may be a visit to mountain or sea-shore, a week along the river in a tent, an automobile trip to distant friends or to parts of the country not visited before. Happy are those who can look forward to a well-planned vacation outing, who will be able to walk with the Lord in his great out-doors.

We suggest that one of the best vacation trips to be included in the summer plan is attendance at one of our young people's conventions or at one of the assemblies. A summer with no plan for mental and spiritual enrichment is certainly lacking in profit. Bodily recreation is sought and needed in the vacation period but that ought not to be gone in for so exclusively that it results in a soul slump. You can get bodily recreation and upbuilding at the assembly grounds but you can also get more. We have bodies; we are souls. Crave an opportunity to learn something; seek a chance for spiritual stimulus; fraternize with other young people in Christian fellowship. Seek an all around development in your vacation time. You can get all this at your summer assembly. Support it heartily. Plan to be present. Enter into the enjoyment of the whole program with all your powers. We guarantee you will come back refreshed in body and spirit.

The Young Man of 18-21

EVERYBODY but the young man himself is mightily concerned about the young man when he is of 18-21.

He is so full of young man stuff and the world is so full of satisfaction for him as he plunges into its fullness, that he is not worrying. He goes to the highest bidder in the current coin of his realm.

Father, mother, teacher, employer, statesman, friend, the Church are concerned.

This is the period when he is going strong. In fine courage and full confidence he will tackle anything. He is unlicked and unafraid. These are the years of romance and of love, of physical prowess, of dreams of conquest, the period when he leaves home to make his fortune and his future, to follow the adventures of war, to accept the challenge of service or of sacrifice, to chase the gleam or the glimmer.

His allegiance is given to ideals that grip his imagination or to the leader who gains his admiration. These are the days of friendship forming, of clubbing, dancing and delirium. He may not be driven, but he can be led. Who will lead him? His associates. Who will lead the leaders, create the atmosphere in which manhood is bred, in which he

breathes and builds his character and his career.

A young man is both pliable as clay and stubborn as steel. He is religious or irreligious, capable of being a loafer or a mighty laborer; a sponge or a coiled spring; a power for righteousness or a foul infection of society—it all depends.

He is a man grown in his mind, at least in his own mind, and gains judgment as he makes decisions. He is a man in soul. He is a man in society, at least he tries to be, and wants to do everything "man fashion." He is a man in crime, so the courts and reformatories show. He is a man in athletics and he makes world's records against all comers before he is 21. He is a man in soul, responding to the highest appeals, decides his life mission, to be a minister or a missionary, a lawyer or what not in that period.

No one gets anywhere in handling the 18-21 man by treating him as a pliant child. He is now a man grown in body and prides himself on doing a man's work, as did Abe Lincoln—that helped to make a man of him as he split rails, debated, studied, wrestled, traded, floundered and found himself.

Lincoln learned to be a man as a boy learns to swim, by plunging in.

Let no man despise the deeds and capabilities of youth. Their work is writ large on history's pages. Gray wrote his "Elegy;" Bryant, "Thanatopsis" and Holmes, "Old Ironsides" before twenty. Stevenson, Keats and Byron had written lines that lived long before twenty-one. Raphael and Millais had proven artists and Mozart a musician in their teens. At nineteen Marconi was groping out wireless telegraphy, Edison's mind was wrestling with electricity.

Joseph, David and Daniel triumphed over temptation, testings and oppressors when mere stripplings and shine out today as the noblest characters of the scriptures.

In the arena of physical contests of the present day mere boys have won their victories. The unbeaten record of the hundred yard dash was set by one of nineteen. Ralph Rose of the Pacific coast advanced the high mark in shot putting, in hammer and javelin throwing.

Spurgeon, the Wesleys, Cadman and a host of present-day pulpiteers were preaching before their beards grew.

George Williams at nineteen had proved out the Y. M. C. A. idea and transformed his shop associates from graceless profligates to godly men.

Young men of young man stuff shy with self-respecting sense against being missionized, patronized, commercialized and babyized. They must be personalized. They are some persons. "Let no one here deal with young men in an institutional way, but in a personal way."

The Child and Tomorrow

THE child has a mortgage on tomorrow. You may be certain that he will foreclose that mortgage and take your place.

You may be sure that the child has longer to live than the man. An investment in a child is better than an investment in the father.

The child has tremendous possibilities. There is an exquisite flavor in anticipation—in the expectation of what he may be—that inspires us to invest in him. If we forget to do it we may be sure we personally are the losers, because we are not investing in those who are to come after us.

"Go ye into all the world and preach the gospel to every creature," that has been used geographically. "All the world" does not mean simply Europe, Asia and Africa; it means the world of pleasure, the world of business, the world of sin, the world of childhood; and if you do not go into the world of **childhood** with the gospel, you have not gone into **all** the world, for it is a very large and glorious part of the world.

It will pay to take care of the little ones that are coming on. Remember that the rosebud is worth more in the market than the fullblown rose. Remember that the time to transplant a tree is when it is a shrub. It will take a yoke of oxen to move it when it gets to be a full-grown tree. It takes three thousand sermons to convert one man now. It might be that one word would have brought a child to Christ.

Therefore the Sunday school and the Junior Union stand before us as the hope of this great work today. Jesus himself is the great vine and we are the branches. We add one more sentence to this: that the Sunday school and the Junior society are the twigs, and the fruit is all borne on the twigs; it is never borne on the bark of those old dried-up branches that have ceased to have a fresh, green look upon them.

Jesus took the little ones in his arms; and the Church is Jesus Christ here now. Take the little ones in your arms, bear them upon your bosom, love them, make them to feel an interest in their lives. May God give his sweetest blessing to those people who are doing more and more for the work of saving the little ones for Christ.—(Selected.)

Editorial Jottings

THE DEATH of Wm. E. Chalmers, D. D., at Clifton Springs, N. Y., on April 5 removes from our midst one of our great Baptist leaders in the cause of religious education in the very prime of his great usefulness. Since 1911 he was secretary of young people's work and teacher-training with the American Baptist Publication Society. He was called into this work after a number of successful pastorates and a term as general secretary of the B. Y. P. U. of America. The Editor of the "Baptist Herald" rejoiced in his friendship from the time both were pastors in Brooklyn, N. Y., more than a score of years ago. We shall miss his genial personality, in which humor and serious purpose blended so har-

moniously. The denomination has suffered a signal loss in his death. Our sympathy is extended to the bereaved family.

Youth and Our Moral Issues

GEORGE HENSEL

THE very idea of associating youth with the great moral issues of today would undoubtedly be enough to fill the minds of many well-meaning people with grave skepticism, because what can youth have in common with morality? Are not the young people of our day the cause for some of the outstanding problems? Does not the Christian Church find the guidance of its youth to be a task far beyond its power to cope with? Can any good thing, therefore, come from youth?

Come and See!

Youth is the time of idealism, undaunted courage, unyielding perseverance, mountain-removing faith, high purpose and noble resolve. Secular as well as religious history speaks to us of the achievement of youth. "These that have turned the world upside down are come hither also," was the complaint brought against Paul and his associates by the Jews of Thessalonica. Jesus had chosen young men to be the carriers of this world-redeeming power. Ever since that time reform has been fostered by young men. In his 27th year, Calvin, the great French reformer, had already written a learned theological treatise which in many respects became the basis for the Protestant beliefs. At the age of 34 Luther was already wielding a mighty influence for the cause of Protestantism in Germany.

Turning from religious to secular history we again find youth in the foreground as a leaven of political and social upheaval. The signing of the Declaration of Independence was the accomplishment of idealistic and buoyant young manhood. Among the members of Washington's cabinet, ranging from forty-six to thirty-two years, was the brilliant Alexander Hamilton, the youngest in the group, whose reconstruction of our financial and monetary system soon restored to this country its national honor and credit. With this in mind we may turn in confidence to the Christian young men of our day for the solving of our moral problems.

Prohibition is One of These Moral Problems

Primarily prohibition should not be treated as a political but rather as a moral issue, for it involves a definite stand for law and order, honesty and integrity, and above all the sacrifice of personal prerogatives in the interest of the common welfare. Much of the indifference of some of the best and often Christian citizens toward this issue is due rather to a lack of proper information about the subject than to personal convictions. How often we have listened impatiently to such vain and empty assertions as the following: Prohibition was railroaded through when our citizens were off their guard and our boys in France; that the law is unpopular because it is too severe and broke with the

past too abruptly; that the personal liberty of our citizens was never so severely infringed upon as in this instance; that alcohol is a medicine and therefore essential to the restoration of man's health, etc. Had we not better face the matter squarely and ask ourselves, are we as Christian young people willing to uphold a law of this country which has been created for the purpose of remedying a most demoralizing evil rather than stand by with the host of law-breakers and evil-doers for the sake of enjoying our "so-called" personal liberty?

Facts We Ought to Know

Prohibition like all important civic and social changes was the result of a slow and gradual process. Honorable Clyde Kelly of Pennsylvania, speaking in the House of Representatives on January 5, 1926, said: "Prohibition grew steadily and surely during all the years from 1778, when the Continental Congress passed a bone dry resolution." In 1789 the first temperance society was organized. The Sons of Temperance, of which Abraham Lincoln was a member, entered the lists in 1842. A state-wide prohibition was adopted in 1851 by the State of Maine. In 1880 Kansas followed in outlawing the liquor traffic within her borders. The year 1896 marked the introduction in the U. S. Senate of a constitutional prohibition amendment. In 1907 the South began the movement which put the solid South in the dry column. A majority of the National House of Representatives enrolled for National prohibition in 1914. War prohibition went into effect in 1918, and in 1920, a year after its ratification, the prohibition amendment became effective as a part of the American Constitution.

Here we have a gradual development covering a period of 147 years, and not behind closed doors, but in open view of the public and with their wholehearted co-operation. In our public schools for over thirty years scientific instruction on the pernicious effects of alcohol has been enlightening our youth. It is therefore ridiculous to say that prohibition was "put over" while the public was asleep. The powers representing the liquor interests never slumbered nor slept, but were ever conscious of the danger which was threatening their existence.

The Adoption of the 18th Amendment

On December 17, 1917, the House of Representatives voted 282 against 128, and the Senate on December 18, 1917, voted 65 against 20 to submit the 18th Amendment to the State Legislatures for ratification or rejection. At least two-thirds vote of both Houses of Congress in the affirmative was required by the Federal Constitution. The House had 70% and the Senate 76%.

Furthermore, the 18th Amendment had in its submission measure a clause not attached to any other measure, namely, that it would not become effective unless ratified within seven years. It was ratified within 13 months after submission, Nebraska being the 36th State to ratify which occurred on January 16, 1919, and a year later, 1920, it became affective as a law. The two states which never ratified it are Connecticut and Rhode Island.

Alcohol Is Not a Medicine

In the days of long ago nearly all physicians prescribed liquor. It was believed that whisky was about the only thing that could stimulate heart action. After thorough research and investigation it has been ascertained that alcohol decreases the vigor of the heart and makes recovery much harder. Innumerable tests have proved that liquor tends to retard the speed and accuracy of the human organism. A certain typist had taken alcohol in graduated quantities. It was revealed that his speed and accuracy decreased in proportion to the alcohol he took. It is estimated that a pint of beer will lessen a man's physical powers by from 10 to 15 per cent. When Henry Ford established a hospital in Detroit, he asked his technical men whether the use of alcohol was necessary. They were not sure, hence he instructed them to visit the best hospitals and make an investigation. The result was a report that alcohol was not necessary in the operation of a hospital, and its use was accordingly prohibited there.

Present State of Affairs

The alarmists would have us believe that conditions today are far more demoralizing than they have ever been before prohibition. Although statistics are not considered a very convincing proof for any argument, yet the findings of Prof. Herman Feldman of the Amos Tuck School of Administration and Finance, Dartmouth College, who published his reports in 20 articles in the "Christian Science Monitor" and since then in book form, will be sufficient to refute the above contention and convince the impartial investigator that the majority of employers as well as employees would uphold prohibition.

Where Do We Stand?

On which side of this issue the Christian youth of our country should stand, ought not in the least be open to question. Not the beginning of a reform but the ultimate application of its principles, and not the inception of a law but its conclusive enforcement constitute the crucial test of their worth and practicability. The Church of the past has supplied the noble men who called into being the great organizations for the promotion of prohibition. The Women's Christian Temperance Union was formed in 1874 in Cleveland, Ohio, by church women from 16 states. Frances E. Willard, a Christian educator, was elected president in 1879. In 1895 the Anti-Saloon League of America was founded by the coalition of the various leagues over this entire country and its leadership consisted of the consecrated youth of our churches.

To the Christian youth of today remains the task of seeing that the law is upheld. Disobedience to any law which proposes to elevate the morals of society is not only un-Christian, but it is the first step toward the undoing of our social and national solidarity. Prohibition will become a reality as soon as we take a definite stand for the enforcement of the law by observing the law. With the mind of Christ and his principle of self-sacrifice for our fellow-men our youth must and will take the lead.



Sunshine Class, First Church, St. Paul, Minn.

Sunshine Class, St. Paul

The "Sunshine Class," First Church, St. Paul, Minn., was organized in April, 1923. We have never been introduced to the "Baptist Herald" though we have been active in our religious and social work. We meet Sunday morning at church and our social meetings every first Tuesday evening of the month at the home of one of the members. We open our meeting with a devotional service, after which we have business discussion, committee reports and generally conclude with games and refreshments. At our last meeting "The Acker Relief Corps" of the Grand Army presented our class with a beautiful silk flag, placed in a standard with their insignia inscribed. We certainly are very grateful to "the Corps" for the flag, and will uphold it and the republic for which it stands.

We have tried to live up to our name and spread sunshine wherever we could. A few of the things we undertook were: Providing baskets for the needy at Thanksgiving; gifts to the Children's Home at St. Joseph; flowers for the sick; contributions to "The Old Folks Home," and to our own church. May the Lord bless us and keep us that we may undertake bigger things for him! ADA BIENHOFF, Sec.

Spokane Steps Forward

Despite the fact that we have not made ourselves and our B. Y. P. U. public, the interest in our society has been growing continually. Our new president has decided that we let others know some of our Christian endeavors and activities more frequently. First, we want to introduce our new officers: O. Luchs, president; Miss Marie Wolf, vice-president; Miss Alma Rich, secretary; Miss Lydia Schmidt, treasurer; Miss Inez Buchholz is official pianist.

On the 25th of March a musical program was given, in which our newly organized Girl's Chorus, under the leadership of our president, took an active

part. An abundance of talents was manifested, consisting of solos, duets, and quartets. Easter Sunday our young people took charge of the evening service. They rendered a short program which included, among other numbers, a drama, called "The Resurrection of Peter." It showed us Peter's deep remorse over his denial of Christ, his resurrection to new life and hope when our Lord reappeared and questioned Peter, "Lovest thou me?" and his commission: "Feed my sheep." We feel that the encouragement and helpful advice of our pastor, Rev. C. E. Panke, is one of the greatest aids in our work as Spokane B. Y. P. U. With God's help we shall press onward in every good work. THE SECRETARY.

Congregation Surprised by Cantata

For many nights has the choir of the West New York, N. J., Baptist Church met. All were assigned their parts and each one keyed up for the finale. At last we were able to present the cantata entitled "Redemption's Song." On April 15 the congregation assembled to hear the regular Sunday evening sermon given by Rev. J. Lehnert, but were more than astonished to hear in place of the usual song by the choir, a cantata by the choir. It was composed of 36 men and women arranged in a semi-circle on the platform under the close supervision of the director, Mr. F. Macharek, pianist and organist of the West New York Baptist Church. The soloists were: Mrs. A. L. Aust, soprano; Mrs. N. Bendlin, soprano; Miss H. Schmidt, alto; Mr. L. Lesquier, tenor; Mr. W. Wilson, basso. After the presentation, which lasted for one hour, Rev. J. Lehnert announced that his sermon would be cancelled as the cantata was given with enough seriousness and sincerity to be the sermon for the evening. The enthusiastic congregation accepted this announcement and asked that the cantata be repeated on Tuesday, May 1. G. M.

Movements in Muscatine, Iowa

As our pastor, Rev. A. Foll, has gone to Shell Creek, Nebr., we feel quite a loss in being without a leader. We are not stopping though, as we are just using this as an incentive to push on with our own initiative along with the help of God. Mr. C. F. Borchardt is very nobly conducting our services every Sunday morning. We would certainly be at a loss if he were to leave as he, I think, is doing one of the noblest works of God.

It seemed doubtful for the Ladies Aid Society for a while, as some misunderstanding arose, but it has seemingly all been straightened out through our prayers. Mrs. Frank Peetz is the president and a very able leader too. Just recently they have donated \$50 to the church for the swelling of the Mission Fund. After this and other such acts that have been done by the Ladies Aid I do not think that such a noble work should cease but should go on incessantly.

The classes in our Sunday school are also pushing ahead. The "Live Wire" Girls' class also led by Mrs. F. Peetz, recently donated thirty-six new song books to our Sunday school and church. This was appreciated very much. The Loyal Esther class and the Yokefellows class hold meetings every month having very social times.

Our new pastor, Rev. D. Klein, will come the forepart of June, we are looking forward to a better season in our church life than has presently been passed. RALPH TOBORG, "Booster."

The B. Y. P. U. at St. Joseph, Mich.

The St. Joseph B. Y. P. U. gave an anniversary program on March 26, to close another year's work. We had as our guests our Benton Harbor friends. The program was mostly musical, and refreshments were served to close the evening.

There are many changes in our circle this year. We pray that they may be profitable to all concerned. First, Rev. E. Umbach is going to take the place of Rev. Thos. Stoeri, our former pastor, now of St. Louis, Mo., but isn't with us yet. Then Mr. Edw. Doescher, for fourteen years our able president, has passed on his office to Chas. Bradley. We will miss Mr. Doescher and his experience as our leader. As a token of appreciation of what he has done for us, he was presented with a gift from the society.

Meetings were held regularly throughout the year, nor did we forget our Sunday evening prayer meetings. Financially and every other way we have tried to do our bit towards the big work going on.

By all working together, we hope this year will bring us many blessings.

M. KOVALSKA, Sec.

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Send the "Baptist Herald" to your Friends.
Page 16 Tells About It.

The Sunday School

A Hundred Per Cent Sunday in Anaheim School

On the first Sunday in April the Sunday school of the Bethel Baptist Church, Anaheim, Cal., had a "100% present" or "Fool the Devil" Sunday.

The plan was launched some time in March and all the classes took it up with great interest, especially after some encouraging remarks made from the pulpit by our dear pastor, Rev. O. R. Schroeder.

Teachers and class-workers did their best, some sent invitations to all class members.

Like most all mornings in our sunny Southern California April 1st was a most beautiful Sunday and it was great to see the children and adult scholars fill the Sunday school room. The report showed all teachers and classes had won the STAR, which is given to classes for perfect attendance. The attendance was 246, the highest the Sunday school ever had. The Sunday school voted to give \$75 towards the denominational Easter Offering. God bless our Sunday school! is our prayer.

Making the Teacher Glad He Has the Class

Members of the adult classes as well as younger pupils of the Sunday school sometimes forget that the teacher needs encouragement. It is not easy to teach a class of men or women. To keep along at the head of the class year after year requires a rare spirit of perseverance.

There are two things which the members of the class can do which will cheer up the teacher greatly.

The first is to be on hand regularly. That of course sounds like a truism, but it is a truth that many Bible class members do not yet act upon. They seem to think it makes no difference to the teacher whether they are on hand or not; but it does make a difference. The teacher blames himself in his own mind if the attendance falls off. No matter how active a membership committee he has, he is apt to say to himself, "The reason the committee is not able to get out a better crowd is because the members do not altogether like my leadership as a teacher." As one who has been a teacher for many years, let the writer say that the members of a Bible class can help the teacher wonderfully, far more than they imagine, just by being present.

Secondly, it is a great encouragement to the teacher when the members take part in the discussion. If they do not, he again blames himself. He feels that somehow he is not presenting the question in the right sort of way; that he is not enthralling the class as he should. There are other reasons for taking part in the discussion: the value in it to the per-

son himself, and the stimulus he gives to others. But not the least of the reasons for having an opinion ready to express when the lesson questions are started is the fact that it will encourage the teacher and make his work less of a burden and more of a joy.

Latest Statistics of Churches in the United States

Dear Editor:

Will you please publish the following in the "Baptist Herald"?

The following statistics appeared in the "Christian Herald," submitted by H. K. Carroll, LL.D. For the interest and benefit of our "Baptist Herald" readers, it would submit them for their enlightenment. Such a census is taken every year and is to many ardent believers a revelation.

The total number of gains of the Churches of America during the year 1927 is 573,723. The total number of communicants now stands at 48,594,163; or 31,739,472 Protestants and 16,864,691 Catholics.

Note the increases and decreases by denominations:

Catholics, Roman, Polish and American Old	16,854,691—gain	183,889.
Methodists, 16 bodies	9,119,575—gain	150,910.
Baptists, 14 bodies	8,712,607—gain	41,712.
Lutherans, 20 bodies	2,656,158—gain	67,879.
Presbyterians, 9 bodies	2,597,136—loss	13,580.
Disciples of Christ, 2 bodies	1,799,313—gain	44,801.
Latter Day Saints, 2 bodies	645,158—gain	8,769.
Reformed, 3 bodies	553,641—gain	6,617.
United Brethren in Christ, 2 bodies	413,810—gain	3,187.
Brethren, 4 bodies	162,034—gain	5,266.
Adventists, 5 bodies	151,861—gain	971.
Friends, 4 bodies	113,605—loss	1,847.
Mennonites, 12 bodies	97,544—gain	7,234.

The 9 bodies of Presbyterians and the 4 bodies of Friends show a very discouraging loss: Presbyterians 13,580, and Friends, 1,847.

Please note that it took 8,670,895 Baptists to win 41,712. In other words, it took 208 of our 1926 members to win 1 member during one whole year, 1927. I am sure we can do better.

EDWARD STEVENER.

"Who was Shylock, Aunt Ethel?"
"My dear! You go to Sunday school and don't know that!"—Tit-Bits.

Too Big

During a recent revival in a Western city one of the prominent business men was converted, and in the first rush of his new enthusiasm he went to his minister and offered his services to do church work.

"Put me to work at something big," he said. "Here I have been all my life engaged in big enterprises in the money world. I want to do some big things in the religious world. So far I have used my time and energy in looking after my own affairs. Now I would like to do something big for the Lord."

"How big?" the minister asked.
"I do not care, the bigger the better."
"How would taking a class of ten-year-old boys in Sunday school strike you?"

"What! ten-year-old boys in Sunday school! but that is not a man's job."
"Perhaps you will find it is if you try. You said you wanted to do something big."

"I do—but teach a class of ten-year-old boys in Sunday school! you do not mean it!"

"Yes, I do. I do not know of anything bigger right now anywhere in the church, and you said you wanted a big thing to do."

The new convert felt discouraged. He answered:

"I cannot do that. It is out of the question. I want something bigger."

The minister laid a hand on his arm.

"My brother, are you sure you are big enough to do this? Do you think you know enough to teach a class of ten-year-old boys?"

"Know enough! I will take the class and show you!"

He began the next Sunday. The minister and the Sunday school superintendent quietly watched him.

His class was in a constant uproar. The boys paid no attention to him. He had no control over them. The sweat stood out on his forehead and he passed three wretched Sundays. On the fourth he came into the minister's study just before the Sunday school hour and broke down.

"I cannot do it, I do not know enough. It is too big a job for me. Give me something smaller until I have learned humility and the Christ spirit. I did not realize how big a thing it is to teach. I thought it was child's work. It is man's work. Pray with me, pastor, to make me humble enough to learn, for I am only a child in discipleship."—(C. M. Sheldon in the Advance.)

We must pay the price for nobility of character, but there are royal dividends.

Cherry Square

By GRACE S. RICHMOND

(Copyrighted)

(Continuation)

(FROM JOSEPHINE JENNEY'S NOTE-BOOK)

Dream evening, followed by hour or two of nightmare anxiety. All serene this morning.

The dream was of old days. Brought on by flying drive in to Stadium, in Dallas Hunt's roadster, with Gordon Mackay making the third in close quarters. Could close my eyes and imagine myse'f tucked in between Julian and Blair Reynor, dashing for almost anywhere that occurred to us. Wind in my face, low voices in my ears, a drift of cigarette smoke, lights, lights, lights—then a tunnel of darkness under trees—a queer sense of happiness—expectancy—recognition of others' similar reactions—

Then music—gorgeous—glorious—heart-breaking—Suspended between earth and sky!

Afterwards the funny trip home, coming back to earth with a bounce. Crowds, noise, reek, heat, on the train. Then quiet, coolness, wetness, gales, slippery roads, muddy hills—Cherry Square—

Finally the dash off through the fields looking for our patient. Bradley Sturgis at my heels, trying to make most of excitement. Might as well have been a midge humming in my ears. Frightfully anxious lest we find tragedy. Return to house, to find the pale invalid resting, a strange look on his face as of one who has been seeing something he hasn't seen before. Whispered that to Mr. Mackay, who whispered back: "He has." And told me no more. Think, whatever it was, Gordon Mackay must have seen it, too.

XIII

Adelaide Sturgis had made quite sure that there was nobody in the house except herself. Even Norah O'Grady had left her kitchen shining and fragrant, and had run over home to pick some blackberries from her own small garden for the Chas's table. Sally had taken her husband for a long drive. Jo had gone out with Bob; Mary had the other children well away from the house.

Every plan of Adelaide's for the day had fallen through. She had expected to motor into town with a man she knew for dinner and the theater, but at noon he had telephoned, explaining why he must default. Dallas Hunt had been away all the week. Therefore Adelaide was feeling more than ordinarily down on her luck. And always, at the bottom of her disappointments, was the mental image of Jo Jenney. Whoever else was unhappy, Jo seemed full of the zest of life. And not for any special reason that could be discerned.

Suddenly there had come to Adelaide the desire to go into Jo's room, in her absence, and see if she could discover any secret of her attraction for the various people who were constantly showing

have know it, though. There's certainly something queer about you, the way you play your cards. That demureness of yours covers trickiness—and I've got to find out what it's about."

She replaced the photograph, fingered the package of letters longingly, but reflected that if she were suddenly surprised and had to make a quick retreat, it would be dangerous to have letters to dispose of. She stood looking longingly at the door of the clothespress. Just why she was tempted to explore what she already knew must be Jo Jenney's slender stock of apparel could hardly be explained. And yet she found it impossible to resist this desire. Therefore, yielding to it, she opened the door.

Slender that stock proved to be indeed: the straight dresses of blues and whites and tans which Jo wore daily, one plain tailored suit of dark blue cloth, two simple hats upon the shelf, several pairs of well-kept shoes upon trees on the floor below. Where was the thin blue frock Jo so often wore for dinner, and the sight of which always roused Adelaide's curiosity? This she felt she must see. Yes, here it was, behind the suit, and covered with a little flowered muslin protector. Certainly, Jo's ways were of the daintiest with all her possessions, the interloper had to concede.

Adelaide examined the dress. Beautiful material, artful lines, a peculiar feel and faint fragrance about it which recalled other scenes far removed from the country village. Hurriedly she looked at the fine silk inner lining, and discovered the label of a famous Paris dressmaker.

She forgot entirely where she was and the danger of discovery while she stood surveying this tell-tale mark. Then she laughed to herself. "Idiot I am! Of course she bought it at one of those cheap shops where they sell second-hand clothes, and had it cleaned. She's more knowing than I thought her.... How I hate that dress! I'd like to burn it up!"

A quick step sounded in the passage outside. Adelaide flung the dress back upon its hook, the outer covering all disarranged, panic upon her. Of course she was caught, fool that she had been. She stood waiting to be discovered, she hadn't a chance of escape. How on earth had she been so careless as to forget to listen? She had gained nothing and lost much. How could she explain, where there was no explanation? One preposterous excuse leaped into her mind—she would use it, it was better than nothing.

She came out of the clothespress as Jo ran into the room, an eager Jo, flushed with exercise and a touch of sunburn, a gay whistle on her lips. At sight of Adelaide she stopped short.

"You'll excuse me," said Adelaide, with more hauteur than was convincing in one found in so compromising a situation. "I smelled smoke and have been looking everywhere back here, since it didn't seem to come from the front of the house."

A smell of smoke, and not a fire alight in the house! But Jo accepted the explanation with a nod. "Thank you," she said, with a slight lift of the eyebrows,

for at the moment the hanger which held the blue frock from Paris slipped to the floor behind Adelaide. The invader turned involuntarily. Further fabrication leaped to her lips.

"Afraid I disturbed something," she said, as she went toward the outer door of the room. "I thought there might be a hot chimney back there."

Then she disappeared, having had no further response from the owner of the room. To Jo there seemed to be nothing to say. She went to the clothespress and picked up the frock and replaced it upon its hanger. It was impossible not to note that the cover of flowered muslin was not disposed in its usual way upon the dress, and that a mere slipping to the floor could hardly have made this difference.

"Now why," she said to herself, "with a dozen frocks to my one, should she care?" And then she thought she knew. Dallas Hunt had spoken admiringly of that dress in Adelaide's presence: "Oh, how little, little, you are!" she breathed.

(FROM JOSEPHINE JENNEY'S NOTE-BOOK)

Mrs. Chase gave me a day's leave of absence.

Back from seeing Julian. Cannot put one word on paper of hour not to be forgotten. Just want to record belief clung to through everything that God is there—somewhere—even as here.

But—his face—his eyes—

This is a dear spot to come back to, after a day on trains and in taxicabs. The garden is so lovely just now.... Gardens—trees—sky—I'd better stop writing till I'm not so tense.

XIV

"Mrs. Chase! You see I couldn't resist stopping. It's good to see you again! And what do you hear from your traveler husband?"

Sally Chase looked amazedly into the frankly admiring eyes of Mr. Sage Pierpont, who had crossed her lawn without her being aware of the fact. Under the big beech she had been reading aloud to Schuyler, who lay stretched in a deck chair, his back to the street. She had thought him almost asleep, but she was instantly aware, as the deep and resonant voice of Mr. Pierpont accosted her, that Schuyler stirred and listened, in full consciousness.

"Mr. Pierpont! I really thought you had forgotten to keep your promise," Sally said, as she gave him her hand, noting the big car which stood outside her gate, empty except for the chauffeur. "Won't you drive in and stay? You must stay. And is it possible you don't know my husband is here?"

"Here!"

"Schuyler," she turned and spoke to him. He rose out of the deck chair, and she saw him raise his hand to the black spectacles which covered his eyes, as if he had the impulse to remove them. But he did not do so—he had been often warned that he must not expose those eyes to the bright sunlight, and never had there been brighter sunlight than that of this August morning. He came slowly forward, and the massive, com-

manding figure of Pierpont, president of the board of trustees of the church which Schuyler served, advanced to meet him. Shocked astonishment was written upon the face of the elder man.

"My dear Doctor Chase! I never was so surprised in my life. Are you—have you—been ill? I had no idea you had returned."

His gaze was fixed on Schuyler's face, on which a painful flush was spreading, momentarily wiping out its pallor. But Sally saw that Schuyler summoned his reserves to meet this emergency—for to him it was evidently that.

"I'd no idea you didn't know I'd returned," Schuyler said. "As a matter of fact, though I hadn't thought about it, I should have supposed everybody knew it. I had a slight illness in London, and my doctors decided that rest back here in the country was better for me than travel abroad."

"Well, well—well, well—that's too bad. That's a shame," said Mr. Pierpont heartily. "I'm mighty sorry to hear it. Here we are thinking of you as enjoying a fine trip; and here you are, an invalid marooned in Cherry Hills."

"I don't call myself an invalid." Schuyler straightened his shoulders, and his voice became stronger. "My wife is determined to pamper me, or I shouldn't be lying about in deck chairs."

"Some trouble with the eyes, too?" persisted the magnate, who had, Sally remembered, an uncomfortable way of getting to the bottom of every situation. That was why, she supposed, he was a magnate. Nothing ever escaped his observation.

"A touch of that. Anyhow, for the present I'm ordered to favor them. And how are you, Mr. Pierpont? I don't need to inquire—I never saw you looking better. How are Mrs. Pierpont and your daughters?"

He had turned the conversation, and he skilfully kept it turned for some time, while Sally listened and made plans in her active mind. Whatever happened, Mr. Sage Pierpont, though he must be made welcome and kept for as much of the day as he would stay, must not be allowed to burrow too far into Schuyler's affairs. She thought rapidly. When her chance came she was ready. The three had seated themselves tentatively, but Sally rose again as she said persuasively: "Mr. Pierpont, with your permission I'm going to carry you off for an hour before dinner. There's to be a short service in the old church on the Square, and I'd like to have you hear a friend of ours preach. You've listened to plenty of city preachers, but I doubt if, since you were a boy, you've been in a country church, or heard a man like this one. Will you come with me, when I've put a hat on, and arranged for your chauffeur to make himself comfortable on our back porch?"

Mr. Pierpont rose, bowing graciously. "Mrs. Chase, nothing could give me greater pleasure than to accompany you anywhere. And rather than tire your husband I'll take myself off entirely."

"You can't do that!" protested Schuyler, smiling his pleasant, strained smile. "We certainly want you for dinner after the service. But I'd like you to hear Mackay. He's a splendid chap and a great friend of ours, as my wife says, though the acquaintance is a new one. I haven't heard him speak yet, but I'm promising myself that pleasure soon."

So Sally took Mr. Pierpont to church, walking with him halfway around the shaded Square, and calling him to note how the people were streaming from all directions toward the white church with the tall spire. Meanwhile, Schuyler, shaken by the encounter, insignificant though it seemed upon the face of it, endeavored to think out what should be said to the president of his board when the searching questions which would be sure to be asked should be upon him. The mere sight of the man, whose word was all but law in that church because of his immense wealth and power, had made Schuyler realize that which he had thus far almost succeeded in shutting away from recognition. How slight, in spite of all his prestige, was his own hold upon that church if Sage Pierpont should become convinced that the minister thereof was ever so little less fit than the fittest to go on with his work.

An hour later, when the two churchgoers came out into the Square again, the visitor's rubicund face was alight with a new interest.

"By George, Mrs. Chase," he was exclaiming under his breath as they walked along, "I'm glad you made me go. I went, I'll admit it, because I couldn't refuse a lady. But I didn't expect to hear a word I hadn't heard a thousand times before. By George, that man's amazing! He stirred me all up from the bottom. And I'm not easily stirred, as your husband can tell. He's different. He's original. I enjoyed his direct way of putting things. I was absorbed in everything he said and did. How on earth did they ever get him here?"

"I believe he's only here for the summer," Sally explained. She really didn't know much about Gordon Mackay herself. She had more or less taken him for granted as a gift from the gods to Schuyler. In her absorption with her husband she hadn't inquired much into Mackay's history, thankful as she was for his presence. "Vacation work, he calls it. I don't know where he belongs, really. If you like him so much I'll ask him over for dinner. My husband is always delighted to have him. They've spent many hours together."

"I should think they might, though they're as different as two men can be. As you know, Mrs. Chase, I'm an ardent admirer of your husband. Nobody can touch him, to my mind, in his peculiar field. As a pulpit orator he's unsurpassed. I've considered our church most fortunate to have him. And of course this man can't approach him in eloquence. But, by George—and Mr. Pierpont's 'by-George's' were beginning to have a monotonous and unwelcome sound in Sally's ears—"this chap has a power all his own. I'd like to hear him again,



Balthasar Hubmaier, 1480-1528

The Hubmaier Celebration in Vienna March 10-11, 1928

W. O. LEWIS

Divers brethren on divers occasions by word of mouth and published article had expressed the hope that something might be done to celebrate the martyrdom of Balthasar Hubmaier in Vienna. Among the first to advocate it in print were our Swedish brethren. But until the Board of Managers of the Foreign Society under the leadership of Dr. F. L. Anderson decided to get back of it, nothing was done. It required, however, only a little push to set the thing in motion and once it became known that our little church in Vienna and a few from outside Austria were intending to hold a celebration, many fell into line. Representatives of Northern and Southern Baptists, of British Baptists, of Swedish Baptists, of German Baptists, of Polish, Czechish, and Swiss Baptists came to pay their homage. And the Mennonites of Germany, who also look upon Hubmaier as one of their spiritual ancestors, were interested and sent one of their brethren to join in.

On Saturday morning, the 10th, a goodly number of the members of the Vienna Baptist Church and their friends together with the visitors from a distance went to the section of the city where Hubmaier was burned. At the time this was a grassy open place outside the city. There were no houses there then and because many geese were to be seen there, the place was often referred to as the goose pasture. Of course this is all built over now and is inside the present city of Vienna. However, there is one little plot of grass with a few shrubs around it just in front of a building known as the Life Saving Institution which may truly be said to be a part of the open field where Hubmaier died. The street that runs by it was called in the olden times "Poor Sinner Street" on account of the fact that many who were regarded

as criminals were executed there. As we gathered around this spot people in the vicinity inquired what it was all about and were handed a program with Hubmaier's picture. Some Catholic priests passing by stopped and remained for the ceremony. After prayer, Dr. J. H. Rushbrooke deposited a wreath in the name of the Baptist World Alliance and the Baptist Union of Great Britain and Ireland. Besides the inscription on the wreath were also written out in full John 12:24. Then a wreath was laid by Dr. Franklin in the name of the Baptists of America. Next, Dr. J. Bystrom placed a wreath on behalf of the Baptists of Europe. And the Mennonites of Germany and the world were represented by Rev. E. Händiges who offered flowers in their name. The last wreath was laid in the name of the Baptists of Austria by Rev. Carl Füllbrandt.

Then we went to the Aspern bridge over one of the branches of the Danube which flows close by to commemorate Hubmaier's wife who with a stone tied to her neck was thrown into the Danube and drowned three days after her husband's death for her devotion to him and the cause for which he had given his life. A few fitting words were spoken in English by Mrs. D. G. Whittinghill of Rome and translated into German by Miss Elfriede Pohlmann, an Austrian lady living near Vienna. An Austrian men present were asked to take flowers from baskets and drop them into the stream. Tears came to the eyes of men as well as women as we thought of the past and the great price paid for our freedom.

Through Dr. Rushbrooke it was arranged that a delegation should call on the president of the Austrian republic shortly after noon. Besides Dr. Rushmade up of Dr. J. H. Franklin of New York, Dr. J. Bystrom of Stockholm, Dr. D. G. Whittinghill of Rome, Rev. G. Fehr of Basel, Rev. E. Händiges of Elbing, Germany, Dr. H. Luckey of Ber-

lin, Dr. H. Prohaska of Prague, W. Gutsche of Poland, Rev. Carl Füllbrandt of Vienna, and the writer of these lines. Dr. Rushbrooke introduced the delegates and assured President Hainisch of our appreciation of his friendliness in receiving us and of our deep sympathy for Austria in her struggles since the war. He also thanked him for the religious freedom now enjoyed by Baptists and others in Austria. Dr. Franklin then spoke for the delegation. He told why we were in Vienna. He further stated that we all felt the world owed a great debt to Austria for its music and art and its contribution to medicine and surgery. The president was manifestly moved by our visit and the remarks of Drs. Rushbrooke and Franklin. He replied in a most friendly manner. He said that personally he felt that any effort to interfere with the human conscience and compel men to accept religion by force was not only a mistake but a crime. He said that he agreed with Frederick the Great that every man should be allowed to go to heaven in his own way. He stated that the Austrian government is fully committed to the idea of full religious toleration.

In the afternoon we made a trip to Kreuzenstein castle, ten miles north of Vienna on a high point from which on a clear day one may see the Danube valley for many miles. This old castle, built in the twelfth century, was captured by the Swedes during the Thirty Years War and left by them in ruins. During the last century it was restored in its original style. During the Reformation times it was used by the Bishop of Passau as a place of detention for priests who were accused of heresy or any irregularity while awaiting trial as well as a place of punishment for those sentenced to prison. Many a poor prisoner was thrown into the dungeon under the tower by the entrance and allowed to perish of hunger. Hubmaier spent some months in this castle preceding his martyrdom. Our guide had difficulty getting us away from Hubmaier's picture which hangs in the library of the castle.

Saturday night, in the Baptist Chapel, we met to continue the celebration begun in the morning. A brief biographical sketch of Hubmaier was read by the writer. All the visitors were introduced and various ones paid tribute to Hubmaier. Among those present and introduced was Dr. Robert Friedmann, a Jewish scholar who is very much interested in the social theories of the Anabaptists. Greetings from various places were read. Dr. J. H. Franklin in tender words recalled Hubmaier's Gethsemane, his *via dolorosa*, and his Calvary. Rev. G. Fehr described Hubmaier as a seeker after truth. Prof. P. Gunnar Westin of Stockholm spoke at the close of the service on "A Suitable Memorial for Hubmaier." He urged us to take steps to publish as soon as possible a good edition of Hubmaier's writings so that all might have access to them. They are now scattered in various countries of Europe. And he thought it would be a good thing if money

could be raised to put up a suitable monument to Hubmaier in Vienna or elsewhere.

Sunday morning, we met again in the Baptist Chapel. The worship was led by Dr. Luckey of Berlin. Rev. W. Wiswedel of Schmalkalden, Germany, spoke on "The Forerunners of Hubmaier." He was followed by Rev. E. Händiges who spoke on "The Anabaptists from Hubmaier to Menno Simons." From records that were carefully kept by the Anabaptists of that day, he showed that within a very short time after Hubmaier's death some twenty-one others were put to death in Vienna in various ways. He gave many interesting facts about others in other places who were imbued with the same spirit as Hubmaier, and who also gave their lives for the truth as they saw it. At this point, Miss E. Ramann of Vienna sang very beautifully, "Come, Holy Spirit," an old hymn which many of the martyrs of Hubmaier's time sang on the way to death. Then Dr. Rushbrooke preached a good sermon on the great hero chapter of the New Testament, Hebrews 11. He called attention to the fact various kinds of persons were found in that list, women as well as men, plain people as well as some of great repute—all made strong through faith. At the close of the service, a beautiful marble tablet in memory of Hubmaier which had been placed in the vestibule of the chapel by the Vienna church was unveiled by Rev. C. A. Flügge of Kassel, Germany.

Sunday night, the house was full. The Y. M. C. A. orchestra furnished appropriate music, Miss Lydia Barta, whose father had previously recited a poetic welcome which he had composed, rendered very affectively a poem entitled, "Ave Caesar, morituri te salutant," describing scenes in the Roman arena when Christians were put to death. Dr. D. G. Whittinghill spoke on "Hubmaier and the Revival of Primitive Christianity." Dr. H. Prohaska delivered an address on "Hubmaier's Social Ideas." He showed that while avoiding the extremes of some of the Anabaptists, he surpassed the other great Reformers in his sympathy for the poor. Dr. H. Luckey spoke on "Hubmaier's Theology." He said that for Hubmaier, the Bible was final authority. Hubmaier believed men are regenerated by the Spirit when they open their hearts to God and can have the assurance that they are children of God.

At the close of the service, the audience by a rising vote authorized the sending of a telegram to thank Dr. Anderson for what he had done to arouse interest in Hubmaier. And it was decided to ask the writer together with Messrs. Westin, Händiges, Wiswedel, Luckey and Prohaska, to work out some plan by which Prof. Westin's suggestions with reference to the publication of Hubmaier's writings and the erection of a monument might be carried out. And it was also decided to send greetings to Prof. J. Loserth, now living in Graz and 82 years old, whose great biography of Hubmaier has perhaps done more than

Kreuzenstein
Castle
where
Hubmaier
was
imprisoned
before his
Martyrdom.



anything else to keep alive this memory. When seen later, Prof. Loserth who is in good health, was correcting the proof of an old Anabaptist work of great interest which had recently been found. He was greatly pleased at the attention shown him, and promised to co-operate in any way he could in publishing Hubmaier's writings.

Was it worth while? For those of us who took part in it, there is but one answer. Our little church in Vienna was greatly encouraged. Some of the Vienna papers announced the celebration, and some of them carried well-written articles about Hubmaier. The Socialist papers especially paid attention to the celebration and commented on Hubmaier's sympathy for the efforts made at the time to better the condition of the oppressed classes. One proof of the fact that the publicity given was far-reaching is that a man by the name of Hubmaier who knew nothing of Baptists and nothing of Balthasar Hubmaier seeing the announcement came to the Baptist chapel on Sunday evening. He is now busy studying the family genealogy to see whether his family is related to our hero. Let us hope that whether there is any blood relationship or not that he may come into spiritual kinship with Hubmaier whose favorite motto was, "*Die Wahrheit ist untödtlich*" (Truth is unkillable).

Loyal Workers of the Second Church, Portland, Oreg., Entertain Old People's Home

Perhaps if you could have pecked in on the Loyal Workers, which is our newly organized young ladies class, on the evening of March 27, as they gathered in the church kitchen for a "pot luck" supper, you might have wondered

what big event lay before them to create such an atmosphere of hilarity which seemed so contagious. It certainly was a joyful though noisy gathering for although everybody was as busy as a bee sacking homemade candy or helping get the "eats" ready, much time was left for fun.

As soon as each girl had eaten all and more than was good for her, fourteen happy girls piled into two cars and were off on their mission. An entertainment for the inmates of our Old People's Home was under foot. Arriving there safely in spite of typical Oregon weather we rendered the dear old folks a program consisting of both English and German readings, songs, instrumental and vocal selections and a dialog.

The climax of the evening was reached when the "good fairy" of the dialog continued her good work by giving each member of the Old People's Home a bag of home-made candy. Amid many thanks and requests to come again we left for home. We had once more proved that the only true happiness comes from making others happy.

This is only one of the many things that the Loyal Workers intend to accomplish this year under the able leadership of our Sunday school teacher and friend, Miss Theo Wuttké.

Among other things the Loyal Workers pledged a special Easter offering for missions. Also on Mother's Day we will present each mother with a bouquet of flowers to show our love and appreciation of them.

Remembering that our purpose is to work for our Master, we shall continue our efforts and let the readers of the "Baptist Herald" hear from us again from time to time.

EMMA FREITAG.

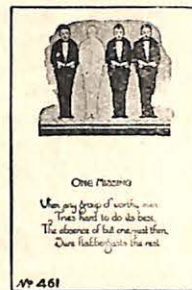
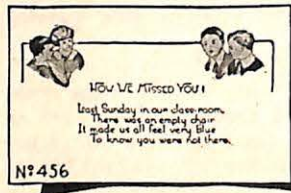
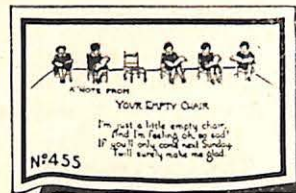
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