

The Baptist Herald

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

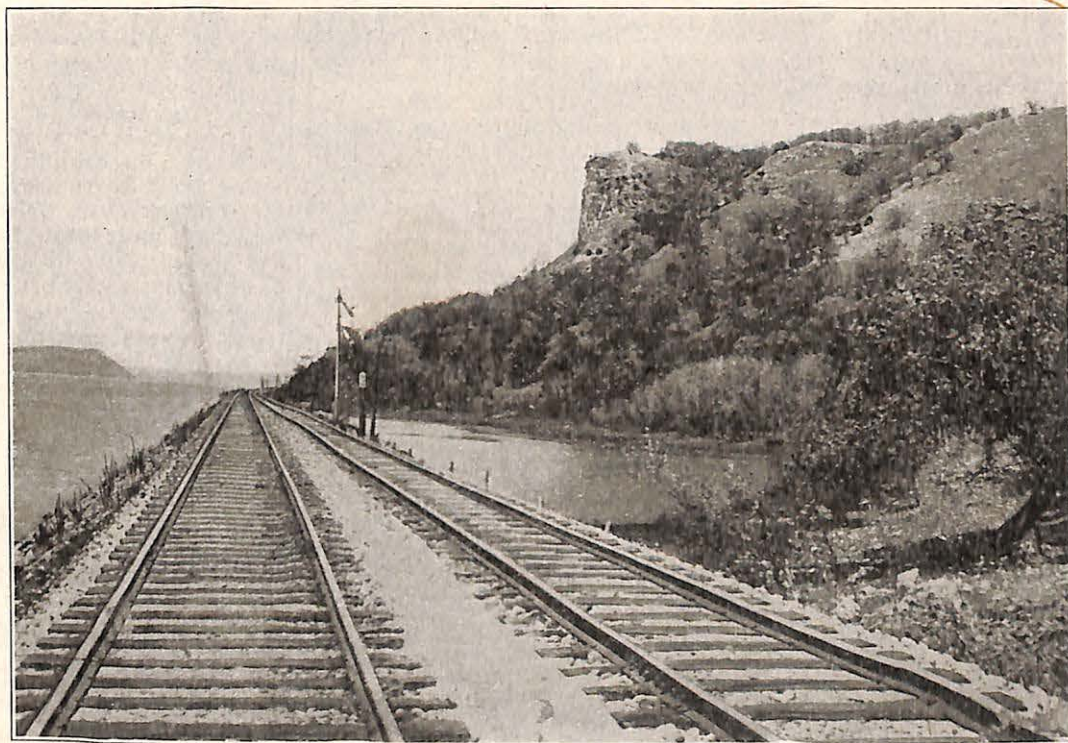
Volume Six

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Number Fourteen

General Conference, Chicago

August 27—September 2, 1928



Courtesy Burlington Route

Maiden Rock on the Upper Mississippi

What's Happening

The Fourth Congress of the Baptist World Alliance in Toronto, Canada, was the largest and perhaps the most important meeting of the Alliance ever held. About 7000 delegates and visitors were in attendance. Sixty-five countries were represented. A Canadian newspaper said: "Ten more than in the League of Nations."

The sessions of the Congress were held in the Transportation Building on the Canadian Exhibition grounds at the Lake front. Acoustic properties in this vast hall were not so good at first, but later improved by various devices. Other Exhibition buildings were used for conferences, book room, exhibits, hospital and rest rooms. The park-like environment was ideal.

Dr. E. Y. Mullins, president of the Alliance, was prevented from being present through illness. Dr. Geo. W. Truett, president of the So. Baptist Convention, was entrusted with the duties of president for the session and proved himself to be a master of assemblies.

High spots in these great meetings were the Roll Call on Saturday afternoon; the Convention Sermon on Sunday morning by Dr. Chas. Brown of England on "The Sovereignty of Jesus Christ"; the service conducted by the group from the National Baptist Convention (Negro) with matchless singing of "Negro Spirituals" on Sunday afternoon; the Bunyan Tercentenary meeting on Tuesday night and the closing Coronation Service on Friday night.

The delegates and visitors from the German Baptist churches of the United States, Canada and Continental Europe had two special meetings during the Congress in their own tongue. The first was on Sunday forenoon in Immanuel Sunday school hall with about 65 present. Prof. Carl Schneider of the Seminary at Hamburg was the preacher. The second was the banquet in the West End Y. M. C. A. on Wednesday evening from 5-10 P. M. About 130 were present and the fellowship was sweet. Dr. Wm. Kuhn presided and all the German-speaking delegates from abroad were welcomed and received opportunity for brief remarks. It looked like one of our conferences at table.

Two invitations were given for the next Congress, one from Washington, D. C., the other came from the Baptist churches of Berlin, Germany. Editor A. Hoefs of the "Wahrheitszeuge" extended the invitation in the name of the Baptists of Germany in a masterly address in which pathos and humor and heartiness mingled. On Friday the Executive Committee recommended Berlin as the place of meeting in 1933. This found high favor with the Congress which adopted the recommendation without a

dissenting vote. Baptist hosts in 1933 will march on to Berlin!

The Young People's Rally at the Congress Sunday night was also one of the outstanding meetings, characterized by an atmosphere of enthusiasm and life. The motto was: "Your young men shall see visions—and on my hand-maidens—will I pour forth my Spirit." Rev. J. Clyde Turner of North Carolina spoke on "The Vision of Youth" and Rev. B. C. Clausen of New York on "The Vanities of Age." Both were eloquent and timely. We hope to publish excerpts of these addresses.

McMaster University, Canada's leading Baptist Educational institution, held a special convocation on Wednesday afternoon in the splendid and stately Cathedral-like new Yorkminster Baptist Church and honored twelve of the leading Baptists from various parts of the world with honorary degrees. Rev. F. W. Simoleit of New Ruppin was one of those deservedly honored who received the degree Doctor of Divinity. This gracious act found popular favor with the whole Congress.

The new president of the Baptist World Alliance for 1928-1933 is the Rev. John MacNeil, D. D., minister of the Walmer Road Baptist Church, Toronto. Dr. J. H. Rushbrooke of England is now General Secretary and Rev. Clifton D. Gray of Maine is Honorable Associate Secretary. Dr. Simoleit of Germany was reelected as one of the seven vice-presidents. Frau Gieselbusch of Germany is one of the two women on the Executive Committee. Dr. J. A. White, former B. Y. P. U. of A. Secretary, is one of the members of the Young People's Committee.

*

The Revival Spirit is manifest in Immanuel Baptist Church, Kankakee, Ill. On a recent Sunday night after the sermon, 35 men asked for prayer in response to the appeal of the pastor, Rev. J. H. Ansberg. Some of these were seeking Christ and others had the desire to rededicate their lives to Him.

The Young People's Society of the Freudental Church, Alberta, Canada, rendered an excellent program in commemoration of the society's anniversary, Sunday afternoon, June 10. A loose collection was taken up at the time for our Missionary and Benevolent Offering which amounted to \$33.75.

Gerlach Palfenier graduate of this year's class of Rochester Seminary, and Miss Ida E. Schneider were married on June 8 at the bride's home at Medina, N. D. The bride was attended by her sister Leah and the brother of the groom, Theodor Palfenier, acted as best man. Rev. Herman Palfenier performed the ceremony. A sumptuous dinner followed.

Many out of town relatives and guests were present from Wisconsin, Saskatchewan and North Dakota. The happy couple will make their home in Hilda, Alta., where the groom is pastor of our German Baptist church.

Rev. Rudolph Klein and Miss Amanda Zernickow were married on June 10 at Mt. Zion Baptist Church, Geary County, Kans. Rev. A. Knopf of the First Church, Dickinson County, read the ceremony. Dora Zernickow, sister of the bride, was bridesmaid and Mr. Martin De Boer of Rochester, N. Y., was best man. Following the wedding a reception was held and a delicious plate lunch served. Rev. and Mrs. Klein left next day in their auto for North Dakota and then for Toronto, where they attended the Baptist World Alliance. Rev. Klein is pastor of the Mt. Zion church.

The Trochu church gave their pastor, Rev. E. P. Wahl, a pleasant birthday surprise on Sunday evening, June 17. It had been raining approximately all day and Rev. Wahl was expecting hardly anyone for the evening meeting. But upon arriving at church he was greeted by a large congregation standing and singing a song of congratulation. The church was beautifully decorated and a fitting program had been prepared for the occasion. Bro. D. Reschke, Sunday school superintendent, led the program and handed to the birthday child a cash purse from the church and its various branches. The ladies had prepared a fine lunch which brought the special meeting to an appropriate close. When opportunity was granted to Rev. Wahl to say a few words he pointed out that above everything else this deed of love brought pastor and church closer together.

The Baptist Herald

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The Baptist Herald

Certainties in Religion

F. A. LICHT

IV

A GODLY LIFE IS A PROFITABLE LIFE

SO said Paul to his young friend Timothy. (1 Tim. 4:8.) So says experience and observation. When a proposition is made to us, the first question asked is: "Does it pay?" Well, how about investing our time, our thought, yes and money too, in a life consecrated to Christ and his cause? Will that pay good dividends? **Most assuredly it will**, both in this life and the life to come.

It does not always pay in dollars and cents. Some of the Old Testament sayings, that the righteous **always** prosper, financially, in this life, is not true as good old Asaph found out. (Ps. 73:1 ff.) And Jesus warned his followers that affliction and disappointments and even poverty would be their lot. And yet we assert that a life lived in and with and for God pays, pays a hundredfold, as Jesus also assured his disciples. (Matt. 19:7.)

This reward consists chiefly in things worth infinitely more than money and all earthly treasures. It consists in things for which thousands have been willing to sacrifice all earthly goods, even their lives. For the principle things wherewith God rewards them that serve and honor him,—are heavenly, abiding treasures, pure, noble, satisfying enjoyments. Do you ask, what they are? Listen: To be in harmony with God, to have the peace of God abiding in our hearts and to be able at all times to look up and say, "My Father, who art in heaven!" isn't that glorious pay even while yet in the valley of tears? To possess God as our Sun in life's darkest nights and as an overflowing Fountain in the desert wastes through which our pilgrimage sometimes leads us; to know oneself surrounded by the Arms of Omnipotence when tempests and enemies threaten and at last, when all earthly things pass from us, to hear the heavenly voice: "Come home, child, we are waiting for thee!"—is not all this glorious reward?!

But a godly life does not only pay in **spiritual** and **heavenly** rewards. Even for **this life** and in **things material** a true Christian life is profitable.

It pays in good health. Now I do not wish to be misunderstood. There are good Christians who are invalids and suffer from no fault of theirs. Nevertheless it is also true, as thousands know from sad experience, that a sinful life paralyses our powers and destroys physical vitality and shortens life. Therefore to live a Christian life, which enables us

to overcome temptation and helps us make our bodies as well as our souls, holy temples of God's Spirit, will do very much toward invigorating us physically and mentally and prolonging our life to a good old age.

Yes, **even financially** a godly life will greatly improve our condition. It is not likely to make millionaires out of us, but it will help us be industrious, thrifty and esteemed and will improve our situation in life. Thousands of young men and older too, now penniless and in misery, might be prosperous and respected. If space permitted—but the Editor says "No!"—we could mention many cases to illustrate above statements. Admiral Farragut tells us how, when yet a boy, but already smoking and drinking and gambling and swearing in company with the sailors, his father took him into his cabin one day and said: "My boy, you expect to become a great captain some day, I suppose. A poor wretched sailor is all you will ever be, unless you change your life." "These words brought me to my senses. I gave up my bad habits and later gave my heart to Christ and became a man." Yes, and a great admiral. We could point to Lincoln and Garfield, our martyr presidents, and to the late President Roosevelt, to esteemed generals and business men and thousands of ordinary, but respected men and women in the various pursuits of human life who, because they lived a Christian life, loving and serving their God and their fellowmen, profited in earthly and heavenly things. Yes, we are certain, that a godly life is profitable unto all things, having the promise of the life "that now is and of that which is to come."

Europe's Response to the Gospel

REV. EVERETT GILL, D. D.

EUROPE is the second home of Christianity. Asia has never accepted Christ who is her greatest son and prophet.

It required three centuries to Christianize Southern Europe and one thousand years had passed before Northern Europe gave up her paganism for Christ.

Europe has never become wholly Christian. After Constantine there came a deterioration in the **Evangelistic Message, Spirit and Method.**

The **evangelic message** was changed from the primitive simplicity of the gospel to a mixture of Paganism, Judaism and Christianity.

The **evangelic spirit** of freedom and of love to God and man gave way to the spirit of persecution. The Christian Popes succeeded to the hideous honors of persecuting Pagan Emperors.

The **evangelic method** of winning the individual to a personal faith was succeeded by a proxy-faith and mass-conversion by force. The glorious light of the primitive gospel was eclipsed and Christianity groped in the Dark Ages.

The Primitive Gospel was only partially recovered by the Reformation. The Anabaptist call to a full and complete return to the gospel was stifled in blood. Europe is suffering today because of a **partial Reformation**.

The three great European Groups have responded to the gospel according to their racial gifts and capacities. The Dominating Practical Nordic; the Intellectual, Aesthetic Latin; the Mystical Alpine (Slav), all have responded to the gospel, each in his own way. Each needs the interpretation of the other. When Europe, with her three great groups of Christians, makes her full contribution to Christian history, she will weave a triple-crown of service and devotion and crown Christ Lord of all.

Withal, it seems probable that Russia and her Sister Slavic Peoples will in the coming years make the greatest contribution to Christian history. Christianity has never had a full mystical interpretation, in line with that of the Apostle Paul. I believe that the Land of Tolstoi is to witness the most significant development of the gospel of Christ that the world has seen. The rise and development of the gospel movement in Russia is the greatest since the first century.

(Address at Baptist World Alliance.)

Editorial Jottings

UNUSUAL DEMAND on our space for reports and news items in this and other recent numbers of the "Herald" has crowded out and delayed some reports and articles. We beg our contributors to make allowances for this. We shall publish them as soon as we can.

THE HUNGARIAN DELEGATE to the Baptist World Alliance said in his remarks at the roll call: "We are the best Baptists in the world. We do not exercise higher criticism upon the Bible, but upon ourselves." If more Baptists followed this method, we would have better Baptists everywhere.

The Meaning of the Cross

CHAS. F. ZUMMACH

NO word in human language is more universally known than the word CROSS. Because all the history of the world since the death of Christ is measured by the distance which separates events from it. The Cross is both the **symbol** and the principal **content** of the Christian religion. Constantine, while on his march to that decisive battle against Maxentius which was to make him master of the Roman empire, is said to have seen a vision. At noon there appeared in the sky a flaming cross inscribed: "By this conquer." Whatever historic truth

there may be in the story or not, the symbolic truth is indisputable. The triumphs of Christianity are the triumphs of the Cross. Any seeming victories through any other principle have turned out to be defeats. There is ground for the gravest anxiety if in modern preaching the Cross should lose its pre-eminence. Wherever an eclipse of the Cross has occurred Christian preaching has lost something of its grip on the human heart.

However, it is a mistake to think that the idea of the Cross is peculiar to Christianity. Most of us never go farther back than Calvary in our thinking about the Cross. It is worth while to note that Jesus spoke about the Cross long before the crucifixion and long before any of his followers dreamed of such a death for him. Yet they understood its implication only too well. The sign of the Cross was well known among the symbolics of ancient nations. Among the Egyptians it was the symbol of divinity and eternal life. The Spaniards found it among the Mexicans and Peruvians when they came to America. The Romans used it in the time of Jesus to execute their criminals. They claimed they got the idea from Carthage. The Carthaginians shoulder the responsibility for this method of torture on the Phoenicians, who in turn point to Assyria as the inventor of this cruel mode of death. Assyria points to India as the real culprit, and India does not know. As a matter of fact, it is such an ancient institution that we are unable to trace its origin.

Upon his capture of the city of Tyre Alexander is said to have crucified 2000 of its inhabitants, till the crosses on the shore outnumbered the masts in the harbor. At Babylon he is reported as crucifying 3000 in one day. Titus during the destruction of the city of Jerusalem in 70 A. D. crucified the Jews at the rate of 500 per day, till there was no more room for the crosses, or crosses for the victims. During the slave rebellion in Rome the Appian way was lined for miles with crosses of crucified slaves. It was the most shameful and painful form of death known. One historian says: "The victim died a thousand deaths." It was never used for Romans. Cicero says: "Let the very name of the cross be far away, not only from the body, but from the thoughts of a Roman citizen." After Constantine became emperor he abolished it as an insult to Christianity. This is the

Institution to Which Jesus Refers

when he says: "If any man would follow after me, let him deny himself, and take up his cross, daily." Everywhere in history the Cross always stood for the same thing: shame, suffering, and death. His meaning was perfectly clear to his hearers, it left no doubt in their minds, to follow him meant **shame, persecution, death. Discipleship meant going the way of the Cross. But with the**

Crucifixion of Jesus

the Cross assumes a new meaning. Can you picture that early morning scene in Jerusalem? After the

mock trial Pilate finally yields in disgust to the clamor of the Jews and says: "Alright, crucify him." A hurried order is given, and soon slaves appear dragging the instrument of torture and death into the judgment hall. The victims are rudely dragged forth by the soldiers and according to the custom compelled to carry their own crosses to the place of execution. The howling, maddened, blood-thirsty rabble follows. Before Calvary is reached, one of the victims breaks down under the load. Rudely the soldiers grasp a bystander, Simon the Cyrenean, and compel him to bear his cross. Arrived at Golgotha the victims are stripped, and roughly nailed to the cross, amidst the jeers of the executioners. This completed, the cross is rudely set in a hole in the ground and raised to the gaze of the jeering, heartless, mocking throng. But on that day a new era was ushered in, and since then the Cross has become

A Symbol of Christianity Itself

We cannot think of Christianity except in terms of the Cross. Our very conception of salvation centers around it. "At the Cross, at the Cross, where I first saw the light." The favorite hymns of Christianity are still those that sing about the Cross. Some time ago a quartet sang "The Old Rugged Cross" from radio station WLS during the service of "The Little Brown Church." Almost 7800 requests came in to that station to have them repeat it. Rev. H. F. Lyte expressed the sentiments of millions of Christians when death's dark shadows gather round us, when he sings: "Hold thou thy Cross before my closing eyes; shine through the gloom and point me to the skies." And since Simon's day millions have identified themselves with the Cross and asked: "Must Jesus bear the Cross alone?" It also has become the

Badge of His Followers

Discipleship still means assuming the Cross. The sentiment expressed in the song "Rock of Ages" and so often portrayed on canvasses by artists, "Simply to the Cross I cling" may be very beautiful as sentiment goes, but it has no basis in Scripture. Not all theology in our hymns is "good theology," yet by far the greater number of Christians get their theology from hymn books, rather than from the Bible itself. Not a word is said in the New Testament about "clinging to the Cross." On the contrary, where ever it is mentioned, it is spoken of as a "burden" to be taken up and borne for his sake. We live in an

Age That Loves Ease

Things that were undreamed of luxuries in the days of our fore-fathers have become necessities of life. We shrink from pain and suffering. Everything must be "painless." And when it comes to shame, thousands would rather face the blazing guns than the scorn of their fellow men. Rather than risk being called "unpatriotic" we remain silent on the

question of world peace, and let the "war-mongers" have their way. Yet Jesus makes it clear that salvation for the world's ills can only come through cross-bearing on the part of his disciples. "I must needs go home by the way of the Cross" is more than an idle phrase or beautiful sentiment. It is a hard cold fact of history, that only "The way of the Cross leads home." The righting of every social wrong has been preceded by the crucifixion of those who sponsored those movements. But by their stripes and heartaches the world has been healed of its sores. Nor can the rest of the existing wrongs be righted in any other way. The time has not yet come when the world is ready to laud and applaud those who fight entrenched evil. Prof. Rauschenbusch says: "There is not a man who has honestly tried to change fundamental conditions that make for poverty, disease, vice, and crime in our country, who has not been set upon . . . and rent to pieces." We need to ask ourselves again and again:

"Are there no foes for me to face,
Must I not stem the flood?"

Cross Bearing Is Imperative

Jesus might have avoided the Cross. But in doing so, he would have forfeited his claim to be the Savior. The Cross was not set up by an arbitrary and vengeful God. It was set up by men. Jesus knew he could not escape it, if the world was to be brought back to God. And any man who loves his life more than the cause he fights for is not worthy of that cause. "He who loves anything more than me, is not worthy of me."

But the Cross is also a

Symbol of Victory

Eusebius may have invented the story of the vision of Constantine, or Constantine may have invented it to bolster up the spirit of his army. But the symbolic truth remains: "In this conquer." Chas. Rann Kennedy in his drama of the Crucifixion, "The Terrible Meek," makes the captain of the Roman guard that crucified Jesus say to Mary: "I am a soldier. I have been helping to build kingdoms for over twenty years. I have never known any other trade. Soldierly, bloodshed, murder; that's my trade; that's my business. My hands are crimson with it. That's what empire means. . . . I tell you, woman, this dead son of yours, shamed, spat upon, has built a kingdom this day that can never die. The living glory of him rules it. The earth is his and he made it. . . . Something happened up here today to shake all our kingdoms of blood and fear to dust. . . . The meek, the terrible meek, are about to enter into their inheritance." Then Mary, sorrow-stricken, raises her tear-dimmed face and says: "Then it was not all wasted. It was the Truth, that night. I have borne a man."

"In the Cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of ancient story
Shines around its head sublime."



Young People's and Sunday School Workers' Union, Atlantic Conference, at Newark, N. J.

The Lake States Assembly at Linwood Park, Vermilion, Ohio July 31 to August 5, 1928

Officers

Rev. J. Leypoldt, Dean, 3750 Concord Ave., Detroit, Mich. Edw. Glanz, president, 3865 Lakewood Blvd., Detroit, Mich. Emil Hasse, vice-president, Rose Bldg., Cleveland, O. Miss Bertha Heidel, secretary, South Miles Rd., Bedford, O. Theo. Schinke, registrar, 5804 Griswold Ave., Cleveland, O. Benj. Wagner, treasurer, 5620 Greenway Ave., Detroit, Mich. Rev. C. Fred Lehr, housing manager, 3161 East 99th St., Cleveland, O.

Assembly Program

8.45-9.10: Devotional, J. Leypoldt.
9.15-10.00: "Methods of Sunday School Teaching," Rev. A. P. Mihm, General Secretary; "Studies in the Parables of Jesus," Rev. F. Kaiser.
10.05-10.50: "Persönliche Arbeit," Rev. Benj. Graf; "Worship and Hymnology," Prof. H. von Berge.
10.50-11: Recess.
11-11.45: "The Spiritual Life of a Young Christian," Rev. A. A. Schade.
12: Dinner.
2-5: Recreation. Edward W. Hoek, Leader.
6: Supper.
7-7.30: Sunset Service, Rev. A. Bredy.
7.30-9: Evening Meetings.
Tuesday: Get-Acquainted-Night. Address by the Dean.
Wednesday: Evangelistic Night. Sermon by Rev. S. Blum.
Thursday: Program Night. Musical and Literary. Mr. Hoek in charge.
Friday: Picture Night. Rev. A. P. Mihm.
Saturday: Mission Night. Siberia, Rev. J. J. Wiens.
Sunday morning, 11 o'clock: Worship, Rev. A. P. Mihm.

Registration fee is \$1.
Everybody should register. We cannot run the assembly on air.
Look over the faculty and courses and you'll want to be there.
Select your course and stay with your instructor through the four days.

Write to Rev. C. Fred Lehr about reservations.

Rates are reasonable when groups reserve an entire cottage. A bed in the dormitory for one person, \$1 per night; for two persons, \$1.50. A bed in the Pastor's cottage, 75 cts. per night. Groceries or meals on the ground, or in Vermilion at usual prices.

COME! COME!! COME!!!

Successful Convention at Erie

The Annual Convention of the Lake Erie and Ontario Baptist Young People's and Sunday School Workers' Union was held in the Central Baptist Church at Erie, Pa., on June 2-3. The main theme was "Evangelism" which was developed from the convention motto of "Others." Saturday morning, afternoon and Sunday morning were given over to conference sessions. The delegates were divided into three groups, one group attending the sessions on Evangelism under the leadership of Rev. A. A. Schade; the second group attending Rev. F. H. Wilkins's class on the Sunday school, and the third, the discussion on Young People by Prof. A. Bretschneider.

Following the class sessions on Saturday afternoon the annual business meeting was held. The newly elected officers are: President, Dr. Florence Fisher, Buffalo; vice-president, Mrs. Walter Schmidt, Buffalo; rec. secretary, Marie Argow, Erie; corr. secretary, Wilbert Neuffer, Rochester; treasurer, Wm. Waugh, Pittsburgh. Council Representative, F. Wm. Godtfriing, Jr., Buffalo.
As the project for the year 1928-1929 we voted to send a minimum of \$100 to Rev. A. Orthner at the Cameroon Mission in Africa. The B. Y. P. U. of the Temple Church, Pittsburgh, extended an invitation to the Union to meet with them next year.

The banquet on Saturday evening, held in the Y. W. C. A., was a huge success. The first fifteen or twenty minutes were spent in getting acquainted, by this means—each person was supplied with a pencil and a slip of paper and the object was to get as many names of the

people present as possible in the allotted time. Rev. W. L. Schoeffel, having the greatest number of names, won a salt shaker for being the best "shaker" in the crowd. The food was excellent and the program very entertaining. Between courses we sang several of the old favorites, and the music furnished by the Erie Sunday school orchestra was just one more thing which added to making it a memorable occasion.

The evening address was delivered by Prof. L. Kaiser, D.D., and was built around these words: "Suppose Nobody Cared." Many left the service that evening with a desire and a resolution in their hearts to become an "I Care." The three conference sessions were brought to a close Sunday morning and the closing address was given by Rev. W. A. Mueller of Buffalo.

The time spent at this convention proved to be very profitably spent, for each year it has been the desire of all to make that convention the biggest and best. We are looking forward to another year of hard work, hoping that the thoughts sown will take root and bear fruit abundantly. MARIE ARGOW, Sec.

Mother's Day at Nokomis

Mother's Day was suitably celebrated by the Young People's Society of Nokomis, Sask., on the evening of May 13. The church was overcrowded.

Mr. Ed. Fenske, our president, had charge and the program was well arranged. The orchestra supplied music in the beginning.

The following four persons gave short interesting speeches on our Mothers: Mrs. R. Hoffman in behalf of the mothers; Miss Julia Zepik on behalf of the daughters; Edward Rhode on behalf of the sons and Mr. H. Fenske on behalf of the fathers.

Many an appreciative word was spoken of our loving mothers and we all made a vow to honor and love our mothers with all our hearts, as thanks and appreciation.

Some very suitable solos and duets were also rendered. ERNEST A. ZEPK.

The Sunday School

What Bible Schools Need

One hundred and twenty-four Bible school superintendents—perhaps yours was among them!—recently answered the question: "What is the greatest need in your school?" These needs, as the superintendents expressed them, are vital. They are needs that can be best met by the understanding, the interest and the whole-hearted co-operation of the adults and young people who make up the schools. Here are the needs, and the number voicing each need as they were given:

60 said more and better teachers, leaders and workers.

13 said greater numbers and more regular attendance.

17 said helpful methods and plans for achieving the purposes of the school.

5 said co-operation.

7 said more and better equipment.

3 said better lesson helps.

19 gave no "greatest need."

—The Lookout.

Make the Best Use of Music

One way for a church to reach and to hold young people is through music. This is not an argument for the use of popular music in a church, but rather an appeal for use of the best in music and also for the best use of the music available. Young people are perfectly capable of appreciating the better class of music, and that is the kind which they normally expect to find in the church and its various organizations.

The regular worship services of the church would be more attractive if more careful attention were given to the selection of the hymns. It is impossible to address each sermon to young people, for the older members of the congregation have just as much right to expect the meeting of their needs. The question arises, therefore, how can the church service be made attractive to young people each Sunday? One answer can be found in the use of music. The stately and worshipful hymns of the Church have much in them that is helpful both to young and to old, and it is reasonable to expect that at least one and sometimes two of the hymns in the church service should be chosen because of their direct appeal to youth, or because of the way they minister to the spiritual needs of young people.

In the Sunday school how much can be expected if the example of one school is universally followed, where forty-one out of the fifty-two services were started with "Art Thou Weary, Art Thou Languid?" Each hymn considered for use should be tested before it is definitely chosen. First make sure that they fit the theme of the worship service. The tune should receive consideration. Stated negatively, tunes should not be too monotonous or too jazzy; nor should they

General Conference, Chicago



Courtesy of the Outing and Recreation Bureau.

Jackson Park

be so high that they are difficult to sing. Whoever selects the hymns might well ask: What will the students get out of the music and words of this hymn? Will it stir desirable emotions? Will it make worthwhile impressions?

Music in the young people's society also needs careful attention. Again, the hymns should be chosen to fit the topics, and they should be a real part of the worship. At no time should a hymn be sung simply to occupy a certain amount of time. As far as is possible, the entire hymn should be used; otherwise the continuity of thought will be destroyed. Some societies make it a rule to learn at least two new hymns each month and to become familiar with the history of the writing of the hymn as well as with the music.—Forward.

The Secret of Bible Study in Five Sentences

1. *Study it Through.* Never begin a day without mastering a verse.
2. *Pray it In.* Never leave your Bible until the passage you have studied is a part of your very being.
3. *Put It Down.* The thought God gives you put in the margin of your Bible or notebook.
4. *Work it Out.* Live the truth you get through all the hours of the day.
5. *Pass it On.* Seek to tell somebody what you have learned.

—J. Wilbur Chapman.

Tick, Stop—Tick, Stop

Sam: "What kind of a watch have you got?"

Tom: "A wonder watch. Every time I look at it I wonder what time it is."

* * *

Habits are like a rolling stone upon a mountain-top, which a child may first set off but a giant cannot stop.—French.

Father and Son Banquet, Second Church, Chicago

The Young Men's Bible Class of the Second German Baptist Church of Chicago recently held a Father and Son banquet, an event which is coming to be an annual institution with this class. About 75 men and boys were present.

From start to finish this gathering was pervaded by a spirit of jollity and comradeship, which in itself sufficed to make the evening a success. This happy and friendly spirit was due in large measure to the resounding singing in which everyone participated. The songs, consisting of appropriate verses sung to popular tunes, served to "break the ice" and to create and maintain a feeling of friendly enthusiasm.

The hard-working and hustling president of the class, Mr. Henry Frederick, extended a hearty welcome to all those present, and then presented the toastmaster, Mr. Herman Siemund, who filled the position very capably.

The main speaker of the evening was Rev. G. H. Schneck of Milwaukee, Wis., a former pastor of this church. His inspiring and thought-producing address was deeply appreciated. Rev. C. A. Daniel, present pastor of the church, followed with a short talk and then Mr. Charles Le Schofs, a member of the class, told the fathers just what their sons had a right to expect of them.

Excellent musical entertainment was provided by Mr. Victor Williams, violinist, and Mr. Winfred Stracke, baritone. The Young Men's Class also rendered several male chorus selections.

The evening throughout was marked by representation of lofty ideals, interspersed with plenty of clean fun and humor, which brought about a closer understanding between fathers and sons and made everyone present feel that he had spent a most profitable evening.

W. C. P.

Young People's Day at Pecan Grove, Texas

On Sunday, May 27, the young people from the different B. Y. P. U.'s of Cottonwood, Crawford, Gatesville, Dallas and Waco met for their usual program at Pecan Grove. Young people from the Southern District had also accepted our invitation and came to our meeting.

The morning service was opened with Sunday school. Then we had the pleasure of having Bro. J. Pfeiffer who for the first time visited with us. He chose for his text Acts 13:36. Then we were dismissed for dinner and it was enjoyed by all.

We met again in the afternoon for the program, which was arranged a little different this year upon wish of the young people. It consisted mostly of music and

songs given by the various B. Y. P. U.'s and was enjoyed by all. Following this Bro. Hull of the English Baptist church in Gatesville spoke to the young people on the same text that had been treated in the morning service without knowing Bro. Pfeiffer's choice. He divided his text in 3 points: 1. How to make money; 2. How to get married; 3. How to stay married. His message was so simple and plain that old and young could understand it.

May we always long for our Young People's Day to come and strive to make it a great success! SECRETARY.

A Barnyard Surprise

When a hen lays an orange, what do her chickens say?

"See the orange marmalade."—Vassar Vagabond.

His Major Course

Friend: "What is your son taking up in college this year?"

Dad: "Space, nothing but space!"

* * *

Long ago one scientist said: "I have swept the skies with my telescope and found no sign of divine ruler." A hop-toad might sweep an express train with its inquiring eye and find no sign of an engineer—to say nothing of a chairman of the board of directors far away.—Arthur Brisbane.

The German Baptists' Life Association, Buffalo, N. Y.

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of orphans, the provider of comforts, the promoter of thrift, the teacher of duty and a benefactor. He is filled with the idea that his mission is good, high and superior in point of moral excellence. He, therefore, need never feel ashamed to have it known that he is a life insurance agent and when he sells a man a policy in a reliable company, he knows it is as safe as a government bond.



JOHN E. GRYGO



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