

The Baptist Herald

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

Volume Seven

CLEVELAND, O., NOVEMBER 1, 1929

Number Twenty-one



Class Number One, Corona, S. D. Miss Frieda D. Koester, Teacher

What's Happening

Rev. Elmer Baumgartner of Erie, Pa., formerly pastor of the Spruce St. Church, Buffalo, N. Y., has accepted the call of our church at Dayton, O. He begins his ministry Sunday, Nov. 17.

Rev. and Mr. Chas. W. Koller of the Clinton Hill Church, Newark, N. J., announce the birth of a daughter, Carolyn Marie, who arrived on Oct. 5. We join their many friends in congratulation and blessings on the little one.

The Second German Church of Brooklyn, Rev. W. J. Zirbes, pastor, recently redecored the auditorium and Sunday school rooms of its edifice and installed new lighting fixtures (a special donation) at a cost of about \$3000.—Roll call was held on Oct. 6 with a full house.

Rev. W. S. Argow is one of the faculty in the Erie School of Religion, held under the auspices of the Erie Inter-church federation in the Y. M. C. A. for 10 Monday nights, beginning Oct. 14. Bro. Argow teaches "A Study of the Pupil," using the text "The Pupil and the Teacher" by Luther Weigle.

The Young People's Union (Jugendbund) of New York and Vicinity meets with the Second Church of Brooklyn, Rev. W. J. Zirbes, pastor, on Election Day night, Nov. 5. A musical and literary program will be given. A feature of the program will be a missionary sketch by the Young People of the Evangel Church, Newark, N. J.

The Intermediate B. Y. P. U. of the North Ave. Church, Milwaukee, Wis., recently elected the following officers for the society year: President, Bernice Schroeder; vice-pres., Herbert Kilinski; treasurer, Ralph Strauss; chorister, Audrey Wilke; pianist, Virginia Wilke. The group system has been introduced for the Sunday evening meetings.

Rev. D. Hamel of the Andrews St. Church, Rochester, N. Y., had the pleasure of baptizing two on Sunday, Sept. 29, one at the English service in the morning and one at the German service in the evening. Andrews St. Church has four of its young men at the German Department of the Seminary preparing for the ministry. Two of these entered this fall.

Rev. P. A. Friederichsen becomes the new pastor of the Immanuel Gross Park Church, Chicago, Ill., and enters on his new work with the beginning of November. The church has been pastorless since Rev. C. J. Bender left for Cameroon in June. Bro. Friederichsen was formerly pastor in Kansas City, Mo., and has lived in Maywood, a suburb of Chicago, the last year.

The Ladies' Aid of the Willow Ave. Baptist Church, Hoboken, N. J., held their anniversary program September 30. Under the leadership of Mrs. H. Ahrens the ladies gave a splendid program and

the church was crowded with friends from the various churches in our vicinity. Rev. Chas. W. Koller of Newark, N. J., was the speaker of the evening. Refreshments were served by the Y. P. S.

A Bible School under the auspices of the young people of the German Baptist churches of Manitoba, Can., will be held at Morris, Man., from Nov. 4-Dec. 4. Rev. G. Schroeder will be the leader and dean of the school. General Secretary A. P. Mihm will be one of the faculty during the first half of the period. Chief stress will be laid on the study of the Bible, Sunday school and Young People's work, Church history, Music and Hymnology. Board and lodging will be provided at reasonable rates. The registration fee will be \$2.00. Classes will be held daily from 9.30 A. M. to 3 P. M. All Manitoba young people and Sunday school workers are invited. Write to Rev. G. Schroeder, Morris, Man., for further particulars.

Class Number One, Corona, S. D.

(See picture on front page)

Class Number One of the Corona, S. D., Sunday school, Miss Frieda D. Koester, teacher, sends greetings to all "Herald" readers.

As pupils and teacher we have spent several years together, studying God's Word and bringing him our offering.

Through the photograph we wish to have you make our acquaintance and have you see what a fine group we are. Before long we shall be promoted into the B. Y. P. U. class, a much larger group.

Previous to the teacher's leaving the class met in her home, presenting her with a fine engraved fountain pen, in remembrance of them.

May God help us to remain true to him, who gives us all!

Texas Folks! Notice!

You are cordially invited to Waco to attend the First All-State Assembly of our Jugendbund and the Fourth Annual Institute of the North Texas District B. Y. P. U. and S. S. W. U., to be held jointly at our church in Waco, Texas, Thanksgiving week, beginning Nov. 27. You will be entertained in the homes of our church people. Noon and evening meals will cost 25 cents each, except for children under 10 years of age, who will be served for 15 cents per meal. This will probably be the largest meeting of young people from our churches that has ever been held and we are ready to take care of every visitor. Please write the time of your arrival to Rev. A. Becker, our pastor, 1903 Cleveland Ave., or to the undersigned.

ALBERT NIEDERER, Church Clerk,
1406 Speight Ave., Waco, Tex.

Harvest Home Festival at Temple Church

The Temple Baptist Church, Pittsburgh, Pa., Rev. O. E. Krueger, pastor, is conducting a series of Harvest Home Meetings. They are held on Wednesday nights. The plan is to have an outside pastor come in to give the message and if possible to have outsiders help in the music. The emphasis is not upon men but upon the message. So the speakers and singers are always a secret guarded by the pastor. This element of the unknown creates interest.

Several weeks were spent in producing attitude and the right atmosphere. Every member was given an Enlistment Blank for Volunteer Workers setting forth 10 definite things that could be done. Instruction in personal work and personal visitation is a part of the campaign. The first two meetings have been of great interest. They are to continue until the middle of December.

"Sixty Years an Apostle"

This is the title of a little book which appeared some time ago in the Bohemian language. It tells of the life and labor of Rev. August Meereis who passed to his eternal reward Oct. 8, 1929, in Girard, O., at the ripe age of nearly 82 years. He was the first Baptist missionary to the Bohemians. His labors extended into Austria, Hungary and Russia. International boundary lines meant nothing to him. The Kingdom boundary crossed them all. He had a passionate love for the Brotherhood of the Kingdom. Since 1906 until his retirement 8 years ago he was active among Hungarians, Slovaks and Germans in Texas, Michigan and Pennsylvania. At the funeral services held in Girard, O., Pittsburgh, and Homestead, Pa., the 8 pastors who shared in it used 5 different languages.

The Baptist Herald

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The Baptist Herald

A Hymn for Airmen

MAY ROWLAND

God of the shining hosts that range on high,
Lord of the seraphs serving day and night,
Hear us for these our squadrons of the sky,
And give them the shelter of thy might.

Thine are the arrows of the storm-cloud's breath,
Thine, too, the temper of the zephyr's still;
Take in thy keeping those who, facing death,
Bravely go forth to do a nation's will.

High in the trackless space that paves thy throne,
Claim by thy love these souls in danger's thrall;
Be thou their Pilot through the great unknown,
Then shall they mount as eagles and not fall.

Aviation and Religion

JOHN LEYPOLDT

PART II

But even more important is the compass. Commander R. E. Byrd in his story of the first flight to the North Pole says that they could not use the ordinarily dependable compass. They were forced to use the sun-compass, an invention especially constructed for the trip to the Northpole. Referring to the sun-compass he says: "I do not hesitate to say that without it we could not have reached the Pole; it is even doubtful if we could have hit Spitzbergen on our return flight."

We cannot reach our goal in this life nor in the life beyond without Christ, our compass. He shows us the direction and is the director at the same time. He is not only the way-shower but the way himself. Did he not say: "I am the way, and the truth and the life; no one cometh unto the Father but by me"? Indispensable as the Bible is, it is after all only a book, or a divine library of books. But Christ is a Person, the only One that we can safely choose as our moral and spiritual compass through life.

A Pilot Must Have Vision

Brock and Schlee had a vision of a world flight before they left Detroit. The late Baron von Huenefeld had a vision of a transatlantic flight westward before he and his companions ever left European soil. The men and women who have achieved success have been people of vision, or seers. Do we realize that the most sublime and most glorious visions are not to be found in the realm of science, of art or literature, or even in aviation, but in religion.

It is the Christian religion that has given us some of the finest productions of art and literature. Where do we find such a majestic vision of the one,

true, holy God as in the prophet of Isaiah? Where can we find such a beautiful picture of the matchless Christ as in the gospels? Where can man find a vision of the celestial city as in the last book of the Bible? Men would have said it is impossible to fly in the air or speak across the continent or the ocean one hundred years ago. Today, however, we are very careful to claim that anything is impossible. With man almost anything seems possible these days. Why should our great God not be able to fulfill his golden promise and realize the glorious visions of the Bible?

A pilot must have

The Spirit of Venture

Wilbur and Orville Wright were men of adventure. In 1900 a light-house keeper at Kitty Hawk, N. C., received two crazy visitors and witnessed the birth of aviation. It was at Kitty Hawk that the Wright brothers began the assembly of the first glider, which three years later developed into the first motor-driven aeroplane to make a flight. The Wrights often were referred to as crazy, but they were men of venture, of faith. They were rewarded for their faith, even though some thought them demented.

One of the fundamental truths in religion is Christian faith. Oliver W. Holmes said: "It is faith in something which makes life worth living." Stevenson, the invalid, wrote: "Whether on the first of January or the thirty-first of December, faith is a good word to end on." Our Master states the substance of religion in a single phrase: "Have faith in God." There is no foundation for any soul to stand on without faith in God. He is our Rock and our Salvation. The Rock of Ages is the Eternal One himself. In him we must have faith.

A Pilot Believes in Victory

He believes in reaching his goal. It means either victory of man or victory of elements. His goal may be to win a prize, to add to the knowledge of aviation, to explore new territory, or to excell others in their achievements. The aviator has a goal whether it be America, Europe, Asia or the North or South Pole.

The Christian religion has given us a twofold goal: one is a life of Christlike service here and of perfect character there. It is very sad to read of Americans who left in the monoplane "Old Glory" bound for Rome but who never reached their destination. They found their grave somewhere in the Atlantic Ocean. You can be on the way to your destination and yet not reach it. The two Frenchmen who left Paris in May, 1927, in the "White Bird" never reached New York. Princess Lowenstein-Wertheim, with two others left England for

Canada in August, 1927, but they disappeared somewhere with the "St. Raphael" in the depths of the Atlantic.

One of the most solemn truths in religion is that we may start out in the Christian life and yet miss the goal. Judas was one of Christ's own apostles, but he began to slip and finally he fell and missed the goal of eternal life and blessedness. It's sad to join the company at the Port of Missing Planes, but it's a thousand times sadder for the soul to start out to enter the celestial gates guided by a Christian mother and then miss the goal.

Paul, a great spiritual aviator, reached his God-given destination, when he wrote: "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing" (2 Tim. 4: 7, 8).

Editorial Jottings

OUR CONTINUED STORY, "Toward Sodom," concluded in the last number of the "Baptist Herald." It pleased many readers, judging by the comments that came to the editor. We hope to announce another attractive story soon.

THE EXECUTIVE COMMITTEE of the Young People's and Sunday School Workers' Union met for an all-day session in Forest Park, Ill., on Oct. 12. All members were present as well as Mr. H. P. Donner, manager of the Publication Society, Rev. G. H. Schneck, president of the Publication Board, and Dr. Wm. Kuhn of the General Missionary Society. Many important matters relative to our Union were freely and seriously discussed. Plans were laid for our Fall "Herald" Campaign. A special committee has been charged with making a survey of religious educational material and Sunday school papers with reference to our German Baptist needs and to make definite recommendations concerning the same. Rev. H. R. Schroeder was re-appointed for another year to write up the topics for "Our Devotional Meeting." Rev. Wm. L. Schoeffel was re-appointed in concurrence with the Publication Board's recommendation to edit the "Jugend-Ecke" in the "Sendbote" for 1930.

It's a Good Time to Clean Up

J. DE F. M.

ROOMS get cluttered up very easily. Dust, dirt, useless bric-a-brac and trash never look good to the tastily disposed. It is therefore quite natural to have a general cleaning at least once a year.

But even the best of them miss some very important items when they clean up. For instance—

Books

It was no less a person than Gene Stratton Porter who said: "It is difficult for me to understand why indecencies, that would not be permitted in life, and characters, that would not be admitted into a home

or family circle in person on any consideration, should be allowed to come there between the covers of a book. Why should men and women be allowed to scatter broadcast on the pages of a book such matter as the Federal authorities would not allow for a minute on the pages of a letter? Our homes are cluttered up with many of these questionable volumes—novels mostly. They not only don't look well, but they are positively dangerous to budding life. Feed them to the bonfire!"

Magazines

What kind of current literature is on your library table? You may be reading and assimilating from the pages of your magazines the things that will weaken and dull your morals—the things that will unfit you for vigorous character development tomorrow. Junk the questionable magazines!

Pictures

Even "approved" art sometimes arouses latent evils in us and encourages sinful meditations. What kind of pictures hang on the walls of your room? Modern art, in its attempt to be realistic, has become degrading. Much of it is decidedly dangerous. See that the pictures on the walls, the sculptured ornaments about the place, inspire the highest ideals. Consign the rest to the dump!

Music

And while you are cleaning up don't forget the piano and graphophone. Jingles and jazz have a way of sticking. If they are of the wrong kind, they gall and grind the soul. Much of our modern music is wicked, sinfully conceived and sold with deliberately evil intent. Don't save it simply because it is new and popular. Examine the words and the rhythm with care, and give it to the rubbish man if it isn't up to your standard!

There are other things that are even more dangerous than dust and dirt which should not be tolerated around a clean room. And there is no better time than now to clean up.

World-Missions and the Responsibility of the Individual Christian

PAUL F. ZOSCHKE

(Published upon request of the Northwestern Conference)

PART I

THE note of missionary zeal has been ringing through Christendom from its very beginning. The Angel of the Lord said to the shepherds that were keeping their flocks by night: "Be not afraid; behold, I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Savior, which is Christ the Lord."

The shepherds received direct knowledge of the birth of the Savior but they were not the only ones. The Magi came from the east to worship the newborn King of the Jews. How far they had come from the east we cannot tell, perhaps a hundred, perhaps a thousand miles. Thus the news of the advent of the Redeemer spread to different bor-

ders of the country. What was the result of the announcement to the shepherds and of the finding of the Savior by the Magi, thus far has remained a riddle to us. But it is our opinion that human life was affected by them, for the God who blesses testimonies and lends power to them now, must have been equally as eager to bless then. The Good News was no less then, than it is now, the power of God unto Salvation to all who would believe.

Jesus Himself Spread This News

to Jew and Gentile while he walked this globe. "He came unto his own, and they that were his own received him not;" then he turned to those that were not his own in this sense "but were of another fold" that he might preach to them also; "and as many as have received him, to them gave he power to become the Sons of God, even to them that believed on his name." So while the soil was still moist with the dew-drops of joy the seed of eternal life was planted. The King himself set the example of missionary zeal and fervor, which has ever been kept before the eyes of the ardent and active admirers of the Lord of Lords.

But rumors of the birth of the Savior spread faster than the Savior himself and his known disciples could spread it by word of mouth. People from the east and the west, and from the north and the south came to him to be healed of their afflictions and infirmities. Many questions had been raised in their minds. Who was he? What was he? What did he do? What did he look like? What promises did he give of fulfilling the Messianic hopes? Such questions could not arise in their minds if they had not heard of the Savior of the world. But how did they hear? Those who heard about him must have told others, and these told still others, until the story traveled far and wide. Thus the missionary spirit, which is part and parcel of any real good news, was active, bringing the sick in soul and body to the great Physician.

After the disciples had been with Jesus for some time, had heard words of truth and life and power from his lips, had absorbed his spirit, they, too, were sent out to spread the Good News. We read that they went out and that they came back all enthused about their new mission. God alone knows how many people were blessed by their presence. Then after the Lord had ascended to his Father, Peter was instructed through a vision that he should preach the Gospel to a Gentile named Cornelius. He protested at first, but when the human call came in verification of the divine call, Peter could not afford to be hesitant any longer but followed willingly and gladly. The News had not only been brought to Jew but also Gentile, and thus the dam that would have caused the river to become stagnant was broken down, and the water of life was allowed to fructify the waste places of heathendom.

The Propelling Personality of Paul

Then, as though the current of this water of life was not flowing fast enough, Jesus aroused the

great storm of personality in the body of the Apostle to the Gentiles, Paul of Tarsus, to speed the current on its mission of life. This "24 hour a day gale," as it were, was constantly pushing the stream into new territory. No human cumber could bar his way. He could "bear all things, believe all things, hope all things, endure all things" "through him who strengthened him." When he was driven out of a city he would re-enter it on another side. When he was stoned in another and left as dead, he would virtually stun his malefactors with a greater stone by returning and preaching them the Gospel of love in the name of Jesus Christ, who loved them enough to give his life for them too. When he was shipwrecked he would bear it gladly, rejoicing in his privilege to suffer for the suffering Servant. When he was arrested, bound in chains, and imprisoned, he would convert his handicap into an opportunity to preach the Gospel as the Power of God unto salvation to the government officials, thus paving the way the sooner for the official recognition of the new religion. When his flesh was weak, his spirit was yet willing and eager to carry this new religion to farther ports, even to Spain if God grant.

Thus within a single generation from the advent of the Savior

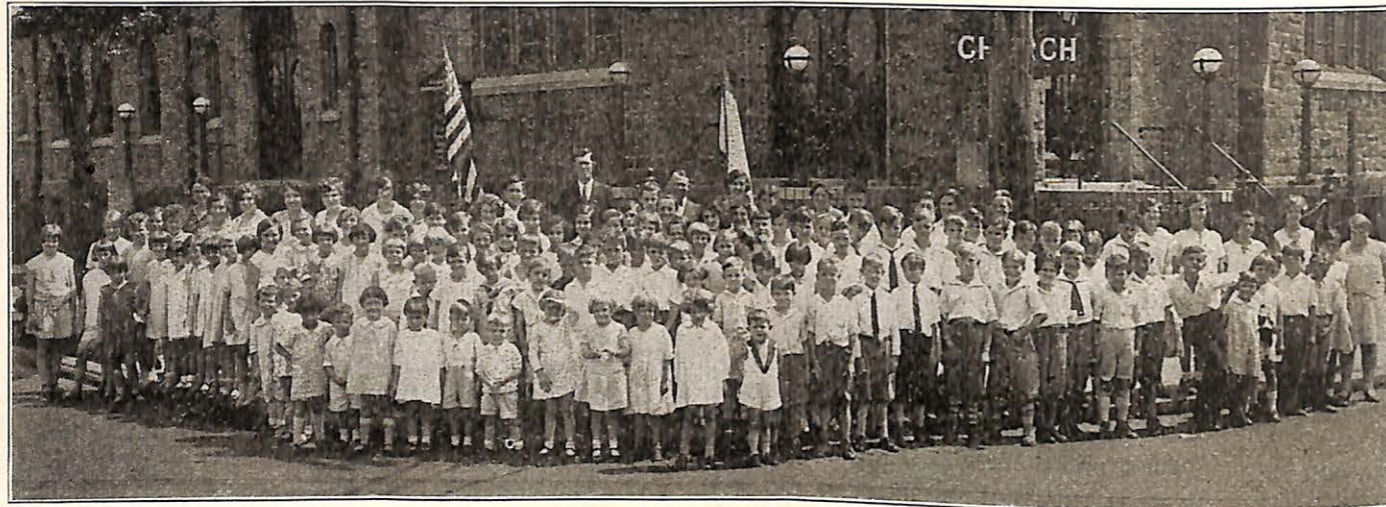
The Missionary Zeal Had Run High

overflowed its banks of Judaism and inundated the waste places of heathendom. It is still running high. Throughout history the evidences of it can be found. Men and women have always been interested in the welfare of those whom they deemed less fortunate than themselves. The extent, however, to which Christendom as a whole has been given to Missions, has varied. At times it was at a very low ebb, and people questioned whether it would ever be fed by evidences of Christ's Power in transformed lives.

It is the task of each individual and each church to keep burning brightly not only its own flame but also that of others. Therefore we wish today to add another voice to the already multitudinous in order that some flames might be fanned. So we wish to discuss together:

World-Missions and the Responsibility of the Individual Christian

First we should like to give reason why we believe in missions to those who do not believe in missions. There are some sincere people who believe that missions are only a necessary evil. They are interested in missions, of course, they will tell you, but only after all things, major and minor, have been taken care of. And what a multitude of such things, major and minor, they can think of! The hymnals they purchased two years ago are already out of date; they must have new ones. The interior of the church must be redecorated, the organ ought to have several new stops, the pianos are too old. And so these people know how to spend all their money for current expenses. If missions get ten or twenty dollars, well and good; if not, it is alright too.



Vacation Church School, Fleischmann Memorial Baptist Church, Philadelphia, Pa.

A Successful Daily Vacation Bible School

Retrospection is sometimes much better than mere review. The work of a Vacation Church School is often limited to the four or five weeks of classes, and the reactions which set in are relaxation on the part of principal and teachers and forgetfulness in the minds of the pupils. At the Fleischmann Memorial Baptist Church of Philadelphia, Pa., a definite attempt is being made through retrospection to study the practical results of the vacation school, which was held for four weeks from July 1-26.

The Hunting Park Vacation Church School, as it is called, was this year another co-operative undertaking of the Fleischmann Memorial Church and the nearby St. Simeon's Lutheran Church. The fine spirit of Christian understanding and brotherly love between these churches has been deepened by the work of the school. New records were set this year with the final registration reaching the high mark of 213 and the average daily attendance held at 116. The people of the neighborhood are no longer strangers to the church. It often happens that newcomers are present in the evening services; later one learns that the children in the family have attended the Vacation Church School. The minister and missionary of the church find themselves popular in the neighborhood, for the shrill cries of "Hello!" and the happy smiles of recognition by the children are many.

The diplomas for perfect attendance, which were given to 44 children at the close of the school, are deeply treasured by them. Many of them are keeping them from year to year. The essays on Christian heroes and heroines and other subjects are to be used for purposes of religious education in periodicals and Bible school work. A survey of church conditions in the vicinity has been prompted by the report that 36 churches were represented in the school. A great deal of religious overlapping is seemingly prevalent in this city.

The budget of the school has been one

of the most successful features of our work. With more than \$250 at our disposal, it has been possible for us to engage several salaried teachers and to provide abundant and efficient facilities for the children. Miss Ruth Conkey, a member of the Ebenezer Church in Detroit, and Miss Helen Sharp, students at the Baptist Institute for Christian Workers in the city were the trained teachers. The church has thereby become more closely affiliated with this Baptist training school. The woodwork and the handwork departments for boys and girls were splendidly equipped and supervised by such teachers as Miss Olga Lorenz and Miss Frieda L. Weisser, the missionary of the church. Swimming classes at the Y. M. C. A. and special health features have associated the school and the church with civic agencies.

Worship must always render its important message and vital influence in the lives of boys and girls. The principal of the school, the Reverend Martin L. Leuschner, had charge of the opening exercises. At all times the stress was laid upon dignity in hymn singing, sincerity in prayer, the child-approach in story-telling, and intelligent participation in the offerings. The closing exercises were an attempt to present a model Vacation Church School in session before the many parents and friends assembled in the crowded church. The amount and variety of originality in the program showed the interest and exercise of talent by the teachers of the school.

Plans for next year's school are already being suggested and discussed. The gifts for the upkeep of the school are brought throughout the year. A follow-up program and advertising campaign are being undertaken. In many ways the Vacation Church School is impressing itself upon the church community.

The Fleischmann Memorial Church, through its minister and missionary and the teachers of the school, heartily endorse the splendid tribute and the steady praise which this phase of relig-

ious education is receiving throughout the country.

"I am an engineer; I put unoccupied children, unused teachers, and empty buildings into a character-building enterprise. I am an Efficiency Expert; I crowd into a few weeks as much actual education as my older brother, the Sunday school, into a year. I create no problems—rather I help solve them. I need only some attention to grow lustily. Try me! I am the Vacation Church School."

MARTIN L. LEUSCHNER.

Home Coming Sunday at the Second Church, Portland

Sunday, September 8, the Second German Baptist Church of Portland, Oregon, had its Home Coming or Fall Rally.

In Sunday school the orchestra played several musical selections. Our pastor, Rev. Wuttke, spoke to the Sunday school scholars on the Sunday school lesson about "Nehemiah Rebuilding the Walls of Jerusalem," and its relation to the present-day rebuilding and uplifting of the Word of God.

On Sunday morning, Rev. Edw. Nieman of Montana spoke and at the close of the meeting baptismal services followed.

In the evening the young people's society and the church had a combined meeting. A delightful song service led by our chorister, Mr. Wm. Freitag, was enjoyed. Rev. Wm. Graf of Bethany, Oregon, delivered an inspiring address. The choir also rendered several musical numbers.

Every one who attended the meetings was greatly blessed. With new enthusiasm and feeling full of vigor we begin our winter work for our Lord. We feel that with the guidance of our faithful leader, Jesus Christ, we can accomplish more than ever before.

ANNA SCHMUNK, Sec.

"Edwin," said the teacher, "use the word 'triangle' in a sentence."

Edwin: "If fish don't bite on grasshoppers, try angleworms."

The Sunday School

Building

Building, daily building,
While the moments fly,
We are ever building
Life work for on high!
Character we're building,
Thoughts and actions free
Make for us a building
For eternity.

Hay and wood or stubble,
We must never use,
Offers of the Tempter
We must e'er refuse.
Sinful thoughts and actions
Will not stand the test;
Seeking God's approval,
We must use the best.

May the Lord approve us!
'Tis our earnest prayer,
Oh, to have our building
Tall and strong, and fair!
Oh, to live for Jesus!
Truly every hour,
Building, praying, trusting
In his mighty power!

—Selected.

A Class Reflection Mirror

A very effective card used in pepping up class spirit takes the form of a small wall mirror. On this mirror is the question, "What kind of a member does your mirror reflect?" And following that various alternative qualities by which a member can test his class spirit and class efficiency. These cards are appropriate to send out any time during the year, but are especially useful for just before a monthly business meeting, or at the beginning of a new year, or any time when the class wants to take stock and emphasize its class spirit aspect. The cards may be made of regular post cards or correspondence cards, shading them to represent a mirror and typing the necessary message on them.

The mirror may be changed from time to time.

WHAT KIND OF A CLASS MEMBER DOES YOUR MIRROR REFLECT?

CHECK UP ON YOURSELF

Regular or irregular.
Loyal or disloyal.
Early or tardy.
Faithful or undependable.
Prepared or unprepared.
Enthusiastic or indifferent.
Contributor or sponger.
Sharer or taker.
Helper or hinderer.
Booster or knocker.
Friendly or reticent.

How do you stand? Right?

—Selected.



Religious Training Class, Vancouver, B. C.

Work Among the Children in Vancouver, B. C.

Our missionary work in Vancouver, B. C., is being carried on entirely in the mother tongue. The above picture is a group of children that come together each Saturday morning for two hours for religious training and also to learn to read and write German. The picture does not do justice to our average attendance—a number of the youngsters are missing. Mr. G. Heichert, our senior deacon, assists the pastor in this work. Many of the children are from non-Baptist parents. We hope and pray that they may all become members of the Body of Christ as they mature.

FRED W. MUELLER.

"Man-Making"

EDWIN MARKHAM

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilt goes?
In vain we build the work, unless
The builder also grows.

What Ignorance

A minister up North told me this actually happened at a prayer meeting in Lancashire. A young fellow got up in prayer meeting and, in the course of his prayer, he prayed: "O Lord, speak to us, speak to us, Lord, as thou didst to thy servant Moses when he was in the belly of the whale saying 'What doest thou here, Elijah?'"

And—such ignorance is not much more funny—and tragic—than some ignorance that is abroad in the land and amongst us today as to the greatest Book of the world.

No Time for Ourselves

As wise as witty was that gentleman who remarked, "We have no time for ourselves because we are so busy with other things."

It is a fact that many neglect themselves because they are absorbed in other things. But strangely enough they do so under the impulse of selfishness, at least some people do. They spend time on trifles when they ought to be concerned about the great necessities.

"Take heed to thyself," wrote Paul to Timothy. We must keep ourselves not only pure and true but in fit condition for the highest service. Self-neglect is suicidal. Self-culture is a part of self-consecration.—Kind Words.

How Much Shall I Give to Missions?

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. If I give less than heretofore I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort," forgetting that the Lord never intended that his army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "go!"

4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?—New York Baptist Bulletin.

Youth

ALICE WHITSON NORTON

Soft as the winds that sing in the locust,
Bright as the bud of a soft glowing
rose,

Gay as the birds that flit in the willow...
When the daytime comes to a close.

Fresh as the grass in the dawn of the
morning,
Light as the thistle that drifts in the
air—

This is but Youth—as God would express
it,
Unburdened by sorrow or care.

The Baptist Contribution to American Civilization

WILLIBALD S. ARGOW

PART ONE

Greatness is not to be determined by bulk or numbers, but rather by aim, ambition and achievement. The Persian Empire was larger than Athens, and the walls of Babylon marked a larger territorial domain than the dykes of Holland. But judged by what they have wrought and by what they have contributed of art, letters and liberty to the progress of civilization and society, the smaller states excel in value this mammoth and colossal neighbor. The ark of bulrushes was a tiny and insignificant thing by the side of the pyramids, but the living babe Moses, sheltered by the fragile structure, was a grander blessing to humanity than all the dead Pharaohs in their massive and magnificent mausoleums, including King Tut.

So in the case of the different denominations. It is not likely that the merit and meaning, or place and power of a religious body in the world can be adequately determined by its size and girth. If they have never justified their existence by things attempted and achieved, if what they represent is not intrinsically precious to the race, they have no sufficient reason for being here today, nor indeed for being anywhere. They must, therefore, be judged, if judged at all, by the richness and fertility of their possessions, and not by the extent of their borders.

The great apostle Paul once wrote to his fellow Christians in Philippi: "If any man thinketh that he hath whereof he might trust (boast) in the flesh, I more." If ecclesiastical boasting were ever justifiable, the record written by our denominational ancestors would furnish adequate excuse. But, to sensible people bragging is offensive. We are not here to brag, but to review calmly and gratefully the work done by those who helped to make our denomination and our nation what it is today. "Behold what God has wrought." We desire to do it as grateful children speak of their godly parents, where every word breathes the spirit of thanksgiving for such parents, and acknowledge our indebtedness to those whose sacrifice and devotion made possible our rich heritage

As the name "Christian" was first applied in derision to the followers of Christ by enemies at Antioch, so

The Name "Baptist" Was First Given in Ridicule

by Pedobaptist opponents of the people who rejected the baptism of babies. Both names, like the cross, have been changed from marks of shame to badges of honor. To be born well is to enter life with advantages. Baptists are justly proud of their parentage—the New Testament. They have an ancient and scriptural origin. Certain characters in history are named as founders of various denominations: the Lutherans began with Martin Luther, the Methodists with John Wesley, though it is said Wesley never left the "Church of England," the Presbyterians with John Calvin, the Church of England with Henry VIII and Cranmer's Book of Common Prayer in the reign of Edward VI, the Disciples or Christian Church with the Alexander Campbells, the Evangelical Association with Albright, the Christian Science with Mary Baker Eddy. Not so the Baptists. There is no personality this side of Jesus Christ who is a satisfactory explanation of their origin. The New Testament churches were independent, self-governing democratic bodies like the Baptist churches of today.

Character is determined by ideals and achievements. If we would know the place of the Baptists, we must consider their historic greatness, their heroic fidelity to human liberty, their advocacy of religious liberty and their part in the life of our country. Our principles, if given full sway in heart and mind, develop a type of character and life which tends to make potent factors in achievements worth while.

RELIGIOUS LIBERTY

It is this clear vision of the truth of their principles that has made the Baptists the pioneers of religious liberty in its full extent, both in the Old World and the New. Before Wm. Penn. before Lord Baltimore, before Jeremy Taylor, Milton or Locke, even before William I. of Orange, in the sixteenth century, this clear testimony is on record. And theirs is the high honor of establishing in the little colony of Rhode Island in 1636, the first civil government in modern times which declared that conscience should be free; in which noble declaration, 50 years later, they were followed by the Friends of Pennsylvania and since the Revolution of 1776 by all the United States.

The Baptists were always

Persistent Advocates of Soul Liberty

Pres. Eliot of Harvard has said that "the chief gain of three centuries has ever been freedom of thought;" and Bancroft, as Dr. G. Lorimer quotes in his book: "The Baptists in History," has testified that "freedom of conscience, unlimited freedom of mind was from the first the trophy of the Baptists," and he confirms the estimate of Pres. Eliot when he says: "If Copernicus is held in perpetual re-

nown, if the name of Kepler is preserved in the annals of human excellence, if the genius of Newton is almost adored, let there also be reserved for Roger Williams a place among those who have made themselves the benefactors of mankind." According to the historian, the founder of Rhode Island is entitled to rank with the foremost of friends of the race. And the reason for this high praise is well expressed by another writer in this striking passage: "Here in a little state, the fundamental principles of political and ecclesiastical liberty practically prevailed before they were ever thought of in any of the schools of philosophy in Europe."

The first asserter of this principle of religious liberty in America was

Roger Williams,

born in 1604, made a B. A. in Cambridge in 1627. He emigrated to New England to escape the persecutions of Archbishop Laud. John Fiske in his book: "The Beginnings" speaks of him as "learned, quick-witted, pugnacious. There was scarcely any subject about which he did not wrangle, from the sinfulness of persecution to the propriety of women wearing veils in churches. Yet with all his love for controversy there never lived a more gentle and kindly soul." Certainly a rare combination. Arrived in Boston in 1631, he was hailed by Gov. Winthrop as a "godly minister," but refused to remain in that city because the people were not Separatists. Instead he went to Salem, thence to Plymouth and then back to Salem, where he was minister in 1634-35. In midwinter of the latter year he was banished and to avoid being sent to England, made his way in a severe winter through the forest, finding at least among savages the hospitality denied him by those of his own blood. In 1636 he finally reached what is now the city of Providence in Rhode Island. Here in Narragansett Bay, as Prof. Mason has said, "was organized a community on the unheard-of principle of absolute religious liberty, combined with perfect civil democracy." The struggle was severe and long. To the religious leaders in Massachusetts the doctrine of "soul liberty" was monstrous, blasphemous.

Against its spread they fought fiercely and conscientiously.

Henry Dunster, the First President of Harvard,

was deposed from his position because he dared to accept the new doctrines. Henry Clark, Obadiah Holmes and John Crandall went up from the Providence plantation to Salem and while there observed the Lord's Supper with some fellow Baptists. For this heinous crime they were thrown into the Boston jail. Two of them paid their fines, and the third, more obdurate, took his floggings. Nor was it in New England only that Baptist insistence upon freedom of conscience was to be found. In Virginia the same true note was sounded. The Virginia Assembly of 1661-62 had enacted that "persons who refuse to carry their children to a lawful minister of the country to

have them baptized, shall be fined 2,000 pounds of tobacco, one-half to the informant, one-half to the public." Baptist preachers became familiar with Virginia jails. Through the steel-barred windows of their cells they preached religious liberty to the curious throngs that gathered outside.

Dr. J. L. Curry was seated next to the British statesman John Bright at a dinner in London one day. Mr. Bright inquired: "What distinct contribution has America made to the science of government?" Dr. Curry thought a moment and mindful of other democracies that had sprung up in Europe, replied: "The Doctrine of Religious Liberty." Bright pondered a moment and then remarked: "A tremendous contribution." Yes, it was the greatest contribution of the New World to the Old, of America to civilization, and it was pre-eminently a Baptist contribution.

Baptists have ever been with

The Pioneers of Humanity

To them two things supremely worth while are *Religion* and *Liberty*. These are close akin. Joined in one word, Religious-Liberty, the perpetuity of each is guaranteed. The draft of the League of Nations read by Pres. Wilson to the Peace Conference provided freedom of conscience or religion to the colonies of Central Africa. Baptists had, months before the war ended, petitioned that these rights be granted every nation. We have come a long way from the days of oppression and have come through much tribulation. If our principles are now the possession, or aspiration, of all people who read and think, and our passionate love of liberty is the native air of this great land, and the growing sentiment of all lands, it is largely because these principles have been woven into the warp and woof of human thought by generations of heroic souls who held the Baptist faith.

Pres. Wilson became the spokesman for political democracy. In outlining to Congress the aims before America in the war, he mentioned three principles that are particularly dear to Baptists: "1) The right of small nations; 2) the right of every people to determine their own form of government and to choose their own rulers; 3) the safety of the world for democracy." These are cherished and immemorial Baptist principles. 1) Among us the smallest church has equal rights with the largest church, the youngest church member with the oldest; 2) every individual, not only has the privilege, but is under the imperious duty of determining for himself his religion and choosing his church; 3) our whole history expounds the doctrine of democracy—the rule of a majority of the people, and we have striven to create conditions in which that doctrine could live and flourish.

The slogan during the late war was: "Make the world safe for democracy."

Must We Now Make Democracy Safe for the World?

What type of democracy is safe for the world? Drunk with the new wine of

freedom, long suppressed peoples in Europe are destroying every right of property and violating every form of law. So quickly have they come into power that they squander it like prodigal heirs suddenly possessed of a large estate. Democracy to unenlightened, lawless people is like a razor in the hands of a child.

Baptists have two advantages in the changing order: 1) Their type of democracy is that of Jesus and Paul; 2) they are experienced in its administration. The first time in history the word "democracy" occurs in a civil document is when John Clarke wrote it in the preamble and act of incorporation of the Providence Plantation; according to McDaniel it appears thus: "The form of government established in Providence Plantation is *democratic*; that is to say, a government held by the free and voluntary consent of all or the greater part of the free inhabitants;—the government which this body politic doth attend unto in this Island—is a *democracy* or popular government." That was the first opportunity for Baptists to form a government on their plan.

The world was convulsed for four years in a struggle for the rights of a people. The man who was in that conflict from the first, who perceived the issues more clearly than any other, whose frankness alarmed the Turks, whose fearlessness heartened the Christians, whose appeals kept the British workmen in the factories and placed General Foch at the head of the allied armies, whose lips voiced the most distinctly Christian sentiment of any peace envoy, whose heart beat in unison with the heart and whose hand joined with the hand of Pres. Wilson in a pledge to punish the wrongdoers and bind the nations into a brotherhood that will cultivate good will, instead of war and hate—that man is our Baptist brother Lloyd George. He said: "Tell the Baptists of America, we are *fighting* for Baptist principles in this war." And are not these principles for which blood was shed and lives sacrificed, worth *living* for in America and the world?

New Students at Rochester

The School Committee of the German Department of the Colgate-Rochester Divinity School met at the Student's Home in Rochester on Oct. 9-10 for their annual session. An entering class of nine new students was examined by the committee and admitted provisionally for one year. They are as follows:

1. Edmund Mittelstedt, age 28, McDermott Ave. Church, Winnipeg, Man.
2. Henry Chytil, age 24, Vienna, Austria.
3. William Laude, age 22, Alpena, Mich.
4. Erich E. Bonikowsky, age 21, Esk, Sask.
5. Arthur K. Schultz, age 18 years, Washburn, N. D.
6. Edmund Kary, age 21, Craigmyle, Sask.
7. Gottfried Beutler, age 24, Richdale, Alta.

8. Berthold A. Jacksteit, age 19, Andrews St. Church, Rochester, N. Y.
9. Adolf Reeh, age 27, Andrews St. Church, Rochester, N. Y.

Twenty-four had applied for entrance during the summer for entering the seminary this fall but only the above had been encouraged to come to Rochester. The School Committee received a good impression of these brethren from a relation of their Christian experience and call to the ministry. Some of them are young men of exceeding promise. We hope all will make good by diligence and faithful application to their studies.

Among other matters that occupied a good deal of the time of the School Committee deliberations was the subject of providing the students, especially those of the upper classes, with places where they may engage in religious work during the summer vacations. To gather experiences in preaching and religious activity along the lines of church and mission work is regarded by the School Committee as an essential part of the training of our students for the ministry. The theory of the classroom studied during eight months of the year should be supplemented and given opportunity for expression during the four months of vacation. A special committee of three from the School Committee and three from the faculty will endeavor to deal earnestly with the situation and endeavor to win the co-operation of the churches in remedying a present deplorable condition. Rev. W. J. Zirbes is the chairman and Prof. F. W. C. Meyer the secretary of this special committee.

Brethren Fetzer and Mihm conducted devotional exercises on Wednesday and Thursday in the chapel and Bro. Zirbes of Brooklyn gave the special address to the students on Thursday forenoon. It was full of practical hints from the heart of a minister with long and rich experience.

Last year there were 44 students in the department. If there had not been a balance to the credit of the school from the year before, there would have been a deficit of \$3000, as the percentage from the budget lacked that much. If our missionary and benevolent work will suffer, all branches of our work will suffer. Let us give and pray for our School.

Rev. Frank Kaiser of Rochester is helping in teaching in English and German branches in the prima and quarta classes. Five students from the Italian department of Colgate-Rochester are attending the preparatory Greek and English classes.

May God bless our school, teachers and students and grant a profitable year to all!

A. P. M.

A Poser

Love-mad Youth: "You still doubt me? Test my love. Bid me attack wild beasts, defy savages, bring back the north pole, descend into a volcano—anything, no matter what, I will do it."

His Sweetheart: "Well, go ask father."—The Pathfinder.

Iowa Association at Muscatine

The Iowa Association convened with the Muscatine church Oct. 1-3. As the weather and roads were of the best, quite a number of delegates and visitors had come, even some of the younger folks were present to enjoy the good things that were presented.

At the opening service, the usual greetings were exchanged, and then all listened with intense interest to the opening sermon by Rev. Ph. Lauer on, "The Second Coming of Christ." The devotional services were led by Rev. O. W. Brenner. Bro. Brenner realized that this service is the most important of the day and made the most of his opportunity. He showed how Christ is glorified by his people, and by the aims and works of his people. The following essays were delivered and discussed: "Is Prayer a Lost Secret?" by Rev. A. G. Lang; "The Church of Corinth," by Rev. C. F. Zummach; "The Church the Body of Christ," by Rev. D. Siems; "How Can Our Sunday be Profitably Observed in Our Day and Age?" by Rev. H. Swyter. "What does the Bible teach about Sanctification?" by Rev. C. F. Dallmus; "Problems that are connected with the Education of our Children," by Rev. C. Swyter.

On Thursday evening the church celebrated its seventieth anniversary. After an interesting song service and prayer, led by the two deacons, Bros. Borchart and Carstenson, a short history of the church was read by the church secretary, Bro. Grothe, after which Rev. A. G. Lang, a former pastor, brought the message for the evening on Ex. 14:15, 16. He called attention to 1. God's Command to Israel, "Go Forward." 2. The many difficulties. 3. That God gave a Rod that will overcome all difficulties, namely prayer. The church of Muscatine is one of the oldest in our denomination in the state. May the Lord help it to continue in its great mission and give it many more souls!

The hospitality of the brethren of Muscatine must be acknowledged, for it added much to the good fellowship and blessings which all enjoyed and which will not soon be forgotten by those who were present.

ONE WHO WAS PRESENT.

Church Rally and Recognition Service

A special Church Rally and Recognition service was held the last Sunday in September at the Walnut Street Baptist Church, Newark, N. J. This month marked the fifth anniversary of Rev. G. Hensel's pastorate, and all members who had joined during that time were to receive a special welcome from the church. Of the new members, 30 of whom had joined by baptism and 16 by letter and confession of faith, the great majority was present. For this festive occasion the platform had been most appropriately decorated by Mr. Aug. Bueermann. The various organizations of the

church were represented by their presidents who brought brief addresses of welcome and extended hearty invitations to the new members to participate in the work. Mr. John P. Gerber, senior deacon, spoke in behalf of the church; the following members represented their respective societies: Mrs. Aug. Neuchaefer, pres. of Ladies' Missionary Society; Mr. John Kramer, Supt. of Sunday school; Mrs. J. Rauscher, pres. of Young People's society; Mrs. Ed. Fiedler, pres. of Industrious Daughters; Mr. Harry Bosworth, pres. of Brotherhood.

The pastor followed with a brief address on verse 14 of Psalm 50: "Offer unto God the sacrifice of thanksgiving; and pay thy vows unto the Most High!" All members were exhorted to renew the promises once made to God and thus help in reviving the fall and winter work. The choir and male quartet furnished music for the occasion.

While giving out the closing hymn the pastor was interrupted by the senior deacon, Bro. Gerber, who said he had a few remarks to make. This part of the program was entirely a surprise to the pastor. In behalf of the members of the church Bro. Gerber not only expressed his appreciation of the work done in the past five years and of the results achieved, but he also placed into the hand of the pastor an envelope, which disclosed upon being opened later, a check of \$100. Since words seldom express one's appreciation adequately, it is the pastor's sincere desire that it might be expressed in continued consecrated service to the church and to Christ, and that the hearty and loyal co-operation of the members with the pastor might continue. With the singing of hymn: "The Victory may depend on you," and the benediction, the Rally, Recognition and "Surprise" service came to a pleasant close.

THE PASTOR.

Birthday Surprise for Minneapolis Pastor

Birthdays usually come but once a year, but they may be celebrated several times if necessary, as was demonstrated in the Minneapolis church on Oct. 3. Our pastor, Rev. W. J. Appel, was in George, Iowa, where his birthday was celebrated in September, so when he returned home his church also surprised him with a birthday party. Prayer meeting was held as usual that night, but during the course of the meeting, the large doors were opened and someone cried, "Surprise!"

Bro. Appel's face was a picture of wonder and amazement as he saw the host of friends who had assembled to wish him a happy birthday.

Our Senior deacon, Bro. E. A. Brachlow, then took charge of the service and extended the heartiest congratulations in behalf of the church. All of the organizations of the church were represented to express appreciation to our pastor for the inspiration and help he has given in the past four years and to wish him God's blessing on his birthday. Rev. C. F. Stoeckmann gave a most ap-

propriate message, after which we were led downstairs to the dining room, which was beautifully decorated with autumn leaves and colors. While partaking of delicious refreshments, we were delighted by several selections by the men's chorus, also a number of readings.

At Bro. Appel's place at the table was a lovely basket of chrysanthemums and roses, also a huge cake, decorated with "Happy Birthday" from the Ladies' Aid.

Our toastmaster than presented him with a most useful Gladstone traveling case, from the church. He made it very clear, however, that it was not a "hint" for Mr. Appel to go away, but if he should go away on trips to always come back.

Bro. Appel then spoke his appreciation for the delightful surprise and expressed his desire in the coming year to be of still more service to his church with God's help.

ONE WHO WAS PRESENT.

Hoboken Young People Celebrate Men's Night Program

The Young People's Society of Willow Ave. Baptist Church, Hoboken, recently had a Men's Night Program, this program was given entirely by the men of the society and all refreshments were prepared and served by the men, and the ladies sure had a great treat. A little booklet was printed containing program and menu, which was as follows:

"Here's to the Ladies of the Y. P. S. Now we men will do the rest."
 "The Hell-Bound Train"....Rev. Schoen Harmonic Selections.....Mr. Buckhols
 "Tis a Little Journey".....Mr. Boldt
 "Outside of That".....Mr. Bruckner
 Song Society
 Song (Duet).....
Messrs. Johnson and Buckhols
 "The Faithful Few"....Mr. Jaegerhuber
 "Do".....Mr. Anderson
 "Hard Earned Wages".....Mr. Ahrens
 "Rules for Women".....Mr. Kozlik
 Y. P. S. lemonade was served during program.

MENU

Fruit Cocktail
 Chicken a la Sandwich
 Ham and Cheese Combo
 Green Peppers a la Kraut
 Relishes
 Compots
 Crackers
 Stuffed Olives
 Cheese
 Fruit
 Ice Cream de Nabisco
 Chocolate Cake
 Gentlemen's Cake
 Assorted Chocolates
 Coffee
 Tea
 A Lady's Door Prize (pretty boudoir lamp) was drawn for at the table, lucky number was 8 and Mrs. Ruth Johnson was the winner.
 Every member of our society is doing their best to make our society what the Lord would want it to be.
 Our motto is: "Carry on! Christ First, Others Next, Self Last."

RUTH B. JOHNSON,
 Reporter of Y. P. S.

**From the General Missionary Secretary's Desk
 Rev. William Kuhn, D. D.**

During the past weeks many of our pastors have been endeavoring to promote the prayer spirit in their respective churches. We have had printed for promotional purposes a leaflet entitled "We Need Prayer-Helpers" in German and in English. More than seven thousand of these leaflets have been distributed among our membership. We are publishing the following excerpts from many letters received from our pastors:

"In our prayer-meetings, which are very well attended, we have begun to pray earnestly for a new filling of the Holy Spirit and we will continue in our prayer until the Lord answers us."

"It gives me much joy to report that I have the assurance that our church has a great number of prayer-helpers. These are the actual supporters of the church in these difficult times. When I think of these, my confidence is strengthened."

"We are convinced of the necessity of a larger and stronger prayer-fellowship and last evening prayed especially for an outpouring of the prayer spirit. In my pastoral calls I will stress the need of prayer-helpers and I believe we will win a considerable number."

"We as a church and especially I personally would appreciate it very much if all prayer-helpers would remember us so that souls might be saved and our great host of fine unconverted young people might come to an acceptance of God's truth."

"In my deepest heart I recognize our absolute need of prayer-helpers. I am also conscious of the terrible power which the forces of darkness are exerting to destroy the prayer-life of God's children. Personally I want to become a prayer-helper and by God's grace also win others."

"I would appreciate 50 copies of 'We Need Prayer-Helpers.' I propose to hand these copies to individuals who will read them carefully as I come in contact with them. This morning I read the third chapter of 'Lord, Teach us to Pray' by A. Whyte, D. D. I wish our people might all unite in pouring their heart out before God."

"I will gladly join the Prayer Circle. I will do all in my power to help our members to take part in the same. I am with you with all my heart."

"This is one of the finest and Christ-like movements ever started. There is great power in unity."

"Will you kindly send me 250 copies of 'We Need Prayer-Helpers.' I will insert them in our Bulletin so everyone receives a copy."

"Have spoken on various phases of the prayer-life for eight successive Wednesday evenings. Tonight my topic is: 'The Need and Value of Intercessory Prayer.'"



Rev. Ed. Niemann and Candidates at Baptism at Vida, Montana, Aug. 28, 1929

The leaflet will help to emphasize the need of prayer."

"Heartily in favor of your proposed enlistment of prayer-helpers. I will endeavor to acquaint our people with the prayer need, for 'If we would do much for God, we must be with God.' By prayer—purposeful prayer—unceasing prayer—the Amen of realization shall come in God's own time and way."

"It surely is tragic that so many of our people are so indifferent regarding prayer. I am afraid that some do not even know how to pray. May the Lord pour out the spirit of prayer upon all of our people!"

"It surely is a hard task to get these folks here to pray. I have never had a church where there was less praying among the members."

Missionary Experiences in Montana

REV. EDWARD NIEMANN, Wolf Point, Mont., writes: In our missionary activities, especially on fields where the work has just begun, we suffer various defeats. For instance, I received one letter as follows: "Brother and Sister N. N. have moved away from . . . The Sunday school has changed hands and it will hardly be worth-while to continue the work there." From another source the bad news reaches us: "Once again the neighbors are quarrelling anew, and it will not pay to begin with any protracted meetings." I have always considered it necessary to preach the gospel where the reign of peace has not yet entered, and will continue to do so. Paul speaks of "fighting with beasts in Ephesus." So here in Montana we must constantly struggle against the desires of the flesh and the seeking of self-honor. Often we become discouraged, but have not lost hope, for the victory will be won by those who are courageous and remain strong in the faith. During this coming fall I am planning to establish the Banner of the Cross in such new districts. We, too, are in need of "Prayer-Helpers."

Christmas Gifts for Kamerun

It is an old established custom for our Sunday schools everywhere to designate their Christmas offerings for the support of our orphan children at St. Joseph, Mich. This arrangement has appealed so strongly to our people that the gifts have been increasing from year to year. There is no thought of disturbing this most admirable arrangement. We would use our best efforts to increase the Christmas gifts of our Sunday schools for our Children's Home at St. Joseph.

It has come to our notice that a number of Sunday schools and other organizations would like to send *White Christmas Gifts* to our missionary, Miss Erica Bender, in Kamerun. Without doubt Miss Bender could make good use of suitable articles. We have discussed this matter with Miss Erica Bender's mother, who is living at present in Chicago and who has had long experience as a missionary in Kamerun.

It will not be practicable to make or purchase any kind of goods for Kamerun. Certain things cannot be used there and for certain other things the transportation charges are prohibitive. We would suggest that Sunday schools or individuals desiring to send Christmas gifts to Kamerun first inquire of us in this matter. We will be glad to send a list of the suitable gifts and also give shipping directions.

WILLIAM KUHN,
 Box 6,
 Forest Park, Ill.

REV. F. MINDRUP, Burton Tex., writes that as a church they had prayed earnestly for a revival and God answered prayer. As a result of protracted meetings held recently, thirteen persons accepted Christ and these have all been baptized. He reports that the work in Brenham is also progressing and the services well attended. One woman was baptized who had been a Lutheran and five others came into the church by letter. Their outlook for the future is hopeful.

The Young People's Society

Purpose—Program—Plans

A Leader's Prayer

This prayer entitled "The Teacher," written by Isabelle MacCausland, might well have been written by a Junior leader.

*Lord God, I stand and marvel!
I feel almost divine
To find thoughts in a human mind
And know the seed was mine.*

*To see a life unfolding,
Stand back and watch it grow—
To know I might have marred it thus,
To feel I helped it so!*

*O Master, great thy kindness
To let me share with thee
The joy and power of sowing;
Glad may thy reaping be!*

Leadership and Followship

Did you ever see a flock of wild geese? Have you watched them while they were flying? They were flying in a wedged formation or in a single column. In either case there was a leader in front and all the rest were close behind. They seemed to know where they were going and were making good time. Probably they had started South for the winter to places where food was more plentiful. They may have had visions of warm marshes and silent streams. Wherever they were going or whatever they were thinking, they were following their leader.

But what geese do naturally people may not do at all. Where the geese have it on people is that the geese know how to follow a leader gracefully. They do as good job following as their leaders do in leading. Leadership is as necessary for people as for geese. While leadership is needed in civic, political, and church life, someone has said that *followship is needed just as badly.*

It is easy to criticize leaders of anything. It is quite another thing to do their work. Upon being taken to task for doing poor work, an old negro janitor of a high school building replied, "Yassuh, I notice dat dem what don't have the work to do generally think they knows more about it than dem what has it to do." He may not have been a good janitor, but that man was as wise as Hambone.

A great deal has been said and written about leadership; *somebody might make himself famous by starting a school of followship for citizens and church members.*—The Baptist Bulletin.

Able-Bodied

"Could you pass the bread?"

"I think I can. I moved pianos all summer."—Aggievator.

How to Advertise a Young People's Society

MERLE J. LUCAS

In Matt. 5:16 we are told to let our "light shine before men;" and yet how many of our societies fail to do so! Every active society should enthusiastically tell what is has to offer to the young people of the community. "How?" you ask.

Let us assume that your society has just come to the realization that it should advertise the work. First, then, you would pick a committee (unless some selected group already has the responsibility for doing your advertising), consisting of three or more persons. If possible, at least one person should know something about advertising or be interested in it and willing to learn more. Another should have access to and be able to operate a typewriter. Another should have the ability and facility for doing mimeographing or multigraphing. And at least one should know a little about using a lettering pen or brush. If he does not, he can learn to use the pen (after a fashion) with a few hour's earnest intelligent practice. "Modern Pen Lettering" is a small book showing how to learn to do lettering. Any art store or book store should have this in stock.

The wise Advertising Committee will prepare a program for at least three months in advance. Six months or a year is better. Thus the work can be planned so it will be within the budget, will be a continuous, consistent program of advertising, and will be always varying in form and content.

We cannot dwell on the psychology of advertising except to say that a good advertisement must do five things: (1) attract attention, (2) arouse interest, (3) stimulate memory, (4) create desire, and (5) cause action. Some of the ways of doing these things are through the use of few ideas in one advertisement, prominent headlines, comparatively large space, (liberal margins, attractive colors, clear and concise language, pleasing arrangement, balanced appearance, pleasing and relevant illustrations, an appeal to the natural instincts, such as devotion, play, sociability, curiosity, worship, sympathy, pride, and competition), association of the name of the society with these needs or instincts, and positive, vigorous suggestion for definite action.

There are many forms of advertising which the average society can afford to use and which can be prepared without very much trouble. Some of them are:

1. Letters } Sent to selected group.
2. Post cards } Very personal in nature.
3. Newspaper advertisements
4. Newspaper announcements
5. News or publicity stories
6. Posters.
7. Society papers—usually mimeographed.
8. Spoken announcements from pulpit and platform.
9. Novelties—blotters, pencils, or balloons.
10. Personal invitations.

Reach greatest number of people, all classes.

Only a few of these forms would be used for any one meeting or other event. For instance, numbers 1, 3, 6, and 8 might be used for one meeting; or numbers 2, 4, 6, 7, and 8. There is almost no limit to the combinations. Planning in advance will help to keep the combinations different and interesting.

What results can you expect? First, the examination of your society will disclose its strong and weak points. Then good advertising will arouse your members to greater interest and activity, will awaken the community to the fact that you are alive and doing things, will increase your membership and attendance, will train your members for similar work in the church, will perhaps increase the offerings, and may bring others into the society and church who would otherwise never be reached.

A Sermon in Thirty Words

Impossible it is, of course, to put the Amazon river into a tea-cup, or the Atlantic ocean into a wash tub. But the author of the following has come as close as anyone to accomplishing this feat within the narrow limits of thirty words, each word a monosyllable:

*"To talk with God,
No breath is lost,—
Talk on.*

*"To walk with God,
No strength is lost,—
Walk on.*

*"To wait on God,
No time is lost,—
Wait on."*

Snappy Sales Talk

Church pews never skid into a ditch, smash against a telephone pole, or get tagged for speeding.—Cincinnati Enquirer.

Huz and Buz

These two words—Huz and Buz—introduce to us two boys, nephews of Abraham. "Huz, his first born, and Buz his brother" (Gen. 22:21).



Baptism of 38 new Converts in Ramirez, Argentina, Sept. 8, 1929, by Rev. G. Henke

Baptism in Argentina

REV. G. HENKE, Ramirez, Argentina, writes: Today I am sending you enclosed two photographs of a baptismal service which took place in Ramirez. The ceremony was performed upon 38 new converts. Two others belonging to this group were not able to be baptized on account of illness. Among these new converts was a mother with two grown-up children, two daughters and one son. Also two young married couples, a young husband and four Sunday school scholars. The rest were young men and young women.

In taking up the work in this church here, our most difficult problem seemed to be to win the young people who were unconverted for Christ. This has been, and will remain, our goal. Through the grace of God and the powerful work of the Holy Spirit, we have experienced a revival which is continuing to reach out to other circles. During the last days three more young men have been converted. Hallelujah!

After a great deal of self-sacrifice the church has built a roomy parsonage. Here we hold our choir rehearsals and also meet for other gatherings. My wife leads the girls choir, and every week the Sunday school teachers gather together in our home for an hour to prepare their lesson. I have charge of this study-class. Almost every evening I also conduct meetings in the homes of our members. Through these gatherings the spirit of revival is kept alive. Recently we held two large meetings in one of our neighboring towns, Aranguren. These took place in a carpenter workshop and it was our first attempt in that vicinity.

Four of the candidates baptized recently came from our neighboring town Crespo, where I conduct a service every Monday evening.

The best laid schemes of men fail if they are not founded in accordance with the divine plan.

The Southwestern Conference

The Southwestern Conference met from Aug. 27 till Sept. 1 with the Shell Creek Church near Columbus, Neb. The weather at that time was not as ideal as it might have been, as it was very hot and dry. But after the first evening of the Conference, the Lord blessed the community with a refreshing rain, which settled the dust and lowered the temperature.

Bro. R. Kaiser from Ingersoll, Okla., was on the program to preach the opening sermon. As it was impossible for him to be present, Bro. J. Borchers of Gotebo, Okla., preached the opening sermon on Exodus 33:18: "And he said, Show me, I pray thee, thy glory."

All the sessions were very well attended, although the night meetings were much larger than the morning and afternoon meetings. It could be very plainly noticed that the members of the church where the Conference met and also the visitors had a desire for a blessing. The Lord answered the prayer of his people in sending a blessing in these days that will not be forgotten so soon.

It was a treat to have Prof. L. Kaiser from our Seminary in Rochester, N. Y., with us, who spoke at the close of every morning session. These meditation periods, as they were called, were of great help and blessing to all that were present.

Our General Mission Secretary, Dr. Wm. Kuhn, and Bro. A. A. Schade were very welcome guests. Through their messages young and old were brought face to face with the problems of today.

All in all, they were days of great spiritual value for all. All the papers that were given were of an interesting manner and showed hard work and much hard thinking, also the messages that were delivered.

That these days were a blessing showed itself on Sunday when the plates for the mission offering were passed around. Before the morning service was

closed the sum of over \$1700 was reached, and before the day was over the sum was beyond \$2100. If the heart is overflowing with the love of God, the hands will also open up and give for the needy. May the dear Lord bless all the churches of the Southwestern Conference in the coming year!

J. BORCHERS.

Mission Flashes From the Home Field

MISS MARIE BAUDISCH, Evangel Church, Newark, N. J., writes: "We have much reason to be thankful that the Holy Spirit is at work in our midst. In spite of the heat during the summer time, when so many churches close their doors, our meetings were well attended. Several souls were won for Christ and followed him in baptism. On Rally Day we had an attendance of about 450, and the pageant given, 'Forth to Serve,' spurred us on anew to try with the Lord's help, to do big things for him."

A. R. SANDOW, Hillsboro, Kans., reports that the work at Ebenezer has been progressing very nicely. The Lord is reuniting the scattered flock and is leading them into richer fellowship with himself. They are praying that many souls may be won during the revival meetings to be held soon.

REV. H. C. WEDEL, Randolph, Minn., states that as the result of special meetings held, and personal work done, fifteen candidates, young and middle-aged, were examined for baptism. Some were converted under Rev. Stoekmann's labors, our State Missionary. Many others are standing "just outside." He and his family gladly join the much needed "Prayer-Helpers."

* * *

Life is nothing but a setting-up exercise for the soul. Do not neglect your daily dozen. The moral struggle is the only thing that matters.

Our Devotional Meeting

H. R. Schroeder

November 10, 1929

Uprooting the Causes of War

Acts 17:24-31; James 3:13-18; 4:1-3.

If obnoxious weeds are to be destroyed, they must be destroyed root and all. It will never do just to rip off the tops, that will cause them to spread all the more. If a disease is to be cured, the cause must first of all be ascertained and removed. If anyone is afflicted with headaches, it will not help him very much just to take some headache powders, they will only dull the pain for a moment—the real cause must be discovered and removed if a permanent cure is to be effected.

The same thing is true in the moral and religious sphere. If we are ever to overcome the evil that is within us we will have to do a little more than give ourselves a superficial whitewash. If evil habits are to be conquered, they will have to be exterminated root and all, otherwise they will spring up again and again to plague us.

And the same method must be pursued if the great evils that afflict the world shall ever be abolished. Since the Armistice was signed in 1918 there has been a growing sentiment in the world against war. The rank and file of the people are beginning to see the folly of war. War is gradually losing its glamor. The ruthless conqueror is no longer regarded as the world's greatest hero. And the nations are beginning to feel the intolerable burden of war. Disarmament conferences have been held and others are planned for the near future.

But if war is ever to be abolished, the nations will have to do a little more than scrap a few obsolete battleships while they are building newer and better ones. International treaties, the World Court, and the League of Nations may suppress war for a time, but they can never effect a permanent cure. There must be a moral disarmament. The causes of war must be removed. But these causes are so deep-seated that it almost seems hopeless to attempt to eradicate them. Race prejudice, envy, greed, the lust of power—who could ever exterminate these evils from the human heart? "The human heart is deceitful above all things and desperately wicked," and as long as the human heart is as it is, there will always be at least the possibility of strife among men and nations. If greed and envy are supplanted by love and mutual respect, and Christ is enthroned in every heart, then war will become more and more impossible.

November 17, 1929

What Should Young Men and Women Expect of Each Other?

2 Peter 1:2-11.

We all realize in vague and hazy way that we have duties toward others. We are not isolated beings, complete in ourselves, but rather members of a great human race. We cannot reach our highest development and happiness apart from others. But just what are our obligations toward others. That is the question we want to discuss briefly tonight.

Perhaps the first thing that we must cultivate is a *mental understanding*. Don't forget that others have their good traits and their sacred rights in spite of their peculiarities. Young people would be far happier if they could only be a little less selfish.

The next thing needed is *mutual respect*. As we realize the worth of others we are glad to honor them and acknowledge our indebtedness to them. And of course, we will never think of violating any of their sacred rights.

Mutual encouragement should also be found in every group of young people. As young people we are just learning to live, we are tackling one task after another, some are rather difficult for inexperienced workers. But as young people we want to succeed and a word of appreciation will go a long way toward helping us to succeed.

And *mutual sympathy* is just as indispensable. Some will inevitably fail in their attempts to do their part well. They may lack certain abilities and just cannot measure up to the accomplishments of others. They should be assured that others sympathize with them and are ready to make all due allowances.

But why continue to mention more things that young men and women should expect of each other? No one will expect all others to be perfect. He will be ready to forgive as he expects to be forgiven, eager to pray for others as he expects others to pray for him. In all things he will apply the "Golden Rule" and do unto others as he expects others to do unto him.

November 24, 1929

Thanksgiving Through Thanksliving

Ps. 116: 12-14. 17-19.

Religion is more than the mere acceptance of a creed or the performance of certain ceremonies. Religion is a life. Our creed must be put into practice. It isn't sufficient to say that we are honest and humble and kind and that we are but pilgrims and strangers in this world—our lives must bear out the truth of what we profess. And thanksgiving is

a vital part of our religion, so it follows that we must also live out this part of our religion. We must not only express our gratitude with our lips, but live a grateful life.

But just what do we mean by living a grateful life? How can we show our gratitude in our daily life? Well, in the first place we should try and live a contented life. Any one who is dissatisfied with his lot in life and is constantly grumbling and complaining can never be a very grateful Christian. It may happen that a man will sing on Sunday, "Praise God from whom all blessings flow"—and then during the week make life miserable for himself and others by his constant faultfinding. Contentment also includes a perfect submission to the will of God. What God does is always best. If he withholds a coveted prize from us, it is for our good and if he bestows his blessings upon us, it is just a manifestation of his love and grace. If anyone is living a truly grateful life, he will not try to grasp as much for himself as he can nor lay up much goods for many years, but rather be satisfied with his allotted portion.

Above all, if we are to translate our thanksgiving into thanks-living, we will want to share our blessings with others. We will remember those who are less fortunate and give of our bounty to help those who are in need. Our gratitude will also prompt us to do something for God; it will be a real pleasure to us to support the missionary work of our church. Our gratitude will also go out to all benevolent institutions, etc. Only as we do all this will our songs and prayers of thanksgiving and praise have any real value.

December 1, 1929

Why Is Christianity a Missionary Religion

Matt. 28:18-20.

(Consecration meeting)

If all who call themselves Christians were the right kind of Christians, it wouldn't be necessary to discuss such a topic as this. The writer of this little note received quite a shock a few years ago when a man asked him, "Is your church a missionary Baptist church?" just as though a Baptist church could be anything else. This man, however, soon proved to come from an anti-missionary Baptist church and didn't care to associate with missionary Baptists. But perhaps there are some in all of our churches who aren't as interested in missions as they ought to be and for their sakes we ask the question, "Why is Christianity a missionary religion?"

A little reflection will soon convince us that to be anti-missionary is to be anti-Christ. Christ gave the command to go

into all the world and to preach the Gospel to every creature. He bore the sin of the whole world in his own body on the tree and he tasted death for all men. He is no respecter of persons, all are equally precious in his sight. All have been created in the image of God and are capable of being redeemed. In Christ all class and race distinction disappear. "There is neither Jew nor Greek, neither bond nor free, they are all one in Christ." So the very nature of Christianity constitutes a missionary religion. There isn't anything local or racial about Christianity. It must of necessity include the whole human race or else fail altogether.

If any man is a true Christian, he has the spirit of Christ and will feel an irresistible desire to seek and save the lost. If he hasn't this spirit, he is a very poor Christian. So what else can a Christian be but a missionary? Sir Grenfell was once asked, "Is it true that you are a missionary?" and he replied, "Isn't it true that you are one?" Don't ask, "Why is Christianity a missionary religion?" That implies that you would like to evade your duty, but ask, "What excuse can we give for not being more interested in all missionary work?"

A Quiet Talk With God Each Day Daily Bible Readers' Course

Nov. 4-10. Uprooting the Causes of War. Acts 17:24-31; James 3:13-18; 4:1-3.

- " 4. Jealousy and War. James 3: 13-18.
- " 5. Covetousness and War. James 4:1-3.
- " 6. Suspicion and War. 2 Kings 5:1-7.
- " 7. The Only Way to Peace. Isa. 11:1-10.
- " 8. The Universal King. Isa. 55: 1-5.
- " 9. The Glory of Universal Peace. Isa. 65:7-25.
- " 10. Promoting Peace. Mat. 28: 16-20.
- " 11-17. What Should Young Men and Women Expect of One Another? 2 Peter 1:2-11.
- " 11. Keeping the Soul on Top. 2 Peter 1:2-4.
- " 12. Gentility Always. 2 Peter 1: 5-11.
- " 13. Exemplary Conduct. 1 Tim. 4:12-16.
- " 14. Christian Character. 2 Cor. 6: 14-18.
- " 15. Industry and Hospitality. Gen. 24:10-25.
- " 16. Mutual Respect. Gen. 24:61-67.
- " 17. Loyal Intentions. Mark 10: 2-12.
- " 18-24. Thanksgiving Through Thanksliving. Ps. 116:12-14. 17-19.
- " 18. Thanksgiving in Spirit and Word. Luke 17:11-19.
- " 19. Thanksgiving by Acceptance. Ps. 116:12-14.
- " 20. Thanksgiving by Obedience. 1 Sam. 15:17-23.
- " 21. Thanksgiving by Dependence. Psalm 23.

- Nov. 22. Thanksgiving by Public Acknowledgment. Ps. 116:17-19.
- " 23. Thanksgiving by Financial Support. Mark 12:41-44.
- " 24. Thanksgiving by Public Worship. Eph. 5:15-21.
- " 25-Dec. 1. Why Is Christianity a Missionary Religion? Matt. 28:18-20.
- " 25. Christianity Is for All the World. Matt. 28:18-20.
- " 26. Christianity's God Is Father of All. Acts 17:22-28.
- " 27. God Loves the Whole World. John 3:16-21.
- " 28. The Whole World Needs Christ's Message. Rom. 1: 16-25.
- " 29. Good News must be told. 1 Cor. 9:16-23.
- " 30. Without Missionaries the World Cannot Hear. Rom. 10: 8-15.
- Dec. 1. The Purpose of God Requires Missionaries. 2 Peter 3:8-13.
- " 2-8. What Is Back of Our Christian Giving? Matt. 2:1-11; 1 Cor. 13:3.
- " 2. Honoring Christ. Matt. 2:1-11.
- " 3. Loving Our Friend. 1 Cor. 13: 1-13.
- " 4. Unselfish Joy. Acts 20:33-38.
- " 5. Making Others Happy. Luke 6:30-38.
- " 6. Helping the Needy. Prov. 14: 20. 21.
- " 7. Remembering God's Gift. Rom. 8:31-39.

REV. E. S. FENSKE, Fenwood, Sask., writes that the work is developing nicely. A fine Christian spirit prevails among the members and he is experiencing much "joy in service." As the result of two weeks of revival services held, eight precious souls found peace in God and were baptized and added to the church.

MISS MINNIE PROEFKE, Second Church, Chicago, reports that the Lord is blessing the efforts put forth there. In every Sunday service there are at least ten to fifteen strangers. Their sincere desire is to win these souls for Christ and that zeal and courage be awakened in the hearts of the members to serve him better.

"Evangelism" is to be made the dominant note at the sessions of the Minnesota-Vereinigung, which is to meet from October 16-20 with the church at Mound Prairie. They are planning to follow up these meetings with revival services. The church has not had a real revival for a number of years. Rev. E. Bibelheimer writes: "Prayer-Helpers, we need your help."

MISS MILDRED BAUM, Chicago, reported that three persons were waiting to be baptized. Also that they were planning to make Rally Day a Decision Day in the Sunday school of the First Church, Chicago.

MISS MINNIE GEBHABDT, Cleveland, Ohio, finds much joy in her visitation work from house to house, and among the children in the Crusader Society and



Girls Study Class of newly arrived immigrants, Winnipeg, Man.
Miss Bertha Knopf, teacher

The work carried on among the newly arrived immigrants in Winnipeg, Manitoba, is an interesting branch of missionary activity. Miss Bertha Knopf sent us a fine photo representing a group of girls who meet every Thursday afternoon as a class to study the English language which is very necessary for them. Devotional meetings and Bible studies are also held. She says: "We have reason to believe that our efforts are not in vain. The good influence which is being exerted and the seed will bear fruit. Some of these girls have already come into our church."

Sunday school. In trying to be a blessing to others she receives a blessing herself. At services held in two hospitals, in which she assisted, she says there was a wonderful opportunity to be a witness, through songs and testimony and the distribution of tracts. At this time there were several who expressed a desire to accept Christ as their Savior.

The longest chapter in the Bible, the seventh of Numbers, containing eighty-nine verses and nearly two thousand words, is all about giving.—Rev. A. B. Simpson.

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

An Extraordinary Announcement

The management of the Life Association finds great pleasure in publishing the following gratifying information:

1. Increase in new members. Up to the 15th of October this year 249 new members have been admitted. The number of new members for the year 1928 was 239, and as there are still two and one-half months left in this year the outlook is very favorable for a materially larger growth by the end of 1929.



C. E. PANKE

2. The achievement of our Field Secretary. Our Field Secretary, Brother C. E. Panke, assumed his duties April 1st. After having devoted some time in consultation with the officers of four different denominational life assurance societies and spending several months at the main office in studying details, he traveled west to arrange for the training and appointing of our first Conference District Superintendent. Brother Jacob L. Moser took his preparatory training with the churches of Streeter and Bismarck, North Dakota. Through this effort 76 new members were added and Bro. Moser entered the service of the Association.

It was wholly beyond our expectation that in so short a time a second Conference District Superintendent would be secured, but our Field Secretary was successful in winning Bro.



JACOB L. MOSER

Martin Heringer for the territory of the Atlantic Conference and who assumed his new duties October 15th. He has already been instrumental in winning a goodly number of new members. Brother Heringer did not require training as he is experienced in life insurance matters. He has been a German Baptist from childhood and is a graduate of our Seminary in Rochester.

Monthly benefits to our invalid members are being paid regularly, of course; also benefits to members temporarily ill; death claims to widows and orphans as well as all manner of accident claims are being promptly disbursed as they fall due. This service is being constantly rendered and gives us great joy.

THE MANAGEMENT.

3. New Accident and Invalid Insurance. Not only will Children's Insurance be inaugurated January 1, 1930, but two new policies will be introduced. One guaranteeing to the family of the insured a benefit of \$5000.00 or \$2500.00 respectively for death by accident; \$50.00 (or \$25.00) per month invalid benefit in case of total permanent disability; \$30.00 (or \$15.00) per week temporary sick benefit beside other advantages which, for brevity sake, cannot be enumerated here. This policy is called Full Coverage Comfort Policy and the name alone indicates its value to the insured member.



MARTIN HERINGER

4. Children's Insurance. Beginning January 1, 1930, an entire German Baptist family can be insured, from the baby to the sixty-year old grandfather. Four policies covering children's insurance have been submitted to the state commissioners and have been accepted. They are now in the hands of the printer. Thus grows

the activity of the Association. This marks a new era just as has been the case in the appointment of superintendents for each of the conferences. These matters are in the hands of the Field Secretary and applications should be addressed to Rev. C. E. Panke, 860 Walden Avenue, Buffalo, N. Y.

Growth of the Organization since 1911

Dec. 31	Members	Capital	Reserve	Surplus
1911	1158	\$ 70,231	\$ 5,147	\$65,084
1915	2070	158,918	117,692	41,226
1919	2454	266,474	233,814	32,660
1923	2607	386,006	345,442	40,564
1928	2919	520,027	430,459	89,568

Denominational Beneficence or Welfare Work

The plan so often advocated by our vice-president, Brother Marks, and authorized by our board, by which aid might be extended to our denominational beneficence undertakings, has failed to receive the approval of the New York Insurance Commissioner. Some other plan will therefore have to be devised.



HENRY MARKS