

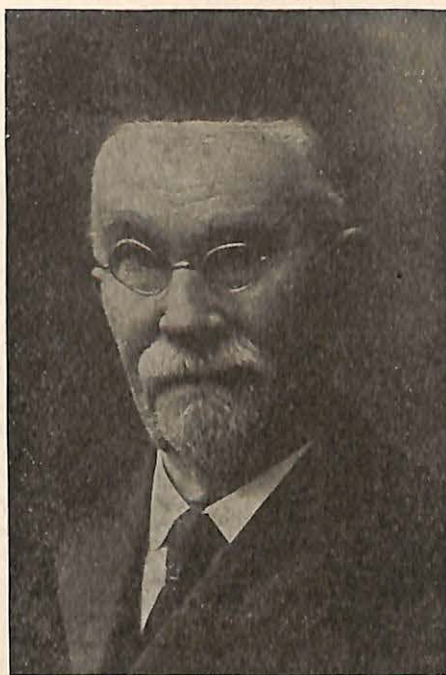
The Baptist Herald

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

Volume One

CLEVELAND, O., FEBRUARY, 1923

Number Two



REV. G. A. SCHULTE

What's Happening

Rev. H. G. Braun, Pastor at Irving Park, Chicago, has accepted the call of the church at Pekin, Ill., and will enter upon his new pastorate in the early part of February.

"Resolved, that fancy work is more beneficial to girls than reading." This was the topic of a well-rendered debate at one of the meetings of the Young People's Society in Edmonton, Alta., before a large audience. The negative side was the winner. Music by the church band added greatly to the evening's enjoyment.

The Young People's Society of Kyle, Texas, celebrated its anniversary on the Evening of Thanksgiving day. The attendance was large. With Pres. Ernest Hill presiding, a fine program of songs, recitations and dialogues was rendered. Addresses were given by the Pastor, Rev. R. Vasel and by Rev. E. R. Lengefeld of San Antonio. The society developed a creditable activity during the past year. Brother A. J. Heidenreich, one of the founders and pillars of the society, was called to his heavenly reward and is greatly missed. Another active worker, Br. Arthur Lengefeld, has been laid aside by severe illness. He was remembered in special prayer. The memory of these faithful ones is a spur to the present workers.

Rev. W. E. Schmitt of St. Paul assisted Rev. W. S. Argow of Madison, So. Dakota, in evangelistic meetings for two weeks from December 4-15. The Gospel message was ably presented in German and English services with encouraging results. A number made decisions for Christ. An attractive card in both languages announced the meetings.

The United Choirs of the German Baptist Churches of Chicago, Prof. G. W. Berndt, conductor, presented Handel's "Messiah" to an appreciative audience at the First Church on the evening of December 28. The soloists were Flora Waalkes, soprano; Mary Welch, contralto; Eugene F. Dressler, tenor; Magnus Shutz, bass; W. I. Krogman, organist. The chorus parts were all rendered with fine precision, the full volume and brilliant tonal effect of the male voices being especially noticeable. The sopranos and altos did not seem to measure up to their usual full strength. These annual oratorio concerts of the United Choirs are outstanding musical events and worthy of wide and generous support. The proceeds of this performance were for the benefit of European relief work.

Miss Emma Becker, Missionary at the Bethel Baptist Church, Detroit, for the past year, has resigned to take effect, January 1, 1923. Miss Becker has accepted a position with a Methodist Church in Detroit for the present, but holds herself ready for Baptist work as the Lord may lead. Her membership

affiliation remains with the Bethel Church.

The Young People's Society of the Fleischmann Memorial Church in Philadelphia heartily invite you to the third annual Young People's Conference of the Atlantic Conference, to be held during the Lincoln Holidays, Feb. 10-12 inclusive. As a very heavy registration is already assured, all who intend to be present are requested to send in their names immediately to Mr. Reuben Blessing, 4826 "A" Street, Philadelphia, Pa. Young people of the Atlantic Conference will please take special notice of this announcement.

Rev. O. E. Krueger of Burlington, Iowa, assisted Rev. Thomas Stoeri of St. Joseph, Mich., in evangelistic meetings for two weeks in January; Rev. C. F. Zummach of Kankakee, Ill., likewise assisted Rev. J. Herman of Benton Harbor, for a similar period. Rev. F. Dobrovolny of Ashley held several weeks of protracted meetings with the church at Selfridge, So. Dakota, a comparatively new field—during January.

Henry Marks, our President, whose genial face adorned our front page in the January number, is an extremely active man and a forceful, reliable and winning personality. In his home church, the Riverview Baptist of St. Paul, Minn., he is teacher of the Young Men's Bible Class and Church Clerk. In his city, he is Secretary of the St. Paul Baptist City Union and on the Board of Directors of the Mounds Park Sanatorium. In the wider denominational field, he is a member of the Northwestern Conference Mission Committee and one of the trustees of our German Theological Seminary in Rochester, N. Y. He is one of the members of the Denominational Finance Committee. His services on the Committee for Ministerial Pension Fund are well known to our pastors. The Northwestern Conference at its last session elected him moderator. Brother Marks is also President of our German B. Y. P. U. of Minnesota. The highest honor came to Brother Marks, when he was elected to the presidency of our Young People's and Sunday School Workers' Union. Worthily and modestly he bears these honors and brings "things to pass" in every position he occupies. He directed the "Booster" campaign for "The Baptist Herald" in his conference with characteristic directness and vigor. Because of his interest, his qualifications, his record, Bro. Marks' administration will surely count.

Watch night baptismal services were held in various churches. At Mount Oliver, Pittsburgh, 12 were baptized; at the Second Church, Cleveland, 6 and at Nottingham Church, Cleveland 18 followed their Lord in the ordinance. Rev. J. H. Ansberg at the Nottingham Church

has received 80 new members since Easter.

Miss Lydia Mindrup, daughter of Rev. and Mrs. Fr. Mindrup of Buffalo Center, Ia., after an illness of several months, died of heart failure, Jan. 1, aged 23 years. Interment took place in Shell Creek, Nebr. She was a devout Christian, active in the Lord's work. Our sympathy is extended to the bereaved circle.

Washington-Bloedow-Oregon

ROLAND RIEPE

During November and December Bro. F. A. Bloedow, the Associate Secretary of our Young People's and Sunday School Workers' Union, spent his time, as above, between the states of Washington and Oregon. Besides visiting all of our churches in these states, where he successfully inspired and instructed the interested workers, he also attended the Washington Vereinigung or Association in Colfax. Further, on the invitation of Bro. Wuttke, he also enjoyed the good things at the West Washington Baptist Ministers' Retreat at Camp Seymour. This is the island boys' camp of the Tacoma Y. M. C. A. One of the stories told is to the effect that several of the heavyweight preachers, including our own Bro. Klingbeil, of Startup, climbed the trestle, built for diving purposes, to better view the scenery. And (ach, mein Schreck!) the thing slowly collapsed and they all landed gracefully in the cool November waters of Puget Sound (Brrrr rrrr). Being good Baptists however, and used to water, they of course did not mind! (Brrrrrrrr) But their clothes soaked up considerable salt water! No! Bro. Bloedow did not fall in, and we cannot therefore understand why he should have become sick. All joking aside,—we hope and pray that he will soon have fully recovered and be able to continue his blessed work.

The Baptist Herald

Published monthly by the
GERMAN BAPTIST PUBLICATION SOCIETY
3804 Payne Avenue Cleveland, Ohio

A. P. Mihm, Editor
Contributing Editors:
O. E. Krueger A. A. Schade
Paul Wengel G. W. Pust
H. von Berge Mrs. R. E. Hoefflin
"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union at the subscription price of \$1.00 a Year.

(12 cents additional to foreign countries)
Advertising rates, 60 cents per inch single column, 2½ inches wide.

All editorial correspondence is to be addressed to Rev. A. P. Mihm, 7348 Madison St., Forest Park, Ill.

All business correspondence to German Baptist Publication Society, 3804 Payne Avenue, Cleveland, Ohio.

Entered as second-class matter January 9, 1923, at the post office at Cleveland, Ohio, under the act of March 3, 1879.

The Baptist Herald

Stewardship and the Young People

THE Denominational Finance Committee held a meeting in Cleveland during the first week in January. This committee was appointed by the Triennial Conference and is the successor of the Million Dollar Offering Committee. It is one of our most important committees, for the reason that upon its shoulders falls the work of promoting the denominational budget adopted for the present three-year period to the next Triennial Conference.

Upon the successful raising of the budget depends the successful carrying out of our denominational missionary, educational and benevolent program. Means are necessary if our work as a denomination is to be maintained and extended. If means are lacking, the work will be handicapped and crippled. We are not expecting retrenchment or sounding retreat but are advocating advance in the face of the wonderful opportunities that are confronting us everywhere.

Our greatest need for carrying on effectively the work which the Lord has entrusted to us, is to be devoted and consecrated Christians. This is our first requirement. We must recognize our relation to our God, our Creator, Preserver and Redeemer. Paul expresses it correctly, when he summed it up in that significant phrase: "Whose I am and whom I serve."

This attitude of the soul to God involves Christian stewardship. Stewardship fundamentally requires a right adjustment of the life to God. It is the Christian law of life. It insists that men shall give God and his kingdom the first place in their lives. It involves a sincere recognition of the fact, that we are not our own; that we are bought with a price; and that we are to glorify God in our bodies and souls which are his.

Deeply conscious of this, the Finance Committee of the Missionary and Benevolent Offering recommends that all of our churches, Sunday Schools and young people's societies in their Lord's day services as well as in their prayer meetings, for a number of weeks, meditate upon and emphasize those truths whereby all of our membership may be led to do what the Macedonian Christians did: "They first gave their own selves to the Lord."

An informal campaign is recommended, whereby every pastor and young people's leader is free to present these divine truths in his own way, as a steward of the manifold grace of God. The simple program for seven Sundays before Easter is as follows:

Feb. 18: "The Basis for God's Ownership of Us."
Feb. 25: "Our Acknowledgment of God's Ownership of Us."

March 4: "Our Obligation Towards God's Ownership of Us."

March 11: "The Hallowing of Our Whole Life."

March 18: "The Witness-bearing of the Saved."

March 25: "The Consecration of Our Earthly Possessions."

April 1: "Our Service for Our Victorious, Risen Lord."

The Finance Committee requests the Council of the Young People's and Sunday School Workers' Union to co-operate by linking up their tithing campaign with this general plan. It is recognized that the salvation of our denominational budget in coming days, to a great extent, is dependent upon the adoption of the stewardship principle by our young people.

A stewardship campaign is one of the objectives of our Union. Our aim is to have the young people in our churches become tithers. To pay a tithe is to say, "Lord Jesus, I consecrate my all to thy big task and here is my tenth to show you that I mean it."

We shall touch upon this campaign more fully in the March number of the "Baptist Herald."

Undenominational Literature in the Sunday School

OCCASIONALLY we meet with undenominational lesson helps and papers in some of our Sunday schools and we confess that we are surprised and grieved thereby. We don't know why they are put into our schools, but it is done. The main factor in the introduction of these papers seems to be the plea of cheapness. We are told "they are cheaper." In our opinion, this is economy driven too far. Some cheap things may be purchased too dear. More is lost in denominational consciousness than ever can be outweighed by the fancied saving of a few dollars. The Sunday school that distributes undenominational literature gives its children a poor start. No Baptist school can afford to pass by our own Baptist literature. We have had opportunity to compare and we confidently assert, the papers and helps issued by our denominational publishing houses in Cleveland, Philadelphia or Nashville, are the peer of any. They are in the front line of the procession. They are among the very best.

If we are to build up our children and youth in the "faith of our fathers," we must bring them and keep them in touch with our Baptist conception of faith, with our ideals and our work. We wish to train better Baptists and we must begin early. If our Sunday school scholars begin read-

ing Baptist papers in the formative time of life, it will be more likely that they will also be the readers of denominational papers when they have grown to manhood and womanhood. The way to make indifferent Baptists is to neglect our children with the great opportunity furnished by good denominational papers and helps in the Sunday school.

Editorial Jottings

THE ARTICLE by Rev. Paul Wengel on "Fundamentals in Young People's Work," appearing in this issue, was first prepared for an address at the Triennial Conference in St. Paul. By reason of the protracted discussion on the organization of the Young People's Union, it was crowded out of the program. This happened to several other speakers. We are glad to place our brother's thoughts on this topic, somewhat condensed, before a still wider circle of interested folks.

AN ESTEEMED brother makes the excellent suggestion that it would be a fine thing to get "The Baptist Herald" into the hands of those of our former members who are now in English-speaking churches. We believe many of these would be glad to have their attention directed to our new paper. It would be to them a valuable connecting link with interests that must still be dear to many, whose lot by force of circumstances is now cast outside of our immediate ranks. Our friends can perform a good service by sending such a sample copy with an invitation to subscribe. Addresses of former members can be also sent to Bro. Donner and a sample copy will be cheerfully forwarded. Who else has a good suggestion for a wider circulation?

MANY APPRECIATIVE words have come to the editorial sanctum about the first number of "The Baptist Herald". These generous tributes of recognition have not swelled our head but they have encouraged our heart. One of our seminary students in Rochester was inspired to put his commendatory words into rhyme. It may be his first venture into the realm of poetry. We will forgive him, because of the sincerity of his exuberant and benevolent spirit. Here it is:

*It's here! It's here! "The Herald,"
A splendid paper to read,
It brought me many surprises,
It's full of good thoughts indeed.
It stirred my soul and emotions
Because it brought just what I need.
May Jesus be always the center
In all the writings it brings,
And surely "The Herald" will enter
Into many homes with good things.
My prayer is: "God bless 'The Herald'
And also the editor too,
Yes, all who send in contributions,
And the friends who are reading them through."*

ALL EDITORIAL correspondence and all articles and reports intended for the "Baptist Herald" are to be addressed to the editor, Box 4, Forest

Park, Ill. Subscription lists and moneys are to be sent to the German Baptist Publication Society, 3804 Payne Ave., Cleveland, Ohio.

ALL "BOOSTERS" and agents are requested to send in their subscription lists as promptly as possible. If one or two new subscribers are behind-hand with their dollar, do not hold up all the rest of the list because of these. Give every subscriber an early opportunity to get the first number. And then glean the field once more. Go over the list of prospects again and make another attempt. If at first you don't succeed, try again in a different way. If you need more sample copies for distribution, notify Mr. Donner.

Why I Believe in the Bible

By O. E. KRUEGER

THESE articles are to be entirely personal and for that reason I am not to turn to books on my shelves to find out why great thinkers believe in the Bible. I am to state why I believe in "The Book." And really before you read this sketch, will you take pencil and paper and jot down three or four of our strongest reasons for this very thing. What would you say this minute to an inquirer who sought to strengthen his faith by yours, or to a person who entirely denied the value of the Bible? Why do you believe in the Bible?—that is more important to you than the foundation of my faith. However, if I can strengthen your belief by mine, I am glad to render that service.

Atmospheric Pressure First of all I am frank to confess that I believe in the Bible because I have lived in a Bible-atmosphere. We simply cannot divest ourselves of this "atmospheric influence." Breathing pure air purifies the blood, breathing "poison gas" is always a precarious thing. Things that live in the mud are bound to be muddy. In Omaha one morning I ordered catfish for breakfast and, to my dismay, found it tasted like mud. It must have lived, moved, and had its being in "Old Muddy Missouri." Willingly I permitted the waiter to return it to its habitat. You put the iron into the fire and the fire puts itself into the iron. The fellow who throws his "religion" overboard on the ground of having had "too much religion at home" has the misfortune of having been reared in an atmosphere of religious sham. The atmospheric pressure of Bible-Christianity does not act that way. It is well enough to say, "Create your own environment"—but after all our environment creates us. In a limited way, of course, we may choose our atmosphere, but we must admit that if we had been born in darkest Africa or had breathed from our very youth nothing but the atmosphere of infidelity we would not be Bible-Christians today.

Will Is Master And again I am frank enough to admit that I believe in the Bible because I want to. A man can make himself believe anything he wills to believe. Christian Science is sufficient

proof for that. A young chap wants to believe that it is really good for him to suck cigarettes and so he does believe. By what flights of imagination he concludes that the flippant flapper will make the best kind of mother for his children is beyond us, but he does, just as Samson did centuries ago. I "want" to believe, I "do" believe. I would rather to be dead than give up my faith in the Bible. It is just as true that a man cannot believe contrary to his will. "A man convinced against his will is of the same opinion still." The man who tells you he cannot believe in the Bible might as well be honest and say: "I don't want to believe in the Bible." The roots of his unbelief very frequently go back into his heart, not his intellect. "The Bible will separate you from your sins, or your sins will separate you from the Bible."

Use and Abuse But now I hasten to add that my faith in the Bible, growing out of influence and will, rests on foundations entirely satisfactory to myself. I believe in the Bible because I am conceited enough to assume that I know what it is for. Many people have lost faith in the Bible because they were ignorant of its use and abused it. For a similar reason people have lost faith in husbands, wives, friends, neighbors, churches, and other things—they didn't know what they were for and abused them. A man who does not know the use of carbolic acid will not believe in it very long, if he imagines it was meant to mix with drinking water. A man thought a Ford car had been constructed to race with the Empire Express. A little rut cramped his front wheels and he made three thrilling summer-saults. He lost his Ford, his faith in the Ford, and some other valuables. The coroner came to gather up the remains.

Not for Medicine, Astronomy, Geology, etc. No, the Bible is not a book on medicine. It is not a book on Geology, nor a book on Astronomy. Even its historical interest takes a very subordinate place. If I accept the Bible as God's word and the universe as his work, I assume there can be no contradiction and I further assume that as far as the heavens do declare the glory of God, their story is just as reliable as the story of the Word. With God, words and works are in harmony. If I then accept the proof of Geology that the process of making the earth extended over millions of years, I go back to my Bible and really find that it never intended to give me any information on the length of creation periods. When investigation showed that the sun did not travel around the earth, Bible students began to see that the writers of the Bible used the language and conceptions of their age. It is just as holy a thing to study God's works as his words, if it be done reverently and for the purpose of thinking his thoughts after him. We need not fear the results of such study. God said: "Let the earth bring forth the living creature." The process he used is for man to find out if he can. But the Bible is interested in the power back of creation rather than in the process of creation.

The Book of Life I believe in the Bible because it is the Book of Life. All along the road it hangs out the red light danger signals. In some town in Kansas I saw at the railroad crossing a large red light swinging sign with the flashing inscription "Stop" and an electric bell signal. This four-fold signal gave warning to the illiterate, the foreigner, the deaf, the blind, the child. Only a person both deaf and blind could run past such a warning. The Bible marks the way of life so plain that "the way-faring men, though fools, shall not err therein." If I use the Bible as a book of life I shall have life and have it more abundantly.

The Highest Peak The greatest difficulty in the use of the Bible has arisen from the error of regarding it all on a dead level. At an examination of a candidate for ordination I asked the well-meaning embryonic prophet whether he thought the stories of the kings and their slaughters as of equal importance with the Sermon on the Mount. He snapped back: "I certainly do!" I hope he has learned a few things about the Bible since then. Let us rather regard the Bible as a mountain range. The clearest vision will be obtained on the highest peak. Abraham had some very excellent qualities. He must have been the highest peak of his day. I marvel at the way he faced his ungrateful nephew and offered him his choice between the fertile valley and the barren hills. Did you ever hear of any such offer in our Christian age? Lot chose just as you and I would choose. Abraham! what a man of faith! But when we come to polygamy, slavery, war and some other things we may well forget Abraham and remember Jesus.

A business man in an Iowa town in preparing a "semi-religious" speech during war days confessed that he had to go to the attic to find a copy of the Bible that he might quote correctly. Although he boasted hundred percent Americanism he implied that the place for the Bible is the attic. And when he did use it he went down into the dark valley of Old Testament blood days to back up his blood-thirsty speech. As long as people insist that the Bible is on a dead level it will lead them into the wilderness of war and every other evil that destroys progress. But the Bible is a range of mountains. Only on the highest peak will we get the clearest visions.

The Picture of Jesus I believe in the Bible because it gives me the picture of Jesus. He is not out of date! His place is not in the attic! He is so far above the carnage and carnality of a groveling world that it is hardly aware of his presence. He is so far ahead of our time that we have a sinking fear about ever overtaking him. Goethe confessed there could be nothing beyond the sublimity of the ethical culture of Christianity as found in the Gospels. "If I were sentenced to prison," he said, "and had the choice of only one book, it would be the Bible." Indeed a good book for the prisoner but also for people not in prison—it will help keep them out.

For Bible Study

The Four Gospels—Mark

Of the four Gospels, Mark has been perhaps least appreciated. Some have said, it is the least original of the four. It is the shortest. Many appear to regard it as a sort of abridgement of Matthew. However this is a mistaken view. Mark's Gospel is the primitive Gospel, the earliest form of the Gospel history. Its date is about 65 A. D. Our study will show that the second Gospel has a purpose and design, a beauty and force that is all its own. In Matthew, Jesus is portrayed as the *King Messiah*. In Mark, he is the *Servant of Jehovah*.

The Author

The belief of the whole primitive church, without dissenting opinion, is that the Mark whose name is associated with this Gospel, is the Mark, who appears in Apostolic history and epistles. Mark is first mentioned in Acts 12: 12. His Hebrew name was John; a Roman surname, Marcus, was added to it. Marcus was not an apostle, though closely associated with apostles. His mother's name was Mary. Her house in Jerusalem was a prominent gathering place for the apostles and Christians. Mark was a relative of Barnabas. Col. 4: 10. It is commonly held that he was converted in early life through the influence of Peter. 1. Pet. 5: 13. He became the attendant of Barnabas and Paul. Acts 13: 5. Because of Mark's fickleness or timidity, Paul was unwilling to take him on his second missionary journey. This matter led to separation between Barnabas and Paul. Acts 15: 36-40. But Mark redeemed himself. Later we find him in company with Peter. Afterwards he returned to Paul and was with him in his first imprisonment. Col. 4: 10. During Paul's last imprisonment, Mark was with Timothy at Ephesus and Paul writes: "Take Mark and bring him with thee: for he is useful to me for ministering." 2 Tim. 4: 11. This is the last mention of him in Scripture. Tradition says, he founded the church at Alexandria, became bishop and suffered martyrdom there, A. D. 68.

The general tradition is that Mark's Gospel was written with the knowledge of Peter and with certain supervision from him. The many graphic details point to an *eyewitness*. This is thought to be Peter. Papias, one of the earliest church fathers, calls Mark; "the interpreter of Peter."

For Whom Designed

This Gospel was designed for Gentile readers. The differences between Mark and Matthew are exactly such as would exist between a book for Gentiles and a book for Jews. Mark omits the genealogy of Jesus. Mark omits the spiritual interpretation of the law, which Matthew preserves in the Sermon on the Mount. Mark never uses the

word law or lawyer. Mark inserts many words of explanation which would never be needed or thought of in writing for Jews. He explains Jewish places, 1: 5; 13: 3; Jewish customs, 7: 3, 4; 14: 12; Jewish facts, 11: 13; 12: 42; 15: 16; Jewish words, 3: 7; 5: 41; 7: 11, 34.

The Gospel of the Ministry of Christ

The Gospel of Mark contains the record of our Savior's *ministry* in its simplest form. Jesus is presented in the midst of the intense activity of the life to which his divine mission brought him. Mark makes prominent one chief feature of Jesus' mission—his blessed service. In Matthew, Jesus tests Israel. In Mark, he serves Israel. The ruling idea of the gospel is: "Divine power ministering to men, at the same time attesting to Christ's claim as the Son of God."

A fitting motto for this Gospel might be Acts 10: 38 or John 4: 34, or from the Gospel itself, Mark 10: 45. Jesus is shown doing what we are admonished to be. Rom. 12: 11. The symbol of this Gospel is the ox or sacrificial bullock, first at the plough of service, then at the altar in sacrifice. "Jesus is the ideal Levite." (Pierson.)

Special Characteristics of Mark's Gospel

1. *It is the briefest of them all.* He does not touch upon the birth, the infancy or the early life of Jesus. He meets Jesus at his baptism. It does not take Mark long to get to the main theme, Jesus. After a brief reference to John the Baptist and Jesus' baptism, he enters at once upon the story of the ministry of Jesus. 1: 14. He presents Jesus, a full grown man, entering upon his work. He follows Jesus only through his Galilean ministry.

2. *It features events rather than teachings.* It is a book of deeds, not of words. Mark reports few of the Lord's discourses. He shortens the address at the sending out of the Twelve. Only in the prophetic discourse on the Mount of Olives does he approach the other evangelists in fulness, yet even here he is the briefest of the three. Mark makes the *miracles* prominent rather than parables or discourse. Matthew records 15 parables, Luke gives 23, while Mark records only 4, one of which has been preserved by him alone. It is the parable of the seed growing secretly. Mark 4: 26-30. Mark gives twenty miracles in detail. In ten instances, he adds general statements, viz. 1: 34. Two of these miracles are peculiar to Mark, i. e. the healing of the deaf stammerer, 7: 32-37 and the blind man at Bethsaida, 8: 22-26.

3. *It is the Gospel of activity.* Mark is the evangelist of rapidity of movement and promptness of action. He shows, wherever Jesus went, ceaseless activity distinguished him. His tireless

devotion to his work is described in 1: 35. How opportunity for private devotion was secured only by rising a great while before day. How he had at times no leisure to eat. 3: 30; 6: 31. Work succeeds work until the gospel closes as it begins. 16: 20.

One characteristic word of Mark is the word "*euthus*" rendered in the Auth. Version by the words "immediately," "straightway," "anon," "forthwith". In the Rev. Version it is uniformly translated by "straightway." It is Mark's keyword. It occurs 40 times in his gospel, about as many times as in all the rest of the New Testament.

Another characteristic of Mark is the use of the word "began, beginning." The first sentence in the book is the title of the whole of it. "The beginning of the gospel of Jesus Christ, the Son of God." 1: 1. See 4: 1; 5: 17; 6: 7; 1: 45; 14: 65; 15: 18.

4. *It is the Gospel of Picturesqueness, the Gospel of vivid and minute detail.* Mark is rich in lifelike, interesting and instructive details. He scarcely mentions any event without adding something to our knowledge of it. Mark may give us fewer of the incidents in our Lord's career, but he furnishes us more of the picturesque details. Compare the account of the Demoniac of Gadara in Mark 5 with the account in Matthew. For touches peculiar to Mark, see 1: 13; 1: 29; 4: 38; 5: 30; 5: 37; 6: 3; 6: 40; 10: 21; 16: 5. Study these carefully.

Mark gives us glimpses of our Lord's person more often than any of the other writers. He describes the looks and gestures of Jesus, sometimes the very expression on his face. This childlike boldness in describing the human emotions of Jesus is also a clear sign of his firsthand knowledge. See 1: 41; 3: 5; 6: 6; 7: 34; 8: 12; 10: 14; 10: 21; 14: 33.

In this great attention to detail we have before us a moral and spiritual excellence, which was part of the special grace given to Mark. Close attention to details in any workman means a recognition of the sacredness of fact. In a life like that of our Lord, everything is necessarily glowing with interest, however trivial it might appear in any other connection. This care for details is the expression of a great grace,—reverence for truth, reverence for every fragment of truth that touched the human life of the Son of God.

What has Mark's gospel, what have the other three gospels done for us? How much would ten minutes a day with the gospel of Mark in our hands do to quicken faith, love, reverence, spiritual and moral insight! Let us study it afresh.

A. P. M.

The Sunday School

The Training of Sunday School Workers

Round Table Questions and Answers.
H. J. WEIHE

1. Is the work of the Sunday School teacher more difficult today than it was formerly?

Answer: It is more difficult in some respects. The average Christian home does less today for the religious nurture of children. Social life has become more complex and offers a larger variety of distractions. The children receive better day school instruction than formerly and are therefore more apt to detect short-comings in the work of the Sunday School.

2. How can we get a sufficient number of capable teachers?

Answer: Many ways of securing teachers have been tried, but there is really only one satisfactory method. It is simply this: *Train them!* The best time to train them is before you need them.

3. What can the pastor do to make teacher-training a success?

Answer: It is the pastor's great privilege to be a leader in the work of religious education. He has many opportunities for instructing, training and inspiring the present and prospective Sunday School workers. Whether the pastor should be the regular teacher of the training class will, of course, depend upon circumstances. In many cases he will be the only available person for the position. It is certain that there comes to the Christian minister a very great opportunity for multiplying his influence, when he serves as a teacher of teachers. We are also reminded that this was to a great extent the method of the Master.

4. How many teacher-training classes are there in the various Conferences of our denomination?

Answer: No definite information can be given in regard to this at present. The information which was obtained by means of our survey about a year ago is probably not up to date. All leaders or teachers of training classes are therefore urged to send to our Executive Secretary, Rev. A. P. Mihm, a brief report, stating the number of members in their classes, the name of the text-book used, together with other interesting and important items. Such reports will be greatly appreciated and will be helpful to the cause.

A Bull's-Eye Stunt for Attendance

If your classes are "letting up" on their good attendance records, the "bull's-eye stunt" will help to boost. Have a number of "bull's-eyes" drawn or mimeographed with the figure "100 percent" penciled in the center. One of these bull's-eye cards should be placed

on every class table, the card arranged in two colors—red and black, if possible. The treasurer when collecting the collection envelopes should, by means of a punch, record the class attendance on the bull's-eye. If it is a perfect class a hole is punched right in the red center hole, marked 100 percent. If the class response is only 90 percent this is recorded with a punched hole in the first circle, marked 90 percent. The same procedure is gone through with each class, the percentage of attendance being marked by the hole punched in the proper circle. At the end of an allotted period, say a month, the "bull's-eye cards" are collected and a prize or honor mark is given to the class represented by the most holes in the bull's-eye. To elaborate on the stunt the superintendent could have a large bull's-eye chalked on the blackboard or painted on a piece of canvas, on which small red dots could be pinned signifying the Sunday's record of classes, thus illustrated to the entire school just how each Sunday is being met in "percentage" response as a whole.

—Clarence T. Hubbard.

To Sunday School for Seven Reasons

Since I want to be and to do my best I attend Sunday school which is the church engaged in the study and teaching of the Scriptures.

1. *The Best Book* is studied and taught; and I want to know it and follow it in my everyday life.

2. *The Best Day* is utilized and observed; and I wish to keep holy the holy day.

3. *The Best People* are assembled and enlisted; and I desire the blessing of their fellowship and friendship.

4. *The Best Institution* is awake and at work for the Master; and I ought to invest myself where I will do my utmost for Christ and the church.

5. *The Best Work* is being done; and I must not fail to do my part for the enlightenment, evangelization, and up-building of my fellowmen.

6. *The Best Development* is assured and attained; and I yearn to grow mentally, morally, and spiritually.

7. *The Best Equipment* is supplied, adapted and inspired; and I want to be thoroughly furnished unto all good works.

—Kind Words.

Home Department Results

If we should call together those who know best what the Home Department has done, we would speedily be convinced of its place and importance. We would hear at least this much:

1. It promotes Bible study.

2. It evinces the solicitude of the church for all her members.

3. It sends a stream of religious literature into the home.

4. It keeps the shut-ins and the shut-outs in touch with the life and activities of the church.

5. It extends the sphere of the church's usefulness and provides spiritual oversight for those who are most likely to be forgotten.

6. It sends recruits into the active school.

7. It calls forth and trains a corps of visitors who carry cheer and strength to many homes, and who, through tact and consecration, can keep the pastor in touch with the needs of a large part of the congregation and help to perform a ministry far beyond anything he can render singlehanded.

8. It makes for sociability and strengthens the spiritual bond between the church and the home.

The best evidence of the value of the Home Department is its introduction. It is like every other organization in this particular, it will not run itself. It is, perhaps, the one that will least run itself. Just because it offers tremendous opportunities it imposes great obligations.

—Augsburg Teacher.

A Winter Sunday School Picnic

Tables were arranged to accommodate departments and classes. There was a contest which included, along with attendance, the best decorated table. This gave classes in Young People's and Intermediate departments wonderful opportunity for original features, which opportunity they seized with enthusiasm.

With tables decorated and food placed in readiness for the picnic supper, we had a grand march of the whole school through all departments and rooms to view the tables. In the meantime, the judges of the occasion were at work making up their verdict. This gave every attendant the privilege of being an unofficial judge.

At the tables, departments and classes kept up a running-fire contest as to songs and yells, which again brought out originality.

After this hilarity was done, all were assembled in the school auditorium, where decisions of judges were made and awards given.

Immediately following this, we had a brief program along the line of pointed talks on the objectives and concerning the interests of the school. This brought the evening to a high pitch of interest, and the whole school parted in high spirits and with great hopefulness.

The advantages of this sort of picnic are that, besides getting the school together for a real jollification in the middle of the winter—and wholesome socials are always beneficial—it emphasizes the departmental organization and the essential unity of the school.

—The Bible School Worker.

The Juniors

A Happy Dream

ALETHEA S KOSE

In Prrietown there was an alive, awake Young People's Organization. The work was carried on with great enthusiasm, and a happy congenial spirit prevailed at all meetings.

Big sister Sue had just donned her wraps, merrily humming a tune. Why shouldn't she be glad? Were they not going to have an interesting, helpful good time at Young People's meeting to-night?

"Humph," grunted thirteen-year old Willie. "Don't see what you're so glad about, when I can't go!—Can't have any fun!—It's mean of you to have a sixteen-year age limit!"

Sister Sue was gone, but Willie grumbled away, resting his head on the table.

All of a sudden, he saw his whole bunch sitting together—there was May, Jack and Dick and all the rest of his pals. And wonder of wonders,—he, Willie, was standing before them—their president! What could this be? He was leading a meeting; now came an interesting Bible study course of "Stories of Long ago," then more and more interesting mission stories followed—yes, and now they were discussing an entertainment, they planned to give the Young People's Society—What was that? Was he hearing right? They, as Juniors, were going to entertain the big Young People's Society!

With that Willie awoke.—A Junior Society,—he had never heard of such a thing before. Surely a good fairy must have whispered to him.

Right after school the next day, Willie was timidly wrapping at his pastor's study door. Soon he forgot his timidity as he told of his exciting dream. His pastor listened eagerly. "Why sure, Willie, that reminds me of what I just read about Junior organizations in our new 'Baptist Herald.'"

What happened? Why, of course, Willie's dream came true; he was really chosen to be the president of a brand new Junior organization in his church. And now the "nine to fifteen year olds" are as happy as can be, having the most helpful and interesting time together each week in their own Society, and, oh, what all they learn!

Has the dream come true in your church?

Getting Boys to Study at Home

A Sunday-School teacher finding it difficult to get her class of boys to study their lessons at home hit upon the following plan. For her class of twelve boys she purchased twenty-four note books, twelve of which she numbered "One" and the other twelve "Two". The first Sunday, just before the close of the lesson period, she distributed the

"Number One" books and gave the boys five questions on next Sunday's lesson to write in them, leaving five blank lines between the questions, on which to write the answers during the week.

When the class period came the following Sunday she taught the lesson around these five questions. Just at the close of the lesson period she exchanged the "Number Two" books for those numbered "One," and gave five questions to be written in the "Number Two" book for next Sunday's study.

During the week she went over the "Number One" books, and gave each one a grade mark, such as the boys received in public school.

When the next Sunday came and they brought back the "Number Two" books, with the work for the week written up, these were exchanged for the "Number One" books, into which new questions were written for the following Sunday, and so on every week.

With this plan the thought of the lesson was guided, concentration was secured, and the learning process was completed by getting expression, which insured impression. —S S. Times.

I Am the Child!

*Trooping through
The gates of birth
Comes the future nation
In plastic form.
Into your hands,
O ye parents,
Statesmen, teachers and preachers,
To you is committed
The supreme task
Of furnishing
The environment
That destroys
Or builds.
It is up to you;
I am the child.—Monte Vista Weekly.*

Get the Habit Young

Once upon a time a sixteen-year-old lad started forth to make his fortune with all his earthly possessions tied up in a small bundle. He took passage on an Erie Canal boat, and the captain, becoming interested in him, asked him what he could do to earn a living. "I can make soap and candles," he replied. "Some one will soon be a great soap-maker in New York," remarked the captain, "and that some one may be you. Make an honest pound. Give your heart to the Lord and give him his tenth of every dollar you make." The boy promised to follow his advice. He began to make soap and to give away one-tenth of what he earned. He prospered in business and was soon giving two-tenths, three-tenths, five-tenths. Before Mr. Colgate died, for he was the lad we are talking about, he gave all his income to God's cause. —Tarbell.

Be Sure, Your Sin Will Find You Out

ELIZABETH A. HEIDE

On a lovely spring day, Willie received from his mother a bag with beans, with instructions to plant them in the prepared soil in the garden. But he was a great lover of sports. He thought fishing was about the best fun. To sit near the brook, watching the fish come near and bite into the bait, and then to pull them out and fill his pail—oh my! That would be indeed more fun than to be in the sun working, stooping down to plant the beans.

His back was aching badly as he was finishing the first row, and when the second one was done, he thought he could do no more. He still had about half of the beans left, when he reached a big stone and sat down on it to rest. There the temptation came to him, to hide the beans under the stone. "No one will know it, then I can go fishing," he thought; "mother will think, I planted them all. He did as he planned, but did not enjoy himself as well as he thought he would, for he had to think of the beans under the stone.

About a week later Willie's mother visited the garden and wondered why only two rows of the beans came up but was hoping the others would soon be seen. In another week the secret came out. Willie's father was in the garden, saw what had happened, and called his boy to see it too. The beans which were hidden under the stone had started to grow. Willie was very much ashamed and there confessed to his father his sin. The father looked at Willie sadly and said, "Remember this, if you should forget many other things: Be sure, your sin will find you out."

There are many boys and girls who would like to cover up some pet sin; but remember, it does not stay covered. Be sure, your sin will find you out sooner or later. When temptations come near you, ask Jesus to make you strong and to conquer the enemy. He will help you to be honest with yourself and others.

Beautiful Things

*Beautiful hands are those that do
Work that is earnest brave and true,
Moment by moment the long day through.*

*Beautiful feet are those that go
On kindly ministries to and fro,
Down lowliest ways, if God wills it so.*

*Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily prayer.*

*Beautiful lives are those that bless,
Silent rivers of happiness,
Whose hidden fountains but few may
guess.*

Our Serial

The Broken Idol

BY OTTO KOENIG

Synopsis: Samuel Balder shows even as a schoolboy extraordinary talent as a violinist. His devout mother, the wife of a socialist mechanic, who is a victim of strong drink, is the source of his inspiration. One evening while sitting in the garden with his "Muetterchen" and playing her favorite hymn, "Go bury thy sorrow" they are suddenly interrupted by the hysterical crying of Norma whose mother had recently died. Norma is the daughter of architect Naumann whose fine estate borders on Balder's garden. Although Norma and Samuel attend the same academy in the town the social barrier separates them. The quaint family physician Dr. Friedemann diagnoses the case correctly and jokingly calls the sudden collapse a "casus mixtus."

III. "Art Wins the Heart"

The long-cherished graduation day with its joys and accompanying excitement was near at hand. Sam felt justly satisfied with his past year's work and standing. This year a gold medal was to be publicly awarded for the first time, to the most successful graduate. It was offered by a wealthy public-spirited Jewish citizen and entitled the fortunate winner to a scholarship for a three year's study in the university. The excitement among the competing students soon infected the entire school, and for a time chaos reigned supreme. "Who will be the lucky one, who will win the medal?" was the universal cry. Norma had shown an unusual interest in the affair and spoken with much enthusiasm of it at home, sharing her surmises and anticipations with her aunt.

"Oh, daddy, tomorrow is graduation, and with it a musicale is to be given. Sam Balder is going to play, too. You'll be sure to come, won't you? It will be a splendid opportunity to settle with him about that breach of peace affair, you know."

"Yes, I know all about it, my dear. A letter came to me today asking me to take the place of our sick mayor, as member of the school-board, and present the 'Simon Medal' scholarship. I tried hard to refuse, but it seems as though no one else has either the time, nor the inclination, to take my place. So you see, I will just have to be there. But I suppose, I had better stuff my ears with cotton, if that young violinist is going to play, or his siren-music might prove disastrous, even to me, as it did to some one else I know."

"Oh, how lovely! Then you'll surely be there. I'll tell you a secret, before we go, dad. I am to play for the parting song of the class, called 'Farewell.' But when I play, please, dad, remove the cotton, won't you? And perhaps you can award that medal to me also, for exceedingly fine playing. Well, I do hope I'll have the chance to try for it honorably in two years from now."

The academy auditorium was crowded, many were standing in the aisles, and the murmur of intense excitement ran through the audience. The graduating class was grouped in the centre

front seats. A few short addresses were, rather impatiently, listened to. Then followed the long cherished presentation of the Simon-Medal and scholarship. For a moment a breathless silence prevailed. With all due dignity to the occasion, the headmaster slowly arose and, in immeasurably long-drawn words and well-studied phrases, expressed his high esteem and appreciation for the noble founder of the scholarship, and explained the conditions and advantages of the prize. Then he called upon Mr. Naumann to represent the mayor of the city, and perform the presentation. Mr. Naumann had just received a white card, and a small medal case. After he had read to himself the name of the prize-winner, Norma noticed her father's face light up for a moment. Instantly she knew whose name the card bore, and she felt the hot blood rush from throat to temple. She glanced at Samuel Balder, and was surprised not to see his face flushed, as was her own. But he sat, coolly awaiting the presentation. His expression was non-committal, without the slightest sign of agitation, as he was just calmly whispering to his class-mate next to him. Both were rather happily smiling at some passing remark.

Meanwhile Mr. Naumann had risen and stood before the anxious audience and announced clearly and distinctly:

"The Simon-Medal and scholarship for a three year's study in the university, offered for the best work in all branches of study, 'summa cum laude,' is hereby awarded, by the unanimous decision of the faculty, to Mr. Samuel Balder. Mr. Balder will please step forward."

The deafening applause of the graduating class broke the intense strain of the moment and was so readily taken up with due emphasis by the entire school, that the very walls seemed to tremble. Some of the class-mates were loudly cheering for "Balder—Balder—Balder!" Others had risen and were shaking his hand and pushing him into the aisle. Sam had arisen, and as in a dream slowly mounted the platform, where amid a storm of wild applause, Mr. Naumann presented him with the medal and pinned it to his breast. Sam was utterly unconscious of what Mr. Naumann said or did, and modestly allowed him to shake his hand in congratulating him.

The first half of the program was over. During the intermission all eyes were eagerly bent upon the young hero of the evening. They saw him quickly make his way to one of the galleries, where he stooped to kiss the brow of a sweet-faced woman, who drew the boy tenderly to her heart and fondly pressed her lips to his, her eyes beaming with unspeakable joy. They had guessed correctly, it was the young artist's mother,

Balder's "Muetterchen," and the storm of applause broke forth with renewed animation at the sight of this tender meeting.

The program had been successfully rendered, when the headmaster rose to announce the final piece: "Violin Solo, the player's own composition, entitled 'Farewell from our alma mater,' by Mr. Samuel Balder."

Sam mounted the platform, but not as bashful and embarrassed as before. This time he was to give, not to receive, and to him it was truly more blessed to give than to receive. All eyes were fixed upon the young hero when he took his instrument and began to draw from it the rare tender strains. It was a musical picture, a transcription of school days, so real and vivid as only the true-born artist can evoke. One could easily recognize the development and steady progress of the life of the young scholar, how he gradually matures to the grave demands of the more strenuous life-work, with which his commencement had now confronted him. How he reached the "Finale," in which he drew from the hollowed wood an air of the hope and the enthusiasm which inspires the youth's heart, as well as the exultant confidence, with which he braves the world of his future. The picturesque medley at length gave way to the cadence of sweet melody of

*"Lead kindly light, amid th' encircling
gloom,
"Lead thou me on."*

The manifold variations seemed to repeat and impress the plea: "Lead Thou me on," and awakened in many a heart the slumbering echo of some forgotten day, when their future held forth bright hopes and high ambitions. Now the music had ceased. Sam acknowledged the loud applause of the enthused audience. But it was not so easily satisfied. The air resounded with the cry of "encore," even the stern head-master joining in.

As Sam returned to the platform he was handed a small card by one of the student-ushers. It contained the anonymous request: "As encore please 'Go bury thy sorrow.'" The handwriting was unknown to Sam. Slowly he raised his violin and attached something to it, which wonderfully dampened and sweetened the tone. Everyone knew that card handed him was a "special request" for the encore. All were anxiously awaiting the choice. Then softly the opening strain of "Go bury thy sorrow" throbbled on the anxious silence of the hall. The second verse surpassed the first in tenderness and volume. With marvelous skill the bow seemed to draw forth the mellow sound, first on two strings, then on three, until the exquisite harmony of the simple hymn

gradually rose, and subsided. The player's gaze was unconsciously fixed upon one of the gallery occupants. Heads were bowed as in prayer; here and there handkerchiefs were raised to the eyes. Mr. Naumann did not bow his head, but Norma noticed great tears rolling down her father's cheeks. The last tone had died away and the bow ceased moving in Sam's hand. Without the usual bow he was leaving the platform; he had utterly forgotten it, and the audience did not expect it. A reverential silence enveloped the vast audience, no one stirred, none gave the sign for applause. It resembled the benediction after a sacred service. Solemnly the headmaster arose, and in one short sentence dismissed the audience.

Norma, in company with her father and aunt, had returned, but on their way neither had referred to the impressive number of the program. Each seemed anxious to avoid touching on the happenings of the evening which would render it impossible, not to betray a deep emotion. Mr. Naumann immediately withdrew to the seclusion of his study, but not to retire. Norma and her aunt spent long hours after their return in sympathetic confidences, and, naturally, Mr. Balder was their topic of conversation.

The next morning Sam received a letter, with the imprint of "F. Naumann, Architect." For a moment he thought that perhaps his name had been confused with that of his father's, for the latter had but lately had some business connections with the contractor. But his name "Samuel" was distinctly written upon the envelope. In a tremor of excitement he sought his "Muetterchen." She, too, was evidently surprised. With nervous fingers Sam broke the seal, and hastily removing the enclosed note read:

My dear Mr. Samuel Balder:—

It would give me much pleasure, if you would call at my residence this afternoon in regard to a personal matter. Hoping that your time will permit a short visit, I am

Yours sincerely,

F. Naumann.

Samuel was utterly amazed, and looked speechless at his mother. Once more he read it aloud to her, then he shook his head in bewildered dismay.

"Whatever can that mean, 'Muetterchen'?"

"Perhaps he wishes to persuade you to accept some position in his office, as draftsman, or something of that sort, my boy."

"Why should he do that? I don't believe that any of my drawings in the exhibition hall could have attracted his attention. I am sure there were many much more elaborate and skillfully executed than mine. I guess, it is something about the scholarship; he may be the administrator of the funds, or wants me to sign some papers."

This seemed very probable to Frau Balder too, and they no longer worried about it. At noon, when his father was

told of the invitation, his joy was complete. In the small hours of the morning he had returned from his club-room. Here his son's achievements had been discussed, and in Balder's opinion duly celebrated. Suddenly he was tremendously proud of his son's success, and seemed to appropriate the honor to himself. He enjoyed the hearty handshakes and jovial expressions of congratulations, and felt unusually good-humored toward his son, expressing his elation and satisfaction in an exceptionally affectionate manner. Such demonstrations were rare occurrences in the little quiet home. He seldom spent an evening at home, for he had more important matters at heart. Politics and municipal interests occupied every hour of his time. The social democratic party had succeeded in electing him as their representative; now he reveled in his proper element. This event offered him an excellent opportunity to gratify his desire for personal oratorical display to heroically defend the rights of "the enslaved proletariat." Very soon, so he had repeatedly assured his family and political friends, the Golden Age would dawn, the glorious realization of Socialistic ideas and platforms be no longer a dream, when the honest working man would also receive his justly earned wages, and the rich vampire would be forced to forfeit his clutch upon the weak and helpless victim. In order to hasten this millennium, Balder had sadly neglected his own business and ardently blamed the capitalists and the selfish government with its abnormally high taxes for the lamentable state of affairs. Because of his socialistic propaganda Balder had lost many of his best patrons.

"If you get a chance, Sam, put in a good word for me with Mr. Naumann, and if he offers you some lucrative position don't be fool enough to refuse. For the present, of course, we must bow to the yoke of these magnates and leeches, but soon the time will come when we will make out the prescriptions, and they will have to swallow the bitter medicine."

(To be continued.)

"Christmas at the Children's Home!"

RUTH F. DALLMUS

Being unexpectedly called from my work in the hospital at Monroe, Wis., to St. Joseph on account of the illness of my sister, it was my privilege to spend several days in the Children's Home. While there, I heard a great deal about the good time the boys and girls had on Christmas Eve and during the holiday season. It was with much pleasure that I consented to Supt. Steiger's request to write a short article for "The Baptist Herald" and tell our young people how it happened that the children had such an enjoyable Christmas season.

Our Church in Cincinnati, Ohio, is largely responsible for the many beautiful, yet useful, gifts the children received.

The "World Wide Guild" of that

church had been requested to do some "White Cross" work for English institutions, but the pastor, Rev. P. C. A. Menard, suggested that the Guild remember our own institutions. Accordingly, the Guild decided to make their contributions to the Children's Home in St. Joseph, Mich.

In order that each child should receive what was desired most, it was decided that each one should write a letter to Santa Claus, making his or her wants and wishes known in this letter. This was done and the letters were forwarded to the church at Cincinnati. Some were read to the Sunday School and Ladies Aid Society and a liberal sum of money was voted toward this cause. Besides mentioning the work of the World Wide Guild of that church, we acknowledge the gifts and work of the Sunshine Class, the Ladies Aid Society and many individual donors.

And so it was possible for the boys and girls to gather about a beautifully decorated Christmas tree in the dining room on Saturday evening, Dec. 23rd. It was an impressive sight to see those happy faces, as the children unwrapped their gifts, and one almost had to "wade" through the paper on the floor, so liberally had all been remembered.

It would be impossible to make special mention of all the Sunday School classes, societies and churches, from the Atlantic to the Pacific—from northern Dakota to southern Texas, who sent gifts to our home, but we thank all those who remembered us. We are certain that had you seen the happiness and joy of our boys and girls, you would feel that all your work was well worth while.

May the Lord continue to bless us as a denomination in the work we are doing for our homeless boys and girls.

The Lord's Jar

Judge J. P. Hobson, for many years a Presbyterian elder and Chief Justice of the Court of Appeals of Kentucky, said: "The reason that most people do not tithe is that they believe they cannot afford it. It is with the greatest difficulty they get along as it is, and they do not see how they can spare a tenth. Many years ago, when my income was small and I had become involved in debt, it seemed to me I could pay nothing for the support of the church until my obligations were met, but my wife said this would not do. So after talking the matter over we concluded to try tithing. The tenth of all I made was laid aside and put in a jar. To our surprise, all demands were met; the jar was never empty; the fund grew. We did not miss the tenth. Since then I have always tithed, and am persuaded that if people would practise tithing, few Christians, after trying it faithfully, would be willing to deny themselves the privilege."

Dear reader, have you a vase, jar, coffeepot, or teapot to dedicate to God's service in this way? Try it. Let God bless you.

—The Tither.

A Bigger—Better Sunday School

G. W. PUST

This is certainly a noble aim. We do well, to adopt it as our slogan. No one who has given the matter any serious thought, will doubt the importance of the Sunday School. It would well nigh be impossible to even faintly suggest what that institution has to its credit. But we expect still greater things in the future. Our Sunday Schools must extend their borders and strengthen their weak places.

What then is the outlook for a bigger Sunday School? The material, surely, is available. There are many in our own midst that should be enrolled as members. Just study the statistics in "Der Sendbote," of November 15th, and immediately an interesting situation is revealed. There we find the membership of our nine conferences given separately, as well as the members enrolled in our Sunday Schools. The comparison is not unfavorable to our Sunday Schools. In fact, there are 964 more scholars, teachers and officers than there are members in our churches.

Looking at the situation from another angle, however, we find that four conferences have a decidedly smaller enrollment in their Sunday Schools than constitutes their church membership. One conference has a church membership of 4461 as compared to 3484 in its Sunday Schools, or 977 more church members than scholars, teachers and officers combined. Another conference has a church membership of 2728 and only 1898 in its Sunday Schools, or a difference of 830. Every church should have a larger Sunday School than constitutes its church membership, because our children become members of the Sunday School long before we accept them into church membership. It is therefore, obvious that quite a number of those to be won are really in our own camp.

We should consider it our duty to win every member of those families that are in some way linked to our church, as members of the Sunday School. There should be a cradle roll, and a home department. None should be considered too young, nor any too old. All need the wholesome influence of the Sunday School. How about a survey in your church, Brother Superintendent and Fellow Teacher? Shall we not make this a special subject of prayer? Shall we not do our utmost to bring them in?

But besides reaching those in our own midst, we must do our share in evangelizing the 58,000,000 in our country as yet untouched by any church. We are told that 28,500,000 of these are under 25 years of age. What an army! How vital, that they be brought under the saving influence of the Gospel! What will become of this nation, if they are not? Secular education, be it ever so important, will never constitute a safeguard for our country. The Athenians were well educated, but because the appeal to conscience, which only religion

can supply, was omitted, they became a nation of refined liars. The Duke of Wellington once said: "Education without religion will surround us with clever devils."

In 1920, 15,000 murders were committed in this country, many of the murderers never being apprehended. It has been publicly stated by various judges in our courts, that about 70 percent of all children arraigned before them on charges of a criminal nature have not attended Sunday School. These facts strongly emphasize the need of the influence which the Sunday School can supply. If this nation is to become a Christian nation in fact, and not technically only, as at present, the Gospel leaven must be applied. Many of the unreached multitude live in the neighborhood of our churches. Let us show them that we care for their souls.

Our aim is not only a bigger; but also a better Sunday School. It is not my present purpose to discuss in detail how such a result may be obtained. Every pastor, superintendent and teacher should study some of the literature that points the way. Sunday School workers should not only study their Sunday School lesson; but read widely on subjects that deal with the art of teaching, child nature etc. Where such is the case, interesting discussions may be heard in the monthly conferences of the workers, and there is no danger of such Sunday Schools "getting into a rut". Then, too, the value of Sunday School conventions should be realized. It is at such gatherings that we often feel our inadequacy for our task; but it is there also that we receive new inspiration, and see visions, that lead us up and on.

Of course, much depends upon the teachers. They cannot be too well trained for their task. We have training and normal schools to prepare teachers for our public schools. Is it not equally or more important that we have trained teachers in our Sunday Schools? Surely, the truths taught are as worthy of thorough treatment as arithmetic, spelling or reading.

Of great importance are also the church buildings and other equipment. These may require a substantial outlay in money. The financial side, however, should not be the deterring or the determining factor. Manhood and womanhood are far more important than money. "Character, not gain, is the badge of distinction."

Let us aim high with regard to our Sunday Schools. Let us devote to them our best thought and energy. Thus we shall not only improve the Sunday Schools of our own denomination, but also have a share in making Sunday Schools everywhere the largest and best army for the Christian conquest of the world.

*

"Lord, what music hast thou provided for thy saints in heaven, when thou art fordest bad men such music on earth!"

—ISAIAH WALTON

Teacher Training Class at Kankakee, Illinois

A teacher training class at the Immanuel Church, composed of young men and women, age 16—20, has just completed a one year's course of study with the end of December. Nearly all the members of the class are high school students, eager, bright and attentive. Mr. Robert F. Jansen is the faithful and efficient teacher. The class has given much pleasure. The text book used was "Training for Service" by Herbert Moninger. The class sessions were held during the Sunday School hour. Mr. Jansen believes this to be the only logical time.

At the close of the course, a review of nearly 200 questions was instituted and the pupils were able to answer most of them. The final written examinations were held and passed by the class with satisfactory results. Their standing ranged from 82 to 91 per cent.

On December 31, graduating exercises were held in the Bible school. On this occasion Mr. Jansen gave the school and friends an outline of what the class had been doing during the year and then presented each pupil with a certificate. Supt. J. F. Blatt and Pastor C. F. Zummach followed with brief appropriate addresses.

The class was begun with 10 members, only one dropping out during the year. Two members, Lucille Anderson and Ellsworth Jansen, left the city temporarily and could not finish the course. The names of the seven who completed the course and received graduation certificates are: Evelyn Seedorf, Esther Salzman, Elsie Hennings, Irma Jansen, Everett Seedorf, Harold Salzman and Robert Blatt.

It is proposed to start another class with the beginning of the year. We congratulate Mr. Jansen and the class of 1922 on their fine achievement and wish the new class a successful year. We trust many schools will emulate the example of the Immanuel Church Sunday School. Let us remember that a teacher training class in at least 25 per cent of our Sunday Schools is one of our objectives for 1923.

Budget

The word "budget" has come into the church as a new term. It is new in our national government, for that matter. It is a self-respecting, business-like word. It means that the church can't go on living from hand to mouth, and ending the years with a deficit. We must plan ahead, providing an adequate sum for each department of the work. But how can we know in advance how much people will give to the church? They don't know themselves, always. That is just it; they should know what they will give out of a given income. We must do the Lord's business as we do our own.

Missions—Home and Worldwide

News from Siberia

Bro. J. J. Wiens of our Russian Far East Mission in a recent letter writes at length about his last missionary tour in the Primorskaya province. We quote (in translation) parts of the informing letter. The young people of the Central Conference, who are supporting several missionaries on this field, will be especially interested to learn more of the work.

"My first goal by river steamer was Nicolaevsk. The sight of this once beautiful and busy commercial city at the mouth of the Amur river, was exceptionally sad. Before our eyes, there lay an indescribable heap of ruins, surrounded by a lovely mountain chain, clothed in the deep dark green of various kinds of trees and grass. For a circumference of about two American square miles nothing can be seen but evidence of a satanic rage of destruction. In queer mixup lie the remains of burnt tree stumps, exploded stone walls and hundreds of burnt out blockhouses, whose chimneys are still standing. Among the debris you can see partly burnt telephone apparatus, sewing machines, so-called 'fire proof' safes, bath tubs, automobiles and all kinds of iron utensils. When we remember that during the destruction of this city not less than 12,000 people lost their lives, the word of Scripture becomes clear to us: 'Their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace they have not known' (Rom. 3: 15-17).

"At present many of the refugees of that time have returned and have arranged for meager shelter in the cellars of their former proud homes, so that they have protection against rain and storms; however, seven-eighths of the city remains like the hand of the destroyers left it.

"We deemed it wise to organize a church of our faith in Nicolaevsk with about 20 members. This took place August 12, 1922. In spite of the difficult housing situation we were able to rent a cottage 20x20 ft. and so to supply the little church with a meeting place for the coming winter.

"On the return journey from Nicolaevsk, we made a side trip to Bogorodsk, where we also have a little church of our faith. The first members of this church were won by one of our volunteer evangelists in 1920 and now they number 56. This district is a very promising field, but we need a man to labor in it. The volunteer worker was compelled by family reasons to move back to his home in the city of Manchuria. Our local missionary committee would like to have appointed him for Bogorodsk, but our means did not permit it. I was able to hold meetings here 3 days and to celebrate the Lord's Supper with the church. Accompanied by the benedic-

tions of the brethren, we journeyed to Habarovsk.

"Our work was begun in Habarovsk in 1911 with 7 souls, but remained in its infancy until we appointed one of our evangelists there two years ago. Now the church has 5 stations and numbers 152 souls. The church here, as well as most of those of our Union, suffers greatly from the lack of a suitable meeting house. The constant change of locality and the stuffy air in the low-ceiled houses seriously handicaps a prosperous progress of the work. In such Sunday School and young people's work according to the proved class system. If we had suitable quarters, our work, without doubt, would double itself with a short time.

"From Habarovsk, I rode to Vjasemskaya. Evangelist N. I. Kusnezoff was first stationed here two and a half years ago. At that time, there was no church



J. J. Wiens

on this entire field; now dozens of faces, all radiating joy, greeted me when I stepped from the train at 11 o'clock at night. From the depot, I was escorted to the meeting place, where despite the late hour, a full house of hungry souls was waiting for the bread of life. I spent 4 days in precious fellowship with the believers here, preached the word of the cross in five meetings and had opportunity to talk with a number of government officials about our Baptist principles. A number of inquiring souls walked over 50 werst in order to listen to the message of peace. Two and a half years ago, not a trace of believers here; now 105 in the six stations of this district! When we remind ourselves of this fact, our hearts rejoice and praise God for the victories of the Gospel.

"From here we went on to the Polotines district, in which Bro. O. A. Ivanoff labors. Polotina is a large village, about 60 werst distant from the railroad, hidden in the deep primeval Siberian forest. When Bro. Ivanoff was appointed on this field two years and a half ago, no one surmised what would take place through God's grace in so

short a time. Then we had throughout this large district only 11 believers in one village; today we have a church of 256 members, scattered over 16 villages. Besides these 16 villages, in which the gospel is preached every Sunday by helpers, dozens of our villages cherish kindly feelings toward us. Our first members had to pass through many bitter tribulations. While driving from village to village, some of the historic places were pointed out to me. Outside of the village of Ekaterinoslavka is the place, where Bro. S. V. Petroff, three years ago, when he was traveling evangelist, had to hide himself to escape being killed by an outraged mob. In this hiding place he submitted for 36 hours to being stung by mosquitoes and wasps and suffered hunger in order not to lose his life. Now there is a church of 56 members in the village. They have erected their own log chapel 20x28 feet. About 3 werst distant from the village of Michailovka, there is a raised grave, aside from the road. Here in March 1920 one of our volunteer evangelist was shot by the red partisans, robbed down to his shirt and left lay dead. Our brethren heard about it the next day and buried the mutilated corpse under this little hillock. Three days later, Bro. Ivanoff was arrested by the same partisans and condemned to death because of his evangelistic work; but this verdict was changed the next day through the insistence of the villagers and Ivanoff was enabled to escape to another village.

"The Lord hath done great things in all these villages. In the 5 villages, which I visited, one feels himself entirely safe now. Most of the inhabitants are convinced of the truth of the gospel as we Baptists proclaim it, even if they have not yet taken the deciding step. These people are all very poor as far as earthly goods go. The victuals prepared for me consisted almost exclusively of potatoes and cabbage; bread I have eaten only seldom during this visit. It was always black and bitter and sticky. But aside from this poverty, these brethren excelled and rivalled in evidences of love after their manner, each as he was able to do.

"Can also report with a feeling of rejoicing, that the Bibles to the value of \$1,000 have finally arrived. All's well that ends well. O, what a joy it was to behold, when I crossed the Amur river with the cases. The representatives of the local church (Blagovestshensk) received me as if they saw me for the first time. Tears flowed as I distributed the first Bibles to the poorest first. Those who are somewhat better situated must buy them for a small sum, in order to defray the expense I incurred. Have had up to now about 200 gold rubel expenses. Please convey our hearty thanks to our brothers and sisters for this noble gift."



Dedication at St. Joseph, Mich.

The closing day of 1922 and the first days of the new year were days of rejoicing for the German Baptist church at St. Joseph, Mich., for they signalized the dedication of their new house of worship. The pastor, Rev. Thomas Stoeri, presided at all the various services during the days of dedication with tact and dignity. Prof. Lewis Kaiser of Rochester Theological Seminary and the editor of the "Baptist Herald" were the special guests and speakers at the different services. Every seat in the main auditorium, gallery and adjoining Sunday school room was occupied by a reverent and expectant congregation at the service, Sunday morning, Dec. 31, when the strains of the doxology broke forth from the new organ and were gratefully taken up by the hundreds present. The neighboring church at Benton Harbor had omitted their services for the day in order to rejoice with the mother church. Rev. A. P. Mihm read the 84th Psalm and Rev. J. Herman of Benton Harbor led in prayer. Prof. Kaiser preached the German dedication sermon from 1 Kings 8: 11—"For the glory of the Lord filled the house of the Lord," laying stress upon the points, that the new edifice was to be a place of worship, a place of teaching and a place of altar-winning activity. After the altar-winning activity, a special dedicatory service by pastor and congregation, Rev. H. Schwendener, although still weak and affected by his recent automobile accident, was able to be present and offer the prayer of dedication. After a brief congratulatory address by Rev. J. Herman, the services closed.

At the meeting of the Sunday School immediately following, Supt. H. Ewald greeted the guests and visitors and spoke of the early beginnings of the work with special reference to the first work with special reference to the first superintendent of the school, William Schmidt, in whose honor a memorial

The new building replaces the former one, destroyed by fire in October 1921. The foundation and basement is of concrete; the rest of the structure of dark red tapestry brick with pleasing trimming of lime stone. The contractors were M. W. Stock and Sons, members of the church. They have reason to be proud of their work. The total value of the new structure is \$50,000. The indebtedness at the time of dedication was reported as \$11,388. Of this amount \$7,000 are subscriptions in course of payment. The net debt was \$4,388.09. About \$2,900 were raised in cash and pledges during the first three days of dedication. The members have sacrificed and friends have helped nobly.

In the commodious basement are dining room, social room, kitchen, heating plant and men's and women's wash rooms. A new Moeller pipe organ occupies the center behind the pulpit platform and the choir space is to the left. A large balcony is in the rear of the auditorium. The edifice is impressive from the outside and practical in its arrangements and tasteful in its fittings inside. The Sunday School rooms flank the main auditorium to the south and can be thrown together with it, making one room for special occasions. Altogether the St. Joseph church is one of the most beautiful edifices we possess and among the topnotchers. We congratulate the church and the pastor on the achievement of building and pray that the new house of worship may become the birth-place of many precious souls for the kingdom of God. A. P. M.

window was given by the school. Mr. Max Stock, former Supt., Miss Lottie Hering, a former member and worker in the school, Miss Martha M. Troeck, a former missionary of the church, and Rev. A. P. Mihm made short addresses. The hearty singing of the school, especially the primary department, was a prominent feature of the exercises.

The services on Sunday evening again filled the house. Prof. L. Kaiser preached in English on Hebrews 13: 8—"The Unchangeable Christ". The presentation of the large memorial windows on the west and north sides of the church in honor of the Rahn family and of Rev. W. E. Grimm, the founder of the congregation, was made in fitting manner.

Monday night was Community night. The capacity of the house was again tested. Alderman Arthur Preston brought the congratulations on behalf of the mayor, who was out of town, and the pastors of the Methodist and Lutheran churches of St. Joseph and the pastor of the English Baptist Church at Benton Harbor brought fraternal greetings and expressed the good wishes of their people. Rev. A. P. Mihm brought the denominational greetings and emphasized the value of a church to the community. On Tuesday night, a Young People's Rally was held under the auspices of the B. Y. P. U., Mr. Edward Doescher, president. After a short musical program Rev. A. P. Mihm spoke in German on "The Young People Loyal to the Church," and Prof. L. Kaiser followed with an English address on "The Young People and the Supreme Service of Soul-winning." Br. H. Steiger led in prayer. Pastor Stoeri conducted a final consecration service for and with the young people. On Wednesday night, the dedication program ended with a banquet, provided by the Ladies Aid Society, with brief addresses by the older members, recalling the early days of the church.

The B. Y. P. U. of Tacoma Wash., submits the following annual report: Through the grace of God we have come to the end of another year and with thankful hearts we look back upon the past year. Although at times things have not gone just as they might have, we feel that God has been with us and blessed our work. We come together every Sunday for prayer meeting or program. During the past year we had eighteen prayer meetings lead by members of the B. Y. P. U. at which we were greatly blessed, and fifteen literary, musical and social programs. Several lectures on Mormonism and Spiritualism were made very interesting by our pastor. Several times during the past year we were able to fill out a Sunday evening in the absence of our pastor. Once a month we go to the County Hospital to entertain the sick by short addresses and singing. At our annual rally this year, we gave the cantata "Joseph and His Brothers," which was a change from past years. It was a success and everybody enjoyed it. We are all very much interested in the "Baptist Herald" and we wish it abundant success in the coming year.

Theodora Wuttke, Secretary.

George August Schulte

PROFESSOR ALBERT J. RAMAKER

In a recent letter to the present writer the Editor of the "Baptist Herald" remarked that five pages of solid matter in his paper would scarcely do justice to an adequate write-up of the services to the denomination of a man like Brother G. A. Schulte. The Editor's judgment is absolutely correct. And still I shall content myself with much smaller space, for my aim in this particular sketch is primarily historical and only secondarily biographical. I am having our young people in mind whose knowledge of the larger missionary movements in our German churches, through no fault of their own, is meager and fragmentary, and this knowledge I would like to supplement. I would like them to feel that they too have a generous share in all God has wrought through their fathers and mothers. Moreover, in the case of the subject of this sketch there is no need of any extended reference of a biographical nature, for Brother Schulte has left us a most excellent volume, completed shortly before his death, in which he has succeeded to incorporate some choice bits of his own life's story. By the way, this book, "Erinnerungen" (Memoirs), is a most valuable source book for the history of our German churches, covering the missionary movements amongst us from the early sixties to the present day. It is written in his simple, clear, concise and sympathetic style with not one note of "brag" in it—a remarkably accurate mental photograph of the personality of our honored brother.

Historically I would place Bro. "G. A." where he would have placed himself—one of the older men of the second generation of our German Baptist Fathers, a contemporary of Hasel-huhn, Bodenbender, Bickel, Gubelmann, Schaeffer and Grimmell, and a few others who might be mentioned. He knew personally all the founders of our earlier churches—Fleischmann, Eschmann, Gayer, August Rauschenbusch, Schoemaker, Grimm and Henrich. Immigrating from Hannover, Germany, with his parents, his brothers and his sister in 1850, the Schulte family settled in Buffalo, N. Y. where, in 1858, when he was twenty years old, he was converted and baptized, joining the Second German Church in that city, a church which has since become extinct. The missionary spirit in this church at that time was warmly aggressive and the success in winning converts exceptionally gratifying. He had joined a church that was spiritually much alive. In such an atmosphere it was not difficult for him to hear the Master's voice calling for more laborers in his vineyard and to respond to the call, and he did respond. He entered our Seminary at Rochester in 1860 and remained until 1863, when his own church persuaded him to accept their unanimous call to become their pastor. It was a venture-some move and the call was accepted with much hesitancy, but it proved the right thing to do, for his pastorate was most successful, lasting seven years,

when, in 1870, the Eastern Conference appointed him General Missionary (Reiseprediger), the duties of the new position being to further the smaller missionary interests within the bounds of the Conference and more especially, to seek new missionary contacts. In this position he remained for two years, laying thereby the foundation for his later and larger services as a General Executive Secretary of all our missionary interests.

It was during his mission as "Reiseprediger" that the church at Sebastopol, in the then "Wilds" of eastern Ontario was founded, a graphic description of which Bro. Schulte gives us in his "Erinnerungen". Then followed his long pastorate of twenty-one years with the First Church in New York City, which church under his wise and capable leadership grew to be one of the leading churches in our denomination.

It does not fall within the purpose of this article to make any detailed statement of his successes as a pastor he was called upon to serve. At both and preacher of the two churches which places there were confronting him difficulties and discouragements not usually found in smaller communities; suffice it to say, that none other than a strong and courageous man of exceptional caliber, an all-around leader and organizer, a resourceful and evangelizing preacher, a spiritual man with a clear-cut message for the Christian life, could have measured up to the exacting duties of these two positions.

In 1892 the General Conference elected Bro. Schulte General Executive Secretary (Allgemeiner Missionssekretär) of the General Missionary Society, he being the first Secretary who could devote all of his time to the combined missionary activities of our German churches. This position of trust and usefulness he held until March 19, 1916, when he was called to his reward in the 78th year of his life. He had then rounded out 53 years of continued and successful service as a German Baptist Minister.

Our brother's service to the denomination and to his Master are matters of record to which we can add nothing, but his life belongs, even though it has ended, to the denomination into whose fold God had early led him. It is for us to study the life in order that we might understand some of the greater movements of our own history in which he has had so large a share; and likewise, that we might ponder the deeper religious convictions which made his religious work among us so successful.

In saying that Bro. Schulte's religious life centered in a conscious religious experience, begun when he was about twenty years old, we are but affirming that he was a Christian according to the examples in the New Testament. Just that can be predicated of every really successful Christian life the world over. He does not tell us in his book that he was called to pass through much doubt and unbelief before his conversion, as have so many young men, and this may be due to his early Christian training. But his personal acceptance of the Lord Jesus left an abiding impression on his life and moreover, it gave him the message for his long service as preacher and pastor.

Is there no lesson here for the youth in our churches to take to heart? In my judgment there is some danger in these days to relegate experimental religion to the rear and find a substitute for it in Christian education. Let us beware of this fallacy. They are not mutually exclusive but rather inclusive. Christian education without a personal hold on a living Savior who is consciously and abidingly present in one's soul, is but a broken shield in the deadly warfare against temptation and sin.

If there was among the many excellent natural gifts of our brother one which was more conspicuous than the others, it was his marked ability to coordinate and organize, and not only the churches he served but chiefly the denomination at large, were greatly benefited by its exercise. It may be well to enter somewhat into detail here. Our splendidly organized denominational interests of to-day, whereby a number of independent, incorporated societies are merged in one holding organization known among us as the "General Conference" (Bundeskonferenz), have a bit of history back of them which is not generally known and understood. This organization was a matter of very slow growth and many were the obstacles that had to be removed. Our earliest beginnings were made in widely scattered localities, and they were quite independent of one another. Articulation of the many small units into one body was wholly out of the question for many years. Two local Conferences, one for the eastern and another for the western section of our country, were the first step. But these bodies, once established, became self centered in their missionary work with no thought of further co-operation. The "East" was separated from the "West" by an imaginary but very potent dividing line. The first movement to obliterate that line was made in 1865 by the formation of the first General Conference at Wilmot, Ontario, but the records of that Conference show that only in the matter of our denominational publications was a union of all of our forces planned and effected. The Seminary at Rochester received some recognition, but it had as yet no official connection with the Conference. The succeeding General Conference, in 1868, appointed the first "School Committee," but its only function was to examine and recommend to the Seminary at Rochester young men from the churches who decided to prepare themselves for the gospel ministry. It was not until 1877 that an Educational Society was organized and placed under the jurisdiction of the General Conference. But surprisingly strange does it seem to us to-day to be told that the formation of a General Missionary Society was not accomplished until 1883. There are of course yet other reasons for this slow progress of bringing together all of our interests, but special limits forbid giving them here.

In this larger movement of unifying

and centralizing our missionary interests, Bro. Schulte has had a larger share than any of his collaborators. Such a general society for carrying on the distinctively missionary work had been on his heart for many years, but the obstacles he and a few other men encountered were truly great. The "western" brethren were suspicious that their liberty of action might be curtailed; they mistrusted the contemplated co-operation with the American Baptist Home Mission Society; and greatest of all stumbling-blocks—they did not want a "pope" to order them about. The proposition for such a "General" Society was either voted down or entirely ignored from year to year. But persistence and a good cause did win out in the end.

It was this organization, after it had been tried out for nine years and had not brought forth a "mighty pope", which elected Bro. Schulte, at the General Conference in 1892, General Executive Secretary with the understanding that he should devote his entire time to the duties of his important office. He held this position for 24 years, and that fact alone vouches for his capable and efficient leadership in the affairs entrusted to his keeping. To this special work he brought the ripeness of long experience and the rare tact of working shoulder to shoulder, without friction, with many of our ablest men who represented the local Conferences in the General Missionary Committee. And he was no "swivel-chair" Executive either, for his sense of duty brought him in personal contact with his pioneer brethren on the frontier in North Dakota and the Canadian north-west at a time when, to travel there, was full of hardships. Do we wonder at his intimate knowledge of the needs of the entire mission field? He got that knowledge all first hand. He was an Executive Secretary of whom the denomination may be justly proud.

There was also a social side in Bro. Schulte's make-up to which a short reference must be made. He was a very companionable man who could make friends and keep them. He rarely engaged in controversy, thereby showing his good sense and his wider grasp of more than one side of a controverted subject. His kindly smiling face, his hearty grasp of hand brought cheer and confidence to all who met him. There was no trace of the self-seeker or wire-puller in his conduct. The high and useful office, to which he was for so long a time successively elected, sought him, and his brethren knowing him as they did showed their unflinching confidence.

May I be permitted, in closing this rapid sketch, to translate and quote a few sentences from the concluding chapter of his "Erinnerungen". They seem to recall to our imagination the aged servant of the Lord as he looked into the future and desired to give us a parting counsel. "The Lord has given us German Baptists a mission and this

is not yet completed. We dare not withdraw our hand from it. As he has gone before us in the past, so he is going before us now, and we must follow until he himself calls us to halt. May our motto be: 'In the Master's name, Forward.'"

Fundamentals in Young People's Work

REV. PAUL WENGLER

It is not because the term "Fundamentals" is new that I have chosen it in connection with my topic. It does seem that in the face of the great divergence of opinion on this subject some other term could be used. It is not my aim to set up myself as a judge of what is or is not objectively fundamental in young people's work, I only wish in all meekness and lowliness of heart to express some thoughts based upon experience, not the experience of an octogenarian, but the personal experience of one whose memory need not fail him in recalling incidents that were momentous in the development for Christian service in his life; incidents that are not so very remote. If we could but sum up the personal experiences of all our youth, we might arrive more easily at some conclusion on the plans for our own young people's work.

The Young People's Society of the church even as the Sunday School is an educational institution. The primary and fundamental aim should be to educate our young people. You will say, "Why that is as ancient as Methuselah. We have been informed of what we have known." There are some of us who shudder at that word "educate" as when thinking of a horrid nightmare. We have heard it so much that we would be glad to get rid of that dreadful apparition. "You cannot educate men, women or children to be followers of Jesus Christ," you say. You are right! But you can educate followers of the Lord to serve him better and surely that is justified, for that is what our Lord and Savior did with his disciples.

The really vital question to answer when we begin to educate is: "What shall be the quality of the product?" That is about the first question the manufacturer of any article will ask himself. Is it to be a cheap or an expensive product? If it is to be an expensive product he will put into it the very best of material and workmanship so that the finished product will be just what it represents. If it is to be a cheap product it must be put out on a mass production basis. The manufacturer must save wherever he can on material and labor. He will turn out a large number of articles that look fine when they are new but a little wear and tear will soon show forth the cheapness and defects of the materials. That is just as true about mass production in modern evangelistic campaigns as about mass manufacture of Christians through education. We should know to-day what kind of Christians or what

kind of Baptists we expect our present generation of Young People to be twenty-five or fifty years from now.

Our primary object cannot be to train public speakers. There are plenty of public and private schools of rhetoric and elocution for that. The number of those who are audacious enough to get up before a big audience to give a stirring address with much demonstration has always been large enough. If we were educating political propagandists this would be our chief emphasis; but we do not want to train young people who are able only to make glorious and luxuriantly eloquent phrases at public gatherings. We as German Baptists want to train youthful workers; i. e. young people who will do something. We need a generation of German Baptists who will do more than to sit in the pews from habit, nodding a somnolent "Amen" to all that the pastor is fervently proclaiming.

We need workers! We need true servants of Jesus Christ! We shall need those who will not be afraid of making enemies of their worldly friends by testifying to them. We need those who will lead a life consistent with their testimony! We need those who will win others for Jesus Christ single-handed, for that is the way it was done in the most gloriously progressive days of the Christian Era. Talk is cheap! But talk is cheapest when it is a sanctimonious cant without hallowed sacrificial service. Permit the eloquence of the heart that is overflowing with the love of Jesus Christ to carry the day; all other is mockery.

It is well to have the topics of the B. Y. P. U. meetings so arranged that our young people must think and write on any given subject. That is good mental training, and as these Y. P. topics are usually of a biblical nature, a considerable amount of Bible knowledge may be acquired. It is well that the Christian young people of today be trained in the teaching of the Scriptures, for Baptist young people ought to know their Bible at least as well as the Mohammedan knows his Koran. We should educate Bible students, Bible lovers. Anything that will make the Book more attractive to our young people should be quickly carried out. Theology, the study of God, The World, Man, Sin and Future Life are most attractive. The knowledge of the hereafter will forever attract a multitude of seekers. But hear the great apostle say, "Though I understand all mysteries, and all knowledge—and have not love, it profiteth me nothing." "We know in part—we prophesy in part"—he says. It is not coldblooded theologians that we wish to educate. No! Warm-hearted lovers of the Christ who came to serve, do we long for. Not inquisitors on the fundamentals of theology do we want, but expert practitioners in the fundamentals of practical Christianity as suggested in the Sermon on the Mount and in other parts of the New Testament.

I am sure we do not want to create congregations of intellectual wonders! Possibly you have noticed that the most intellectual congregations are those whose well-upholstered pews are empty. The Lord deliver us from any kind of Baptists who are so intelligent that they find no more food for their souls in a simple sermon. We, as German Baptists especially cannot use such highly educated folk who find it beneath them to fellowship with the less tutored "Dutchman", who also loves his Lord.

One of the oft used phrases of the modern advertising world might well be applied here. "Beware of substitutes." There is a danger of substituting secondary things for one of primary importance. Lead the young Christians on to do some personal work, let them get the inspiration out of their personal evangelistic effort. Incidentally this will be a sure test for Christian discipleship. Those who are not founded on the Rock will soon drop off, while the others will begin to study their Bibles without coercion; they will come closer to Christ and in many cases will hear and obey the call for definite Christian service. The most direct and best road to the mission fields at home and abroad is via personal evangelism in the local church and community.

I am not opposed to education, but I am in favor of the right kind of education. The Young People's Society is a post graduate school of practical education in Christian service. There is where young people should learn the value and practice of personal work. We Baptists did not find our phenomenal growth in a theology that found people waiting with open arms to receive it. No! We Baptists grew on the 1 plus 1 basis of persistent personal christian work. That is what young people of today must learn. No stone should remain unturned to bring about aggressive teaching in that direction. Make the Young People's Society the practical service corps of the church and you have always a live Young People's Society.

Tentative Program

OF THE THIRD ANNUAL CONFERENCE OF THE GERMAN BAPTIST YOUNG PEOPLE'S UNION—ATLANTIC BRANCH

at the Fleischmann Memorial Church, Phila., Pa. Feb. 10, 11 and 12, 1923

Conference Text: "I do not say that I have already won the race or have already reached the goal. But I am pressing on, striving to lay hold of the prize for which also Christ has laid hold of me." (Phil. 3; 12. Weymouth)

SATURDAY, Feb. 10, 1923.

Conference on Y. P. Objectives.

- 4:00 P. M.—Singing and Devotion.
4:15 P. M.—Announcements and Appointment of Committees.
4:30 P. M.—Pocket Testament League Rally; Rally Song (Learn it by heart); Address: Winning the World with the Bible, S. Leroy

Smith, Extension Secretary of the P.T.L.

- 5:00 P. M.—Personal Soul Winning, Walter Marklein, Second Church Brooklyn.*
5:30 P. M.—Adjournment.
7:30 P. M.—Missionary Stereopticon Lecture, Rev. Sumner R. Vinton, D. D. (Dr. Vinton has become famous through his collection of wonderful slides as well as for his special gift to render an interesting lecture.)

SUNDAY, Feb. 11, 1923

- 10:30 A. M.—Sermon by Rev. G. Schneck.
2:30 P. M.—Sunday School Session. The Art of Story Telling, illustrated by Miss Edna Atz, Newark, Miss Charlotte Drews, Brooklyn, Miss Josephine Neuschaefer, Newark.
3:15 P. M.—Election of officers and other business. (Every society is required to elect one member of its delegation on the nominating committee. This committee shall meet between 5:30 and 6:00 P. M. on Saturday.)
4:00 P. M.—Roll Call of Societies. (Each delegation should be ready to respond with a hymn or parody, confining itself to the singing of one stanza only.)
4:30 P. M.—Address: Prof. Edward B. Pollard, Crozer Theological Seminary.
5:30 P. M.—Adjournment.
7:30 P. M.—Address: The Service Station of the Church, H. Theo. Sorg, Newark, N. J. Address: Der Ruf zum Dienste, Rev. R. Kubsch, Erie, Pa.

MONDAY, Feb. 12, 1923

- 9:00 A. M.—Devotion.
9:15 A. M.—Missions, Rev. W. J. Zirbes, Brooklyn.*
9:45 A. M.—Stewardship, Harry Reisen, Hoboken, N. J.*
10:15 A. M.—The Social Life, Frank Arnold, Brooklyn.*
10:45 A. M.—The Devotional Life of the Society, J. P. Maeder, Jr., Harlem, N. Y.*
11:15 A. M.—Adjournment.*
11:15 to 11:45—A special conference of all elected or appointed workers including the presidents and secretaries of each society or their representatives.
2:00 to 5:30—Sunday School Conference, Rev. A. Bretschneider presiding; Our Objectives, presented by the Chairman.
2:25 P. M.—Enrollment and Follow-Up, Wm. Schmidt, Newark, N. J.*
2:50 P. M.—Worship, Mr. H. Widmeier, Philadelphia, Pa.*
3:15 P. M.—Missions, Mrs. A. Wagner, Brooklyn, N. Y.*
3:40 P. M.—Evangelization, Rev. M. Heringer, Meriden, Conn.*

- 4:05 P. M.—Teacher Training, Mrs. E. Meier, Philadelphia Pa.*
4:30 P. M.—Grading, Rev. H. R. Schroeder, Newark, N. J.*
5:00 P. M.—The Test of a Good Sunday School, Rev. Wm. Schoeffel, Hoboken, N. J.
5:30 P. M.—Adjournment.
7:30 P. M.—Farewell and Consecration Meeting. Sermon: The Uplifted Christ, Rev. R. Kubsch, Erie, Pa.

*All subjects that are followed by a star shall receive 20 minutes for discussion.

Rev. A. Bretschneider, Rev. Wm. Schoeffel, Mrs. E. Meier, Rev. M. Heringer, John Luebeck, Frank Arnold, Rev. Paul Wengel, Committee.

Devotional Prayer Topics

FEBRUARY

4. What is the Chief Value of a Baptist Young People's Union or Society? 1 Tim. 6:11-16. (Baptist Young People's Day.)
11. Lessons from the Psalms. (2) The Testimony Psalm. Ps. 145:1-12. (Consecration Meeting.)
18. Stewardship of Substance. Gen. 4:9; Mal. 3:10.
25. Missionary Meeting. Negro Men and Women of Achievement. Heb. 12:1, 2.

Man-Making

*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 unbuilded goes?
In vain we build the work unless
The builder also grows.*

Rev. and Mrs. Geo. J. Geis of our Baptist Mission at Capiz, Philippine Islands, arrived on furlough in the homeland, landing at Seattle on the 18th of December. On the 19th they started for Philadelphia to attend the wedding of their son Alfred to Miss Kathrine Rowland, youngest daughter of the late Dr. A. J. Rowland of the American Baptist Publication Society, which took place Dec. 23rd. Bro. Geis and wife do not plan to remain in the United States longer than next autumn. Their former field in Burma desires their future services as well as the Philippines. Meanwhile they are making their home in Rochester, N. Y.

Rev. F. H. Willkens, of the Bethel Church, Buffalo, was one of the members of the faculty at the Baptist Older Boys' Winter Conference, held at Cook Academy, Montour Falls, N. Y., Dec. 26-31, 1922. Mr. Willkens was instructor in Fourfold Life. Evangelistic services were held in the Bethel Church nearly all through the month of January. Rev. H. F. Schade of Kitchener conducted a Bible conference and evangelistic services from Jan. 7-14, and Rev. D. Haemel, our denominational evangelist, held meetings from Jan. 17-31.