

The Baptist Herald

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

Volume Two

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Number Four



*John G. Luebeck of New Britain, Conn.,
Our Council Member for the Atlantic Conference*

What's Happening

Mr. G. Itterman, who has been engaged in colporter work in the Northern Conference for some time, has accepted the pastorate of the Rosenfeld church in Saskatchewan and begins his work in April.

Rev. F. Behnke, who has served the Richdale-Craigmyle churches, has given favorable reply to the call of the Wetaskiwin and Hobbema churches in Alberta. He intended to begin work on his new field in March.

Rev. J. P. Rempel becomes the new pastor of the Moosehorn, Manitoba, church. He enters in on his new work in April.

Rev. O. Ratschkowsky, pastor at Southey, Sask., has resigned to take effect in April.

Rev. R. T. Wegner, pastor at San Francisco, Cal., closed his work with our church there in February. The continued ill health of his wife necessitated this step.

The Second Church Brooklyn, N. Y., Rev. W. J. Zirbes, pastor, is making extensive improvements in the basement of their edifice, which will also give them a very up-to-date kitchen besides other conveniences. The Young People's Society contributed the sum of \$100 toward the cost which will be \$800.—A Home Department of the Sunday school has been started and a fine beginning made. Rev. G. H. Schneck of New Britain, Conn., was the speaker at the anniversary of the Ladies Missionary Society on March 25.

Our German Baptist churches in Brazil, So. America, will have their forces recruited by a number of former Cameroon Missionaries settling there. Missionaries Hoffmeister and Sieber, now in Germany, intend taking this step. Rev. Gustav Henke, originally one of our Baptist pastors in Libau, Latvia, and later identified with our German work in Poland, went to Brazil about six months ago and became pastor at Ijuhy. Under his ministry a great revival has broken out and he has baptized more than a hundred since. Rev. J. H. Landenberger has resigned at New Wuerttemberg in March and intends entering business with his brother.

Mr. Edward Walter Hoek, Chairman of the Council of our Young People's and Sunday School Workers' Union, has moved from Cleveland to Detroit, because of new business affiliations. He is now connected with the Netting Company of Detroit. We know our Young People's work in Cleveland will sorely miss Bro. Hoek, but Detroit will be the gainer.

Rev. Theodore Frey, formerly pastor at Gatesville, Texas, has accepted the call of the church at Trenton, Ill.

Revival Fires have broken out in a number of our Saskatchewan churches and are burning brightly. End of February, 16 conversions were reported in the Southey church, 25 in Nokomis, 15 in Lemberg, 70 in East Ebenezer and 15 in Yorkton. The Saskatchewan ministers' quartette has been doing fine work in these churches, singing and preaching the gospel, and the Lord has blessed the word. This quartette is composed of Pastors Milner, Schmidt, Reschke and Ratschkowsky. Brethren Rutsch and Daum have also assisted in this work.

Rev. F. W. Keese of the Wilmington, Del., church is enthusiastic about his "Loyal Seniors" class and calls them "My boys and girls." It is a question and answer class. Fine attendance, interested and smiling faces... The "Loyal Juniors" are also the pastor's pride. They meet every Saturday at 3 P. M. They are full of pep, studious and polite. Bible verses are learned galore. Cocoa and cookies are enjoyed every six weeks.

Rev. A. A. Schade of the Temple Church, Mt. Oliver, Pittsburgh, whose state of health necessitated a cessation from pulpit and pastoral work since last October, has profited greatly by the rest and is nearly back again to normal strength. He will take up his work early in April. The work of his brother, Rev. H. F. Schade, was highly appreciated during the illness of the pastor.

The Attendance of the Bible School of the Oak St. Church, Burlington, Iowa, on March 2 with country roads impassable numbered 404. The department attendance was as follows: Beginners 40, Primaries 73, Juniors 74, Intermediates 45, Senior and Young People 70, Adult 46, Officers 20, Teachers 36. Can any of our schools beat this?

Rev. C. F. Zummach of Kankakee, Ill., baptized seven during the latter part of February and expects to baptize another group at Easter. He began a series of six illustrated sermons for Sunday evenings in March, in which the evangelistic appeal was made predominant.

Rev. H. G. Bens of Herreid, S. D., informs us that the number of converts in the recent revival there has grown to 141 at the end of February, with about 20 inquirers still seeking at that time.

The acute economic situation in Germany, which has crippled so many worthy religious enterprises, has also critically handicapped our Baptist Young People's Work. Three staff workers have been compelled through lack of funds to give up their places. Rev. E. Thaut, General Secretary, has accepted the pastorate of the church in Watt Strasse, Berlin, and began his new work on March 1st.

Our front page this month gives our wider constituency an opportunity to become acquainted with Mr. John G. Luebeck, who represents the Atlantic Conference in the Council of our national organization. Bro. Luebeck is a member of our church in New Britain, Conn. He is president of the local Young People's Society and has been president of the New England "Jugendbund" for a number of years. He is superintendent of the Junior department of the home Sunday school and a member of some of the church boards. The Y. M. C. A. is another organization that claims his interest, some of the athletic features appealing strongly to him. Bro. Luebeck is a tireless worker; a good Sunday school man; makes friends easily; is a man of vision. As Council member of our Young People's and Sunday School Workers' Union he issued a challenge to the other conferences in the "Baptist Herald" subscription campaign and by his energetic leadership he inspired the boosters to do even better than last year. He has made the other conference leaders hustle and put the Atlantic Conference on the map.

Rhetoric and Anatomy

Said an English clergyman, "Patriotism is the backbone of the British empire; and what we have to do is to train that backbone and bring it to the front."—Christian Intelligencer.

Among the 304,000 Indians in America there are approximately 80,000 Protestant adherents.

The stated clerk of the Presbytery of New York announces that there are 81 religious denominations at work in New York City, with 1660 houses of worship.

It is not the leap at the start but the steady going on that gets there.—John Wanamaker.

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The Baptist Herald

An Undeniable Fact

THE resurrection of Jesus Christ is the foundation fact of Christianity. That is the place universally assigned to it by both believers and unbelievers. It is the center of the center, the real heart of Christianity. If it is true that no living Christ ever issued from the tomb of Joseph of Arimathea, then that tomb becomes the grave, not of a man, but of a religion with all the hopes built upon it and the splendid enthusiasm it has inspired.

The resurrection of Christ has been denied upon philosophic and dogmatic grounds. But it is a question of history and not of philosophy. The point of issue is a fact and not an opinion. Facts can never be overthrown by views and speculations. The resurrection is a great fact. Its historic truth is asserted by the Scriptures. Its reality is attested by many witnesses. Paul in the fifteenth chapter of First Corinthians speaks of six distinct appearances of the risen Christ. The evangelists enumerate still more. All unite in telling: The tomb was empty and the Lord had risen indeed.

First one and then another, then groups of friends, then large bodies of men were admitted to see the conqueror of the grave; to speak to him, to satisfy themselves by hearing, sight and touch, that no apparition stood before them, but their Lord in actual resurrection body. It was no phantom which haunted the upper chamber, walked the road to Emmaus or stood by the shore of the Sea of Galilee. A phantom had no such flesh and bones as the apostles, who handled Jesus, might see that he had. To satisfy their doubt, our Lord even partook of the food which they ate. So at last even the melancholy doubts of a Thomas were overcome and unquestioned, joyous belief in the fact of our Lord's resurrection entered into the hearts of all the disciples.

One thing is perfectly clear to every reader of the New Testament,—the apostles were firm believers in the resurrection of Christ. No denier of the resurrection has ever denied this fact, although many endeavors have been made to prove them wrong. Some have accused the disciples of a conspiracy to deceive the world. The clumsy slander of the Sanhedrin that the disciples stole the body of Jesus has had its advocates. But its apparent falsehood has never led many astray. It is far more easy to believe that the Church was founded on a miracle than on a deliberate lie. Such a conspiracy, grown and nourished in the rotten swamp of untruth, would never have supplied the moral momentum necessary to breast and convince a hostile world.

Others have hinted, the apostles themselves might have been deceived and mistaken. They saw someone resembling Jesus and in their excitement and fancy, imagined they had seen the Lord. Perhaps it was only a vision. What they wished to see, they really thought they saw. But the gospel story does not bear out this fine spun theory. If the evidence rested on the testimony of a single person, it might leave room for doubt. But the Lord appeared to many persons, at different times, at different places. He was recognized by persons who had no expectation of his resurrection, who like the disciples of the Emmaus road, were in the gloom of despair and thought all was over. And as to vision, by what law of psychology was it possible for 500 witnesses, mostly hardy Galilean fishermen and peasants, with sound senses and strong nerves to have the same trance or vision at the same time?

How do we explain the firm belief of the apostles of Jesus in the Lord's resurrection? By the simple supposition that the Lord did rise, that the resurrection actually took place, that they saw him clothed with power. We believe with Dr. Westcott: "No single historic incident is better or more variously supported than the resurrection of Jesus." It is not a cunningly devised fable but a solid, irreversible, undeniable fact.

An Unfailing Pledge

THE risen Christ is the first fruits of them that are asleep. Christ's resurrection is the beginning and the pledge of our resurrection. Thus we all come to have a very near and special interest in the empty sepulchre of Christ. His is no solitary, isolated victory over the grave. For us he died and for us he rose again.

Man's hope of immortality has been made certain by the fact of Christ's resurrection. There is much to urge on mere grounds of reason in favor of the immortality of the soul. But reason with all her abstract arguments could furnish only a shadowy anticipation. But by Christ that holy foreboding of immortality in every human soul has been transformed into a certainty. The gloomy uncertainties about the future life have been dissipated by Christ. In their stead we have a living hope.

While Christ's resurrection has made immortality sure, it guarantees also that our bodies shall rise again. The immortality of the New Testament is the resurrection. Our soul's existence will not be divorced from that body which was its instrument and intimate companion. Paul speaks of the

body of Christ as the type or specimen into the likeness of which the bodies of his people are to be formed.

Jesus burst the barriers of the grave. His victory was full and complete. How firm and fast the grave seems to hold the dead of our race, it is now doomed as a fruit of Christ's resurrection to relax its grasp and yield them up again. As empty as the tomb at Calvary was on the first Easter morn, so empty one day will be every grave of earth when the angel of God shall sound his trumpet and call the bodies of his saints forth to resurrection glory. For the body of our humiliation will be fashioned anew and conformed to the body of Christ's glory. Because he lives, we will live also. Because of his resurrection, we shall bear the image of the heavenly. It is our unailing pledge.

Editorial Jottings

YEARS WRINKLE the skin; but to give up your enthusiasm wrinkles the soul.

NOBODY GROWS OLD by merely living a number of years. People grow old only by deserting their ideals.

THERE IS not a Sunday school anywhere which might not increase its membership. We shall continue to grow only as all of our Sunday schools have missionary spirit as applied to their own local fields of work.

DURING THE EDITOR'S field visit in Winnipeg, described on another page, he called on Rev. F. A. Bloedow, our former associate Secretary, who has been laid aside from his work for over a year by a mental and nervous breakdown. Bro. Bloedow has been in the hospital at Selkirk, Man., since last fall. His condition has shown some improvement of late and hopes are entertained for his eventual complete recovery. May the Lord grant it!

IN MARCH, the Editors itinerary of field visits included the churches at Erie, Newcastle, East St., Pittsburgh, New Kensington, Pa., Canton and Akron, O. Pastor R. R. Kubsch of Erie teaches a fine young men's class. Supt. Zurn emphasises the memorizing of Bible verses by the scholars in his Bible school. In Newcastle we note evidences of progress. The young people are developing praiseworthy activity in song and music. In New Kensington we spoke at a special "Father and Sons" meeting and assisted Pastor Cramer in lifting the debt remaining on the parsonage. Without great effort or urging, the needed \$1050 were pledged and a great portion paid that same night. The New Kensington folks have done nobly of late years and set a good example in self-help and sacrificial giving that some other mission-churches might well emulate. Rev. Hilko Swyter, the new pastor at Canton, has won the confidence of his people. Rev. W. F. Raebel has taken up ministerial work again and is serving the Akron church. The Slavic members of the Akron church have been dismissed to organize a Slavic Baptist church.

WILLIAM M. FOUTS, Th. D., author of the poem "The Living Christ," is a member of the faculty of the Northern Baptist Theological Seminary in Chicago. In a recent letter he says: "I am glad to know of the good that the 'Baptist Herald' is doing."

THE LIVING CHRIST

William Mefford Fouts

More wondrous fair than earth's bright virgin morn,

When o'er the great abyss Jehovah made
His voice the law of all, and darkness stayed
Its agelong course, while light of day was born;

More wondrous fair that bright
And joyous morn whereon, with sin subdued,
With shackles shattered from death's servitude,
Rose Christ, the Lord of Light.

In agony and anguish, Nature's face
Was veiled with darkness, earth responding rent
Its mighty rocks asunder, angels bent

In bitter wailing, when, through promised grace,
Christ Jesus, free from dross
Of all transgression, bore man's burden, trod
Sin's winepress, suffered death, and wrought with
God
Man's ransom through the cross.

Draw near, O Risen Christ, and in each heart
Today, enthrone thyself, thy life project
In us until completely lived, direct
Our paths, O Lord, to us thy love impart
That we earth's lost may bring
From darkness dense to breaking light of day,
And ever upward, by the blood-bought way,
To thee, life-giving King.

When all the kingdoms of the world are made
Thy kingdom, Lord, and earth's reflected light
Returns to thee, when shadows of the night
In fleeing change to day, and sorrows fade
Away, a mighty throng,
A Living Christ, all earth's redeemed, shall see
Thy face, and walking in God's love with thee
Rejoice in living song.

Sing, now, O Powers of Light, glad news proclaim,
Give ear, O earth, rejoice in peace and grace:
Christ crucified for ev'ry age and race
Has vanquished sin, despoiled its death and shame;
O hosts angelic, sing
Triumphant paeans, for the Savior slain
Has risen, he has risen now to reign,
As Victor, Lord and King.

Justification

The Act of God Whereby He Declares a Sinner Righteous

O. E. KRUEGER

"HOLY ROME, I salute thee!" These words fell from Luther's lips as he caught sight of the city he so much longed to see. He had sought rest for his troubled heart in self-denial and retirement in a monastery, but had been disappointed. His high expectations in going to Rome in the year 1500 received a most cruel shock when he saw the wickedness of the unholy city and heard the people say, "If there is a hell, Rome is built over it." As he toiled up the so-called Pilate's Staircase on his knees, repeating his prayers on every step, suddenly a voice of thunder seemed to cry within him, "The just shall live by faith!" Instantly he saw the folly of trying to secure justification by works. "It fell from his eyes as it were scales," as it had done in the case of Paul when he made the great discovery in his day that justification comes not by the works of man but by the act of God, being that act of God whereby he declares just the sinner who is united with Christ by faith.

Not Goodness But Grace So many people today do not enjoy the peace of God which passes all understanding because they are endeavoring to establish a satisfactory relation to God by their own merits. How often must it be emphasised that it is not goodness but grace, not merit but mercy! "By the deeds of the law there shall no flesh be justified in his sight" (Rom. 3:20). In the face of universal failure, why does man still insist on attempting it? Man desires to boast! How proud would that man be who had succeeded in establishing his own righteousness before God! The apparent impossible is being accomplished daily before our eyes, but here is a real impossibility, for God has declared, "Not by works, lest any man should boast."

Not Vindication But Declaration The sinner who is united with Christ by faith stands before God accounted as just not by vindication but by declaration. When unfounded charges have been preferred against an innocent man and disproved we may speak of his rights having been vindicated. It is not thus with man before his maker. He is found guilty but under conditions fixed by God himself is declared to be just and is thenceforth treated as though he had never sinned, e. g. the prodigal son.

Not Gradual But Instantaneous There is an unhappy soul laboring hard and long to put away the things that mar the beauty of perfection. He is ever turning over a new leaf, ever making a new resolution that he might stand approved before God and his own conscience but again and again he fails. Today he feels he has made progress; tomorrow he slips down to the very foot of the hill he has so labor-

iously been climbing. He is ready to despair, when suddenly, as in the case of Cowper, his eyes fall upon Rom. 3:23. 24, "For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus." God's act of justification is instantaneous, not like the old lamplighter walking down the streets to light the old oil lamps but like the flash of electricity that instantly floods every bulb with light. The very moment when the soul unites with Christ it stands justified before God.

Not State But Standing Indeed, justification is not a matter of state but of standing. The vilest sinner may come to God this very moment and without a process of improvement be counted as just because of his acceptance of Christ.

*"Two went to pray; or rather say
One went to brag, the other to pray.
One stands up close and treads on high,
Where th'other dare not send his eye;
One nearer the altar trod,
The other to the altar's God."—Crashaw.*

He went into his house justified. Between his prayer and his justification there was no period of self-culture. Justification is an act of God, not of man. The reviling thief on the cross at last turns to the Son of God in self-accusation and supplication and receives an answer that implies justification before God—not the approval of his wickedness but of his faith in the Savior. Justification as a matter of standing must of course issue in a state since the faith that secures justification is the faith that manifests itself in character and works.

Not Blanket But Blood Our sins are not merely covered up; they are swallowed up, "being now justified by his blood." We may not fathom the mystery, but we may hold the fact. Dr. Strong says, "We have here the third instance of imputation. The first was the imputation of Adam's sin to us; the second was the imputation of our sins to Christ; the third is now the imputation of Christ's righteousness to us. Adam's sin is imputed to us because we are one with Adam; our sins are imputed to Christ because Christ is one with humanity. So here, we must hold that Christ's righteousness is imputed to us because we are one with Christ." Justification is only possible where there is a union of the soul with Christ, not mechanical but vital.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Exhilarating Earnestness

Many seem to think that trifling is enjoyment, while earnestness is dull, heavy, and uninteresting. The very reverse is the case. A trifling life soon drags. A vigorous, purposeful life, a life that looks far into the future and keeps its eye on the great goals, is a life of fascination, a life of supreme happiness. There is nothing dull or dreary about it.

For Bible Study

Deuteronomy

The title of this book in the English Version has come from the Latin Vulgate translation through the Septuagint (Greek translation). Deuteronomy signifies Second or Duplicate Law, as being a repetition of the law.

The Valedictory of Moses

Deuteronomy contains the valedictory of Moses and reflects the experiences of forty years with the Israelites. The prominent word in this book is "Remember." It is used 17 times. It portrays the hopes and fears which those events had begotten. It gives an account of the sublime and dignified manner in which Moses closed his work, the accomplishment of which was his peculiar mission. A sublime and prophetic spirit pervades all its speeches from beginning to end.

Moses recognizes the fact, says one writer, that his leadership is about to end but that the covenant is to abide. He speaks like a dying father to his children. The words are the utterance of a wise statesman and a man of God. The lawgiver stands amid Israel, warning and consoling, commanding and exhorting, surveying and proclaiming the future with marvelous clearness and discernment.

When Composed

The book of Deuteronomy covers a history of about 5 weeks of the 40 years wandering. It was composed during the last two months of the life of Moses, when Israel was on the point of invading Canaan.

The address is dated in the 40th year, 11th month and 1st day (1:3) and the place where spoken described as "beyond Jordan" or on the other side of Jordan. This meant the region east of the river, in the plains of Moab. (1:1.) (See note on verse 1 in Am. Standard Version.)

The Necessity for the Book

This is aptly stated by Sell as follows: A crisis had come in the affairs of the nation and a review of Israel's history and a restatement of God's laws must be made.

A new generation had grown up which had not heard the original promulgation of the law at Sinai.

A new country was before the nation. This country was devoted to an idolatrous worship of the most seductive kind. It was carried on in every high hill and in every grove. An unflinching devotion to God was necessary to resist this alluring worship, which was more to be feared than any armed resistance. (4:15-24; 7:16. 25; 12:30. 31.)

New duties would come upon them. They had been leading a nomadic life, now they were to be settled in cities and villages and to till the land.

The observance of some laws had been suffered to elapse during the years of

wandering. The people must be shown the need of conforming their lives and conduct in these new relations to God's laws.

Contents

The book, after a slight introduction, consists of three hortatory discourses, or we may regard it as one address, delivered in three installments.

1. *A Retrospect.* 1:6-4:40. A rehearsal of the history of the people since the covenant was made with the preceding generation at Sinai.

A brief notice is added about the appointment of three cities of refuge on the east side of Jordan. (4:41-49.)

2. *An Exposition of the Law.* 5-26. This second part contains a rehearsal of various statutes which concerned the people with emphasis on the spirituality of the laws and urgent insistence on their observance.

This section contains some modifications and additions of the law already given on Mt. Sinai. (Compare 12:5-14 with Exodus 20:24.)

3. *Exhortation and Renewal of the Covenant.* 27-30. Here directions for building an altar on Mt. Ebal are given and for writing of the law there on plastered stones. The blessings and curses annexed to obedience and disobedience are proclaimed.

To these discourses are added an account of certain closing transactions of Moses.

1) The Installation of Joshua, his successor. Chap. 31.

2) Moses' peerless Song and his Blessing. Chap. 32-33.

3) The narrative of Moses' death on Mt. Nebo. Chap. 34.

The latter was of course added by a later hand. Chapter 34 is intended to serve as a point of transition to the book of Joshua and was in all probability written by the same author as the latter. It is a supplement to the book.

Authorship

It is not doubted by conservative writers that the book found in the Temple and read to Josiah was substantially the Deuteronomy we possess. (2 Kings 22.) It called forth the reformation under that king.

The theory of the rationalistic school of critics in its usual form is that Deuteronomy was composed at or about that time and was put into the temple for the express purpose of bringing about such a result. But the face of the Biblical narrative makes clear that the finding of the book of the law in the temple was regarded by every one concerned as the genuine discovery of an old lost book and that the "book of the law" of Moses.

To suppose that the book was written long after the settlement of the Israelites in Canaan in the reign of Solomon or Manasse or later would make the

book a historical romance, a pious fraud, a work of deception.

But no book in the Bible, says Dr. James Orr, bears on its face a stronger impress of unity than the book of Deuteronomy. The genius and disposition, in other words, the *character* of the author; the *contents* of the book itself, what it treats of in historical, political and geographical topics; the *nature* of the style and language all show Moses to be the author. The many exact historical allusions to the neighboring peoples could not have been written at a later date.

The book bears witness to its own authorship. (See 31:9; 22:24.)

It is expressly cited in the New Testament as the work of Moses. (Matth. 19:7. 8; Mark 10:3; Acts 3:22; 7:37.)

Its Spiritual Significance

The book of Deuteronomy may be considered as an authoritative and inspired commentary on the four preceding books, in which the spiritual reference and significance of the law is given. Few parts of the Old Testament scriptures can be read with greater profit by the genuine Christian than this book. It has been remarked that Deuteronomy and the Epistle to the Hebrews contain the best commentary on the nature, design and use of the law.

Of all the books of the Pentateuch, Deuteronomy has been made most use of by the prophets. The Messiah is here more clearly foretold than in the preceding books. (18:15.) It is a practical handbook for the later prophecy.

It is used by Jesus himself, immediately after his entrance upon his prophetic office, all three times in his temptation. (Compare Matth. 4:4. 7. 10 with Deut. 8:3; 6:16. 13.)

The first and greatest commandment is contained only in this fifth book of Moses. (6:5; 10:12. See Matth. 22:37.)

A. P. MIHM.

On the Dot of an "I"

The bacillus of sin is even more deadly than the bacillus of lockjaw; and we would do just as well to minimize the importance of the one as of the other. With this thought in mind read the following statement from "The American Boy":

"A Japanese scientist, Kitasato, was the first to make a culture of the demon bacillus tetanus or lockjaw. This microbe is so small that more than 1000 of them could be spread on the dot of an 'i.' And yet it is so deadly that the three-hundredth part of a grain will kill a man. A drop injected into the veins of an elephant would give it convulsions and stop the beating of its immense heart."

The Sunday School

The Home and the Sunday School

GEO. W. PUST

The success of our public schools is to a large degree dependent upon the co-operation of the various homes. From their portals the boys and girls with punctilious regularity wend their way toward the schoolhouse. We can easily imagine what the result would be if the time and manner of attendance were left to the whim and caprice of the little ones themselves. At the beginning of the school year, they would be brim full of enthusiasm; but in a large number this would soon begin to wane and finally disappear altogether.

In like manner the Sunday school needs the co-operation of the home; especially where it is planning "bigger and better" things. The home should be a place

Where the Sunday School is Highly Respected

That will naturally be the case when we consider the nature of its task. It is the church at work in its teaching capacity. The text book is the Bible. The subjects are: God, man, sin, salvation, man's duty toward God and his fellowmen. By teaching these immortal subjects, it is at the same time forming character, creating men and women, boys and girls into the likeness of the Master. It is impossible fully to express the result of such noble work. We know that men are greatly influenced in their various contacts, that the wearisome and monotonous tasks of the home become transfigured, that the children at play feel constrained to apply the rules of justice and fairness. This, and much more, is largely the result of the work in the Sunday school. The Sunday school is one of God's greatest agencies through which the leaven of the Kingdom of God is doing its mighty work.

It is only natural then to expect that in every Christian home the Sunday school be treated with deference and respect; that the parents refrain from adverse criticism, especially before their children; that its good points receive emphasis; that in our family-worship its superintendent, teachers, officers and scholars be freely remembered in prayer. Where such an atmosphere of love and respect for the school prevails, it will surely be imbibed by the children and expand in the hearts of the parents.

Fault-finding, however, may be very disastrous in its result. It may lead to estrangement, not only from the Sunday school, but from everything that savors of religion, and that is synonymous with spiritual death. How careful then we should be with regard to our attitude toward the Sunday school! How we should cultivate for it the spirit of love and respect, so that its warmth—as it

radiates from our personality—may be abundantly felt by every member of the household.

Secondly, the home should be a place in which

A Vital Interest is Manifested in the Sunday School Lessons

We mean that during the week some time be given to the reading and study of the lesson. Every member of the class certainly ought to acquaint himself with the main facts. The more thoroughly this is done, the more interesting the discussions in the class will be. It is study that reveals to us much lack of knowledge; but that also whets the appetite for its acquisition. Consequently, questions will be asked, various points of view will be expressed and good discussions take place. A Sunday school teacher wanted to resign as teacher of an adult class because some of the members unwillingly insisted in taking a "nap." He felt that he was not the proper teacher for the class, since, in spite of all his efforts, such manifestations continued. But may not the blame rest upon the members of that class? Does such a situation not reveal a lack of study? Are the members not depending too much upon their teacher?

Especially should the habit of study be encouraged in children. The parents ought to insist that the lesson receive a fair measure of attention. They should also be willing to give assistance when necessary. But how often the questions of the little people are discouraged! They are told to wait, their teacher can tell them. Father and mother have no time for answering questions, etc. Often the children may apply for help at an inopportune moment; but is it not possible to arrange for some special time then? Are our children not worth our most precious moments? Is it not a fact that often parents are simply too indolent in this respect and therefore evade the task?

A few years ago the writer made the acquaintance of a traveling salesman who, by reason of his sound attitude toward certain moral questions and some of the principles of Jesus, impressed him as probably being a good Sunday school man. But he was mistaken. A few questions revealed that he was a Roman Catholic. He declared that he had never had the opportunity of attending a parochial school, but that his mother had been his teacher. To her he gave the credit for what he was morally and spiritually. No doubt, there are many parents in our denomination who are just as faithful regarding the highest interests of their children, but with many others there is much to be desired.

Lastly, the home should be an institution

Whose Members Regularly Attend the Sunday School Sessions

This does not apply to the members of the Home Department, nor to such whose duty is absolutely in another direction. It does apply to those who are careless and also those whose conception of the Sunday school in this respect needs a radical revision. It applies to all who lack a valid reason for remaining away. How much more inspiring many a Sunday school session would be if the matter of its attendance was always a matter of conscience! So often trifling excuses are considered quite adequate for the desire to remain at home or go elsewhere. Many parents consider it sufficient to send their children as though they themselves had outgrown the Sunday school. Of course, the children ought to be there, but it is for the best interest of both parents and children, if the whole family attend. A Kansas writer has voiced this truth in the following manner:

"If we would have our Sunday schools with busy service hum, 'twill be as we, O Christian folks, do not say 'go' but 'come.' Urge not, 'You go, you wise ones; eager classes wait your speech': a better invitation is, 'Please come and help us teach.' It isn't hard to urge another person to perform, but preaching without practising is not the proper norm. To tell our child to go to school and keep away ourselves is but to place the Sunday schools upon the has-been shelves. To say, 'Now go, my dear, and learn by heart the Golden Text,' may answer for a little while, but soon the boy'll get next; and if he sees we do not care for study of the Word, he'll drop it, too, and follow us in what he's seen—not heard. The school cannot reach children, though it strive with zeal intense, if none-attending parents form a separating fence. It's not a flimsy theory, but a solid-working rule, that parents lead, or block, the way into the Sunday school. If we would have the children there in soul-inspiring view, the way to have that vision fair is to be present too.

The church would have the Sunday school with life and vigor rife. The school's the nursery that grows the church's pulsing life. If we desire the Sunday school with fire and force to glow, the talisman thereto is 'come,' instead of lazy 'go.'"

We feel sure that in general the influence and the power of the Sunday school are highly appreciated, but it will not be at its best without the continual aid of the home.

* * *

I pray that the world may be made better, but the one bit of clay put into my hands for shaping is myself.

Petering

CHAS. F. ZUMMACH

To some readers of the "Herald" this may be a new word. It means to become exhausted, to run out. The dictionary gives it as an American slang word. Though the term may be new, the performance is as old as the human race. It commenced away back in Eden. It has always beset mankind and thwarted our best intentions. Paul experienced it. "The will to do right is present with me, the power to carry it out is not." As a Young People's and Sunday School Workers' Union we will need to be on our guard against it, lest "Mene Tekel" be written over our portals. Every reader of the "Baptist Herald" will need to fight against it, if we are to survive. We launched the Union with a great deal of enthusiasm, let it not be said that the first year was the best. As a denomination we have reason to heed it. We have inaugurated an immense missionary program at home and abroad, are we going to fall down on it? Are we in danger of petering? This has been the history of so many movements. Is there any danger of history repeating itself in our case?

Some things naturally begin small and get bigger. Others begin big and get smaller. In the first class are babies, trees, buildings, sins, family and church squabbles, and several other things. These all begin small and get bigger. In the second class are expectations, enthusiasms, resolutions, honey moons and flannel undershirts. These things all begin big and get smaller. Then there is a class of things of which you really cannot tell what they are going to do, grow or shrivel, swell or shrink, increase or diminish. In this class come wars, revolutions, men, stocks and bonds, nations, reforms, newspapers, young people's organizations, churches, politicians and theological students. They may start small and get bigger, or they may begin big and get smaller. Some start with a whisper and end with a roar of artillery, others start with a blare of trumpets and end with a gasp.

Now the latter is peculiarly American. We like to start big in America. In fact, we feel sure that if we don't start big it won't be a success. But we also have a strong tendency to peter. We start a new organization with a "rally" and a war whoop and end with an apology. When we start in a race or a contest there is always a strong tendency to spurt in the first lap, then when the excitement really begins we have to lie down and gasp for breath. When a man starts in public speaking he tries to tell all he knows in the first speech and quite often he succeeds. When the crowd hears the next effusion they agree he has petered. When we want to build a church we lay plans for a cathedral and after a few months we roof over the basement and pray for the help of heaven to get us out of debt. We start for the moon but get no further than up a tree. We lift up our two hundred pound burden like a feather, but

sit down at the first milestone. We start with three cheers and end with a whisper. We do our best work before noon; in short we peter.

Now this is discouraging and our only hope lies in those things that do not peter. If babies began big and kept growing smaller it would make a hopeless job for all of us. If our love for our friends was big and strong to begin with and kept growing weaker every time we saw them, it would certainly blast the joys of our social intercourse. Peter never was a success till he stopped petering. Nor will you and I succeed unless we do likewise. When a young man falls in love, he makes a mistake if he falls in love so desperately that he exhausts his capacity for loving the first week and has to peter all the rest of his life when in its trials and irritations his love has need to be at its strongest. When a man joins a church he is by no means a success if he is so good the first month that he has to be a little worse each succeeding month to reach his level. Our Christian life is to be a growing one, not diminishing, as the years go by. It may begin like a mustard seed, but it ought to grow to the size and strength of the oak. Some young people start in on their Christian life with an energy and enthusiasm that far outdistances those who have given years of faithful service to the Master's cause, but their effervescence soon oozes out and their future career is a failure. Many a new minister, eager to prove himself superior to all who have gone before him, proceeds to break to pieces the parochial machinery and to create a new set of agencies which will usher in the golden age. Alas, poor man, soon he will discover under a Juniper tree that he is no better than his forefathers.

Enthusiasm is a good thing, but it must be more than a passing phase. God does not begin by making us perfect, but that is our goal. Christianity did not begin with the Millennium but that will be its final outcome. Our denomination did not start with a flourish and an endowment and ready made institutions, but grew from very humble beginnings by the persistent efforts and faithful labors of our forefathers. Whether it will keep on growing or dwindle, depends upon the young people of the present generation. If they peter, "Ichobod" will be written on the final pages of our history.

It is God's way to begin small. He started out to save the world he started with a baby in the manger. He could scarcely have made a smaller beginning. But that little baby grew and his power has come through the ages, overthrown empires and changed the history of the world. How? Listen: "He will not cry aloud nor lift up his voice nor cause it to be heard in the street." How humble was the beginning of his ministry! Not the men of wealth or learning were chosen, but twelve humble men, peasants, fishermen, artisans like himself, publicans so humble that they drew upon him the scorn of his

enemies: "A friend of publicans and sinners." Look at the size and power of the Christian church today. God's plans may work out slowly but their history is that they never have to record a retreat. Some people believe that God created the world in six days; others believe that it took millions of years, but the result is just the same. In all that God does he begins small, but the last is always the best, and nothing in which he has a hand ever peters out. It does not matter how small you begin, but it does matter how small you grow.

Never permit yourself to backslide. Backsliding is a disease that nearly always proves fatal. If Saul had been slain in his first battle with the Ammonites it would have been a thousand times better for him and we would have been spared the tragedy of his later life. If you find yourself petering, you had better pray to heaven for a change of heart, or death, before you spoil your record. Peter repented and became "The Rock." If God had only half a chance in the lives of some of us, he would turn the Elijah of Horeb into the Elijah ascending to heaven in a chariot of fire; the Peter of the Highpriest's palace into the Peter of Pentecost and the martyr on the Roman cross.

Never give up. See to it that today's record is better—a tiny bit better anyway—than yesterday's. The clouds are never so dark but there is a silver lining; the task never so great but there is strength to do it. To raise \$955,000 before the next Triennial Conference may seem like a gigantic undertaking, yet it is \$50,000 less than we raised the previous three years. Are we going to peter? To get 5000 subscribers for the "Herald" may seem like a big task, yet it is only a little more than half the number of subscribers the "Sendbote" has. What our forefathers could do we surely ought to be able to do if we put our shoulders to the wheel.

*"So near is Grandeur to our dust,
So near is God to man,
When duty whispers low: 'Thou must,'
The youth replies: 'I can.'"*

The Superlative Man

Jesus defined for us the superlative man: "He that will be greatest let him be servant of all." The superlative law: "Thou shalt love God with all thy strength and thy neighbor as thyself." The superlative loss: "What shall it profit a man if he gain the world and lose his soul?" The superlative good: "Seek first the kingdom of God and his righteousness." The superlative achievement: "Greater love hath no man than this, to lay down his life for his friends." The superlative bondage: God's will—"Take my yoke upon you." The superlative commission: "Go ye into all the world and make disciples of all nations." The superlative challenge: "If any man will come after me let him renounce himself and take up his cross and follow me."—W. F. Bostick in "Baptist,"

The First Easter

JOHN F. KRAFT

It was the beginning of the Sabbath day, in the evening, as the Jews reckoned time from six o'clock in the evening. The sun had set upon an eventful Friday in the history of the world, probably at the time of our story of but little influence in the lives of the people who had witnessed the scenes in Jerusalem, concerning a certain Galilean who was called Jesus of Nazareth. Still there were hearts that could not forget the day gone by and in whose memory the scenes of yesterday were written with the indelible pencil of eternity.

That evening there was a calm in the home of Joseph of Arimathea. On all sides there were evidences of wealth and refinement. As in any home of an oriental merchant of wealth, one could see luxurious rugs, beautiful wall hangings, wonderful ornaments, cozy seats and comfortable couches, so also in the home of Joseph of Arimathea there was everything one could wish. At the clap of the hands, slaves were ready to do one's bidding. And amid all these evidences of wealth there was a calm as if the Sabbath had commanded everything to be at rest.

Resting on her favorite couch was Miriam, the wife of Joseph. Near her, seated upon a luxurious seat, was Tirzah, their only daughter, a maiden whose kind and loving disposition made her a favorite with every one.

Miriam was watching with restless eyes and listening for the approach of her husband's footsteps, yet not doubting he would soon return home from the place where the good Nazarene, this lowly Galilean, had been crucified.

"Dear mother," said Tirzah, "our father tarries long at the place of the skulls where our friend of Galilee was crucified. I fear that something has gone wrong."

"Be not distressed, Tirzah; Sammus, our faithful retainer, who accompanied thy father to the haughty Pilate, has returned and reported to me that the crafty Roman willingly consented to the request of thy father to attend to the burial of the gentle Jesus. Let us be patient for a little while longer, the Sabbath has just begun. Thy father, no doubt, hastened arrangement of the burial as speedily as possible, so as not to transgress this holy day."

"I shall not fear any more, dear mother, thy confidence in father's safety is assurance enough for me that he will soon return."

This beautiful Jewish maiden, Tirzah, reared amidst wealth and refinement, had also been instructed in the strict religious tenets of the Jewish religion, putting her trust in the faith of her father, handed down through the ages.

Our Story

Her life had never come into contact with anything that defiled her modesty or disturbed her virtuous and peaceful habits.

Several times the good Nazarene had been in their home. Her belief in him as the Messiah was not characterized with such outward expressions of trust as her father had manifested, yet she had been remarkably impressed whenever her father permitted her to listen to their conversation and her mind was filled with the lofty aims of this man of Galilee.

"How could the leaders of our nation stir up the mob to such a frenzy that this humble Galilean was led to the cross? Oh! how cruel and how mad our nation is to have committed this terrible crime," Tirzah said, her eyes filling with tears.

"There, my daughter, do not brood over the sins of our people. They are mountain high. Place thy trust in this great Redeemer, who on one occasion said, 'And I, when I am lifted up from the earth, will draw all men unto me.' By these words he indicated what death he was to die."

"Yes, mother, Sammus told me some things that I do not understand. How mystifying are the words, 'Destroy this temple, and I will raise it in three days!'"

"Listen, Tirzah, I hear footsteps, go to the door and see if thy father has returned."

"Yes, yes, mother, it is father, and with him come Nicodemus and a young man who appears to me like one of the disciples of Jesus."

"Welcome, dear father, and Nicodemus, my dear uncle, and thou also, Galilean," Miriam said to the trio who had now entered the luxurious apartment.

After embracing Miriam and Tirzah, Joseph said, "I have brought along thy uncle Nicodemus and this young man is John, the son of Zebedee, the rich Galilean fish merchant. We have just come from the burial of our Master. As thou knowest through Sammus, Pilate readily granted me permission to take charge of the body of Jesus. I immediately purchased the finest linen I could obtain, not sparing money or expense, and hurried to the cross, where we lifted the bruised and blood-stained body of our innocent Master from the cross. While we were making ready for the burial, Nicodemus came with the costliest spices and ointments. Oh! how ashamed we are for our timidity in not standing by this innocent man while he yet lived. We have at least given his body a burial worthy of a prince of the house of David."

"And where lies this good man now?" said Miriam.

"In my sepulchre, and I feel highly honored to give it to such a worthy man."

"I now truly believe that this Jesus was the Son of God," said Nicodemus. "You probably remember what I related to you about the wonderful discussion I had with him one night, and of that conversation these words: 'For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life,' now stand out in glowing living words."

"Wert thou with the Master at the cross?" asked Miriam, addressing the youthful disciple John.

"Yes, I stood by the cross with Mary, Jesus' mother, and some other women."

"Oh, sir, you stood by the cross of this good man?" said Tirzah, as she looked with admiration at the beautiful face of the disciple. "How I yearn to know what happened at the cross."

"Indeed I shall be glad to relate some of the incidents, if you have patience to listen."

"Gladly would we hear you tell us these things," said Joseph, "but let us make ourselves comfortable and refresh ourselves with some food."

Having partaken of such food as the strict passover regulations allowed, John in a low, pleasing voice and in a simple way then told the tragedy of the cross. Throughout the entire narrative both women were silently weeping, so touched were they by the terrible sufferings of the crucified Master.

"Ye all know," began the disciple, "how Pilate gave in to the threats of the leaders of our nation, and they led the Master away and when the motley crowd had come to the place of the skulls, the soldiers placed the roughly made cross upon the ground and having stretched the Master upon it, they mercilessly nailed him upon the cruel tree. Then the cross with its quivering burden was raised to its place. As the soldiers performed their terrible task and the torture of the nails became great, the Master cried, 'Father, forgive them, for they know not what they do.' Six other times he spoke before he died. When one of the thieves who were crucified with him, repenting, prayed to him, the Master answered, 'Verily, I say unto thee, today thou shalt be with me in Paradise.' Then the Master, seeing Mary, his mother, and also recognizing me in the group of those who watched him in his agony, spoke to Mary and said, 'Woman, behold thy son,' and to me, 'Behold thy mother,' thus entrusting his mother to my care for support and protection. About three o'clock we were startled by the fearful cry, 'My God, my God, why hast thou forsaken me?' Then a little while afterwards, feeling the torture of the fever of the cruel nails, he cried, 'I thirst.' The end came after five hours of suffering, the Master, crying aloud words of great potency, 'It is

Missions—Home and Worldwide

How to Arouse Missionary Zeal Among Our Young Ladies

GERTRUDE B. FETZER

(Concluded from March Number)

Much has been said about the Mothers' and Daughters' meetings, and they deserve mention. The Young Ladies' Missionary Society and the Woman's Missionary Society should work in close unison together, then too a new mother may often be drawn into the church. It is sometimes worth while as well as pleasurable to invite the young men to a social, but we may even go so far as to astound ourselves by inviting the whole church to an evening's entertainment. Here then, we have a wonderful opportunity for utilizing all the members of our society.

I now come to the most important aim, The Development of a Deeper Christian Life

It hardly seems possible that any one could attend the meetings and listen to the messages showing the need for workers, or take part in the industrial meetings, without feeling a greater responsibility. However, we must also allow them to express themselves. Occasionally have a testimony meeting and also a consecration meeting. It is sometimes well to have such a meeting at the beginning of the year, as this seems naturally to be the time of meditation, when we look back into the past and forward into the future. Every society should have a prayer circle. It is hard to advise how to conduct this, as the conditions in every church are different. The daily reading of Scriptures and tithing by every member are also goals to be aimed for. However, we cannot push this too strenuously, but must endeavor to let our influence be felt, with an occasional reminder.

I have spoken of all the big lines of development. I will now speak of

The Many Small, But Still Very Important Problems to the Upbuilding of a Strong Society

It is always well to have a complete and definite list of all the members so that we may know upon whom we may call and they may also feel a share of the responsibility. When first organizing a society, it will be necessary to advertise the meetings well. The officers and interested members will have to busy themselves inviting others. Later if the meetings have been worth while, this will be not quite so necessary. When we notice some one losing interest, it is well to give them something to do. However, we must be careful what we give them to do. We cannot ask a dull, monotonous speaker to take part in a program at the expense of the success of the meeting. There are so many different duties, and we must assign them according to the talents of our members. The visiting

committee is an important part of every society. This committee should not only visit the sick, but also those who have been unable to come and the disinterested.

The cause of many small meetings may be found in the

Poor Announcements

which are given. The curt sentence "The Young Ladies' Missionary Society will meet Thursday evening," will surely not arouse any interest. An attractive notice giving the name of the speaker, or the subject of the program to be presented, will at least arouse their curiosity. A veiled announcement, hinting at some unusual feature of the program, will sometimes prove helpful. We must pay special attention to the wording in our announcements.

A Glee Club

is a fine thing if we have a willing and capable leader. It is well at the beginning of the year to choose several good hymns which you would have the girls memorize. Things memorized at this time will stay with them through life, and some time the recollection of a beautiful line of a hymn may draw some one back into the church after they have lost interest. Then, too, it is well to know some songs if the young people have an outing and wish to sing something.

The Long Summer Vacation is Often a Vexing Problem

As I have before mentioned, the Christmas box will help hold their interest. This year our Guild tried a new plan. At the last meeting every girl was given a nickel and told to see how she could increase it. According to reports, this plan is proving very successful. Money is being raised in various ways. Some girls are printing pictures, making candy and selling it, selling the fruit from their fruit trees, selling their paper, etc. An interesting feature will be added to the program, when we hear how the money was raised, much additional money has been raised for missions, and the Guild has been kept constantly before them.

Some circles are much distressed to know

How to Raise Their Missionary Money

I will just mention one plan, you probably know many others. A Mrs. Gutesell of Milwaukee publishes a Christmas book which contains samples of Christmas cards. These cards may be sold by the girls and they make a profit of fifty per cent. Our Guild tried this plan for the first time. It proved very successful, some people asking to have their orders duplicated.

I have just made a few suggestions. Many could probably add to them. I think it would be well if we have an idea or a pageant which has proved successful to send a statement of that fact to the "Baptist Herald," we would all then derive a benefit from it.

In closing, I would state that in my opinion the most important underlying phase to the success of a society is the personal contact, letting the girls feel that you are really interested in them—in their joys and in their sorrows. Sometimes a cold, austere girl will suddenly relax and open her whole soul before you, revealing perhaps some hidden sorrow. Then again, girls will come and ask for prayer or tell of answers to prayer. This will not happen suddenly, but after years of work and the proving of your confidence. And what knot can tie us closer than the mingling of our joys and sorrows, and what confidence can be greater than the willingness to do so?

It is wonderful to be living now. To be a citizen of the kingdom of God, and to feel the thrill that all working Christians must feel at the kingdom opportunities opening before us, but no amount of high thinking will take the place of the giving of ourselves if we are called to this service.

*Oh Father, guide our girls,
That they may be
A friend to all they meet,
Reflecting thee.*

* * *

Our Baptist churches in Cuba have been visited by a gracious revival. Mr. and Mrs. Peters, evangelists, report 1,000 professed conversions during their remarkable tour of the island. In Santiago our Baptist church has become self-supporting, and two new missions have been established. One of these and its pastor is supported by the Cuban Home Mission Society. The graduates of our college in Christ are now found in influential places in all parts of the island.

The Home Mission Society has this year begun work in Haiti. A small property has been purchased at Jacmel for the establishment of a school to train leaders for the Haitian Baptists, under the leadership of that strong and consecrated Haitian, Pastor Lherisson. Our first English-speaking missionary has been appointed. It is planned to enter into helpful relations with the scattered Baptist churches already in existence as a result of missionary work of former years.

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Don't let the young people's meeting be weak for lack of the word you are too cowardly to speak.

* * *

He is serving for low wages who receives for his daily work nothing more than his pay envelope.

* * *

Sincerety and honesty will carry one through difficulties where the most skillful invention would fail.



Faculty of our Seminary in Rochester, N. Y.

Wanted Recruits for the Ministry

JOHN LEYPOLDT

MINISTRY. The ministry is the noblest of all callings. No calling should be despised that helps to supply some real need of mankind, but there is no finer, loftier and more attractive calling than that which ministers to the fundamental needs of man, which are moral and spiritual. Peter and Andrew were fishermen but Jesus called them to a still nobler sphere of activity. "Fishers of men" was of much greater importance than merely catching fish. A graduate of a great American university once remarked that his mind was clear on one point, namely, that the noblest callings are those which pursue the study of men and life. That highly gifted young man later on became a minister of the Gospel and rendered most effective service.

INTELLIGENCE. The ministry needs men of intelligence. The preacher of the Gospel must not only be a man of piety but also an intelligent man. Never was the need greater in our denomination for men of mental calibre because many of our young people to whom one must minister have received a good education. We have many young men of intelligence in our churches and some of

them ought to consider the call to the ministry earnestly and prayerfully. The best young minds are not too good for the Lord's service.

NOBILITY of character is of still greater importance. It is not only what a man says but what a man is that is of the greatest significance in the life of a minister. A business man heard a preacher in a little town in Michigan. When he announced his text, "Be ye transformed by the renewing of your mind," the listener observed his unattractive voice and commonplace delivery. But something in his manner interested him. He talked like a man who was trying to influence his hearers to see and accept his thought. The business man turned to his friend and asked, "Does he live what he preaches?" and the answer was an emphatic "Indeed he does." The hearer was deeply impressed by the message. The Lord can only use young men who are of clean, strong and spiritually minded character.

INITIATIVE. A most valuable asset in any young man's life is initiative. A man must possess something of the spirit of the crusader if he desires to lead a Sunday school or a church into better methods and a higher type of Christian life. Paul was a man who possessed initiative in a marvelous degree. Although older men are richer in

knowledge and experience, younger men usually possess more initiative, more of the enterprising spirit that is necessary to forge ahead in the church of Christ and the kingdom of God. Our churches need men who are filled with an enthusiastic and enterprising spirit and who will go ahead in the name of Christ and widen the circle of Christ's influence.

SACRIFICE. No young man should enter the ministry whose chief aim is to make money. The true preacher of the Gospel is in the ministry not to make money, but by God's grace to make character. Money is a temporal necessity but Christian character is of eternal value. If any young man's chief desire is to save money, the ministry is not the place for him, but if his heart's desire is to save souls he should seriously consider what God desires of him. One has said referring to the ministry: "Our home was humble, income small; Sometimes we had no cash at all; And we were 'up a tree.' But there was still a place to sleep, With clothes to wear and food to keep, And once in a while a fee."

Although ministers have at times been in financial straits the Lord has wonderfully helped them out of their financial difficulties. Many of God's servants in our own ranks could testify to the truth of this. We need young men who possess the heroic and self-sacrificing spirit.

TRAINING. Christ, our Lord and Savior, is still the world's matchless teacher. His apostles were to carry on the teaching ministry which he began. But Jesus did not choose his apostles one day and send them out the next. "He appointed twelve, that they might be with him, and that he might send them forth to preach" (Mark 3:14). Never did any group of men receive a better training for Christian service than the twelve apostles who were daily learning new lessons from the master-teacher. The writer of these lines along with many others shall always be grateful for the training received at our beloved Seminary. There a solid foundation was laid for our life's work. There young men who are thinking of devoting their life to God's service, can receive a good training in both languages.

REVEAL greatest truths. There are no greater truths in the whole universe than those which group around man, God, Christ, the Holy Spirit, eternal life, the church of Christ and the kingdom of God. Although only a sinner saved by grace, the minister has the great privilege of proclaiming and unfolding the most sublime truths and preaching the unsearchable riches of Christ to his fellowmen. No one could covet a greater privilege than to be an ambassador of our Lord and preach his glorious gospel.

YOUNG men. Our churches need especially young men who are acquainted with the German and English tongue. We are glad that the Dakota and Northern conferences have been supplying us with a goodly number of recruits for the ministry, but there is an

increasing demand for men who can preach in both languages. In 1912 the Atlantic Conference had 13 men and the Central Conference 10 studying for the ministry. In 1923 the Atlantic Conference only had 6 and the Central Conference only 3 who are preparing themselves for the ministry. This appeal is especially directed to those young men who are of German extraction but American by birth and who could do a splendid work in two languages. Who knoweth whether thou art not in a German Baptist church for such a time as this? Will you say: "I will go?"

B. Y. P. U. Second Church, Detroit, Mich.

During the Fall of 1923, we reorganized our Young People's Society and have since then successfully created a 100 per cent interest among all our members. We have been using the "Group Plan" in our Sunday evening services with splendid results. Our meetings are all well attended, not only by the young people, but also by our many older young people who seem to enjoy them as much as we ourselves. As we are studying the teachings of our Lord and Master, may he grant that many of us will so prepare ourselves as to meet the task for which he has chosen his disciples.

While we aim to cultivate a keen spiritual life, we also develop our social needs. Many good times we had, and while we are enjoying ourselves we try to bring pleasure to others also. New Years Eve, directly after the "Wachnacht" service, our young folks made visits, by auto, to all the elder members of the church, singing a carol and presenting them with a basket of fruit. The smiles and joy expressed by our older folks was enough "Thank you" for us, and we feel like doing it again.

A successful Valentine party was given at the parsonage by our pastor's wife, Mrs. A. Bredy, and our president, Miss M. Kuehl, and here especially the spirit of Christian fellowship was much in evidence.

The church is now well under way with "our new basement," and the young folks are looking happily forward with the pastor, Rev. A. Bredy, to the day when we can dedicate same to the use of the church, and we trust it will make our endeavors a greater pleasure than ever before in our community and local work. To this the society has given \$300.

In closing we would like to say a word of keen appreciation to our pastor, who has so loyally supported every activity of the B. Y. P. U. and who is of invaluable service to us, as we find much pleasure in carrying out the many helpful suggestions given us.

We are thankful for the consciousness of God's nearness with us all and are endeavoring the merit his guidance in the future.
JOAN NEWMAN, Sec.

* * *

Whether your packages of religious ideas are small or great, they should be expressed in service.

Annual Meeting of the Young People's Union of New York and Vicinity, February 22, 1924

Did we have a good meeting? We certainly did! From the opening song to the closing prayer there was not a dull moment.

Our annual meeting, held at the Evangel Church, Newark, opened at 3 P. M. with a short song service, prayer and scripture reading under the leadership of our worthy president, Mr. William Maeder.

Then followed the business meeting. Reports were read, new officers elected and the business of the Union transacted. An appropriation of \$500 was made for Home Missions.

The prayer meeting, under the leadership of Mr. Fred Rauscher, 1st vice-president, was (may I quote Prof. Schneek) "one of the best I ever attended." "Let not your hearts be troubled" was the theme for discussion.

Having had orders from our hosts to close our meeting promptly, we obeyed and then went below to enjoy the generous and splendid hospitality of our Evangel Young People.

Our evening meeting opened at 7:30 with a song service that you could not beat. After several reports, the roll call followed. Fourteen out of fifteen societies reported a good representation.

The greater part of the evening was given over to Prof. G. H. Schneek of New Britain, Conn. I am quite sure that we have never before had a more stirring address than this one of Prof. Schneek's, the subject of which was "Denominational Loyalty." We laughed with him over his "Grossmutter" story and almost wept with him over the "Soldier's Loyalty." We were inspired anew to be loyal, above all to our Christ and then to our denomination. His address was one that we shall not soon forget.

May our young people show renewed strength and energy in the work for the Lord as a result of our Washington's Birthday meeting! May God grant that next year at our 32nd annual meeting we shall have great and glorious news to report.

The following were elected as officers for the coming year: President, Mr. Wm. Maeder, Harlem Church, New York. 1st Vice-President, Mr. Fred Rauscher, 2nd Church, Newark, N. J. 2nd Vice-President, Mr. Frank Arnold, 1st Church, Brooklyn, N. Y. 1st Secretary, Miss Josephine M. Neuschaefer, 2nd Church, Newark, N. J. 2nd Secretary, Miss Gladys Schinkel. General Secretary, Rev. Paul Wengel, 1st Church, Brooklyn, N. Y. Trustees to serve to 1927: Mr. Gus Godde, 2nd Church, New York; Mr. Fred Maeder, Harlem Church, New York. Four pastors to serve on Executive Committee: Rev. F. W. Becker, Immanuel Church, New York; Rev. J. Lehnert, West New York, N. J.; Rev. F. Busch, 2nd Church, New York; Rev. Wm. Schoeffel, Hoboken, N. J.

MISS J. M. NEUSCHAEFER, Sec.

A Visit to the Red River Valley (EDITORIAL CORRESPONDENCE)

The Red River of the North is remarkable for the fact that it rises in the United States, but instead of flowing southward, it flows to the North and empties its waters in Canada. Grand Forks, N. D., and Winnipeg, Canada, though about 150 miles apart, are both on the banks of this river. This district is noted for its fine quality of wheat.

Our visit began at the more northern point. We reached Winnipeg, the "Chicago of Canada" on February 23rd. It is the gateway to the Canadian west, to the great prairie provinces. It is the third largest city in the Dominion and a great distributing center. It is a city of notable business houses, banks, churches and public buildings especially forming an outstanding and imposing architectural group.

Our McDermott Ave. church, Rev. John Leyboldt, pastor, is one of our strongest German Baptist churches in Canada, with a membership of over 300 and a noble house of worship. We were privileged to spend five days with this fine congregation, from Feb. 23 to 27. On Saturday afternoon, we attended the meeting of the Crusaders (Junior Society) under the direction of Miss Bertha Knopf, church missionary worker. About 30 or more boys and girls were present and we had an attentive audience as we addressed them.

Sunday, Feb. 24, we spoke to the Sunday school and acted as substitute teacher in the Young Men's Bible Class, of which Mrs. J. Leyboldt is the beloved teacher. Nearly 200 were present in the school and all departments were well represented. Bro. F. Dojacek, Council member for the Northern Conference in our Young People's and Sunday School Workers' Union, is the Superintendent of the school. The pulpit was occupied by the Executive Secretary both morning and evening and the spacious auditorium was well filled at both services. In the afternoon we accompanied Bro. Leyboldt to Oak Bank, a station of the Winnipeg church, about 15 miles north, Bro. Dojacek driving us in his car. The neat chapel was filled with members and friends. About 40 members reside here.

Various phases of Sunday school and Young people's work were considered in the meetings on Monday, Tuesday and Wednesday evenings, at which we brought messages. The weather was mild and spring-like during the whole week and there was a large and inspiring attendance every evening. The church has a large group of young folks in its midst and the older folks are interested in all that pertains to their welfare. It was our first visit to the Winnipeg people and we enjoyed their warm-hearted spirit. Bro. Leyboldt has a great opportunity and under his wise and alert leadership the people are being built up in Christian life and in Biblical knowledge.

Our next goal was our church in Grand Forks, N. D. This is an attractive city (with East Grand Forks, just across the Red River in Minnesota) of

about 25,000 population, the second largest city in North Dakota. It is the seat of the State University with about 1500 students and a beautiful group of fine school buildings on the campus. The High school, Library, Post office and some of the hotels and business blocks would grace many a larger city and indicate a spirit of progress and city planners with vision.

Rev. G. Sprock, now of Bismarck, was pastor here for nine years and did constructive work, the present church home being erected during his pastorate. Rev. M. Wolff, formerly of Beaver, Mich., took up the pastoral office about a year ago and is getting hold of the situation. We held meetings on Thursday and Friday evenings, Feb. 28-29, and addressed three meetings on Sunday, besides the Sunday school. There was an average attendance of nearly a hundred at these gatherings, indicating that many outside friends of the small church were present. Bro. Rempfer is Superintendent of the school, which reported 72 present on March 2. The Lord granted us mild weather for this season of the year which was very favorable to the meetings. Grand Forks presents a good mission field for our work, if harmony is maintained and an unspotted life testimony is given by our members. There is a goodly group of young people, and a sympathetic relationship is needed between the younger and older members. Victory comes when the forces of Christ present a united front.

Several western railroads have granted annual passes to the Executive Secretary over their lines which effects a great saving on traveling expenses.

A. P. MIHM.

Anniversary at Salt Creek, Ore.

Although not accomplishing a great deal in the past year we have tried, with the Lord's help, to do something for the furtherance of his kingdom.

On the 15th of February our Young People's Society, which numbers 41 members, celebrated its 28th anniversary. We had a splendid turnout, visitors coming from far and near. We were delighted to have quite a number of the young people from Salem present. Our committee had arranged a very interesting program of an instructive nature, which was skillfully rendered, making it a spiritual inspiration for all those hearing it.

The speaker for the occasion was our faithful pastor, Rev. G. Schunke. He called our attention to the words of the Apostle Paul: "Watch ye, stand fast in the faith, quit you like men, be strong." The secretary reported that in the past year we had 10 Bible studies in which we studied "The First Epistle of Peter;" 5 prayer meetings, 5 meetings in which we attempted to master new songs, 3 literary meetings and one evening which was devoted to the answering of important biblical questions. The treasurer's report showed that the money raised during the year was given to Missions and to our church building fund.

Refreshments, consisting of sandwiches, cake and coffee, were enjoyed after which

we departed for our respective homes with the feeling that we had obtained something worthwhile in the line of spiritual nourishment.

May our heavenly Father crown our efforts with success in the new society year!
ALFRED R. SCHROEDER, Sec.

The Silent Preacher

ROLAND RIEPE

Have you ever wished that you could preach? No doubt every true Christian has. It is needless to say that we cannot all be ordained preachers, but there is a way of preaching *silently* that every one can undertake. A minister gave a Negro a tract. After reading the same the Negro remarked as follows, "Oh, massa, it do my soul good. I neber knowed before why dey calls 'em *tracks*, but when I reads dat li' book it tracks me dis way and it tracks me dat way; when I goes out in de barn, it track me dare, and when I come back in de house it track me dare; it track me eberywhere I go. Den I know why dey call 'em *tracks*." Tracts can go everywhere; they can go to places to which a regular preacher cannot go. Tracts know no fear, never tire, can be multiplied without end, travel at insignificant expense, need no rented meeting hall. They are willing to preach to sick and well, to poor and rich, in trains, street cars, stores, factories, shops, in kitchen and parlor. They don't mind jeers or taunts; don't lose their temper and don't quarrel. Rev. J. Hudson Taylor, founder of the China Inland Mission, was led to Christ by a tract; only in eternity will it be revealed how many millions more. Remember, God's Word scattered will not return void. (Isa. 55:11.) You scatter the Word and God will take care of results.

When we come to fully realize that the greatest tragedy in all the world is a lost soul and that the next greatest tragedy is a lost life, i. e. the life of a Christian wasted instead of being used in His service, we will grasp at every opportunity to serve God. Distributing tracts is one of the many opportunities. A young people's union is an organization that can take hold of this missionary task and carry it on. Many unions no doubt are doing such work now, many others are not. If not, why not start it at once, *Mr. President?* The first step that I would suggest would be to order as many copies as your union has members of the leaflet "A Mission for Every Believer," 25 copies 10 cents, also as many as you care to distribute for unbelievers, "Cuff," 25 for 10 cents. "The Cardsharper," 25 for 10 cents for members of church. "When the Deacon Talked in Church," 25 for 10 cents. Add 10 cents for postage and packing. (Ask for price list also.) Service Printing Co., 533 Chestnut St., Philadelphia, or Gospel Supply, 2612 Montgall Ave., Kansas City, Mo.

After the first named leaflet has inspired the members to action, call for volunteers and organize a Tract Team or teams with captains, or let Mission Committee handle it. In the meantime

you can order additional material for distribution as follows: Asher Pub. Co., 359 Minnesota St., St. Paul, Minn.: Unbelievers Assortment No. 1, 29 kinds, 15 cents. Believers Assortment, 27 kinds, 15 cents. For the young, Assortment No. 7, 22 kinds, 15 cents. (Ask for price list.)

In the German our own "Wegweiser" answers admirably. Also 75 new tracts printed specially for our Publication House, 25 cents, postage free, can be secured of German Baptist Publication Society, 3804 Payne Ave., Cleveland, O. (See also page 40 last catalogue.)

Get started NOW!

An Atmosphere of Trifles

It is easy to surround ourselves with such an atmosphere that it is impossible to do any earnest and worth-while living. If our friends are triflers, we shall most certainly turn out as trifling as they are. If we read only trifling books and sing only trifling songs and go only to trifling amusements, we shall be giving ourselves a daily education in levity, and we shall soon find ourselves incapable of any serious thought or effort. Indeed, we shall not even attempt such a thing, for it will have become distasteful to us.

If you have heard some word of praise of your neighbor, or commendation of his work, be sure to tell him. It may be the help he is needing to bear him over some time of depression, and you may be to him God's messenger of cheer.

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