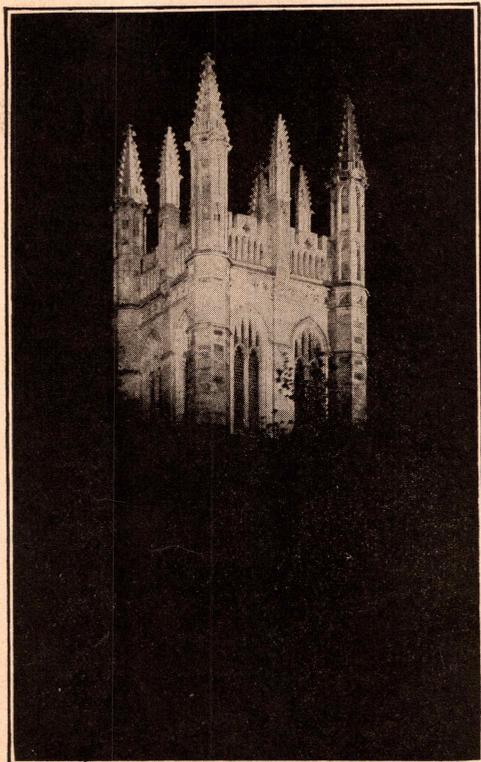


# THE KERYX

VOLUME XVIII.

MAY, 1927

NUMBER 8.



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# THE KERYX

VOLUME XVIII, No. 8

ST. LOUIS, MO.

MAY, 1927

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## A BIG JOB FOR COLLEGE MEN

BY RALPH ABELE

### I

*"The strong young men are not entering the ministry. If they are idealists they question its usefulness, and if they are also students of social science they experience grave doubts about its honesty, and regard it as a somewhat elevated state of vagabondage."*—Scribner's, November, 1926.

Mr. T. W. Darnell, the ex-minister whose statement prefaces this article, is partly right, weak men are entering the ministry. But not all the weak men are entering the ministry, neither are all the strong men entering the other vocations. One thing is absolutely certain: the modern ministry is not a weak man's job. There was a time when the minister could lean on his message. The divinely called spokesman stood on an infallible Bible and brandished the magic wand, "It is written!" That was enough to browbeat the ignorant into sullen compliance. It is different now. The Bible is no longer infallible in the old sense, and God seems to be on speaking terms with men who are not preachers. Authority has shifted from a book to life itself. *It is manhood that counts supremely now, and unless the Christian message comes wrapped in a man it had better not come at all.* There is nothing more pitiful than a moron whose delusions of greatness make him eloquent with supposed wisdom.

Neither is the modern ministry a call to denominational servitude. The minister's primary allegiance is not to an institution but to an ideal, a Purpose and a Person or Persons, devotion to Whom bears social implications and spiritual imperatives that extend beyond group loyalties and group concerns. The denomination is an instrumental convenience to facilitate leadership and working arrangements; it is a social necessity for the satisfaction of elementary social and religious needs; it is a repository for the

preservation of accumulated social and spiritual values. It is mostly a means to an end and gains its significance through the loftiness of its aim. But because it is so vital a means no man may lightly spurn it. The Evangelical Synod cradles not a few heroes of the spirit, and it invites men to a free and fearless exercise of their highest powers but, again, it is not an end in itself. The sons of the Synod will do their work and manifest their love *through* her rather than *for* her.

Most men are sensitive to comfort, and college men especially so. Hence a word of caution is due the man who rates it high in his scale of values. He had better not enter the ministry. There are too many of the complacently comfortable there now. The soft warm air arising from our unprecedented wealth and prosperity has lulled potentially great souls to sweet and harmless sleep. (What a pity that Sinclair Lewis missed the mark so utterly. He should have made of Elmer Gantry not a sexual and bombastic megalomaniac but a complacent inane creature gentle as a dove without the wisdom of the serpent. Then how many preachers could have squawked?) The need of the day is for a type of moral leadership that will create its own atmosphere in which the mind may think its long clear thoughts and life be lived in simple rugged ways.

### II.

There are four things abominable to the normal college man: weakness, bluff, dishonesty and ignorance. There are four things which generally awaken his admiration: they are the corresponding opposites of these abominations, although he frequently fails tragically to be governed by his admiration. Most of the criticism leveled at the ministry by college men have to do with intelligence quotients and moral qualifications. Where these are low, respect is scant. It follows that

most men who choose a life vocation rather than drift into it are challenged by the ministry or turn from it according to their acquaintance with the individual minister, for the ministry is only an abstraction, the minister a living man, transmitting qualities with which the abstraction is constructed. Henceforth many unreasoning people will think of the ministry in terms of Elmer Gantry, others will continue to think of it in terms of a Robertson, a Rauschenbusch, a Fosdick, or a Niebuhr. If we are fair in our thinking, we shall not build our notion on a fiction, and we will idealize the best of the actual. That best will be found to be strong, humble, honest and informed.

### III

Strong young men *are* entering the ministry and always will because it is a strong man's job demanding rich moral reserve, high brain-power and great courage. If *you* are considering the ministry do not think of it in terms of visiting cranky old ladies, burying the dead, officiating at weddings, not in terms of sanctifying some mighty cathedral with your important presence and booming voice; neither in terms of the marionette that mechanically jumps at the pull of the string by some synodical official; and finally, not in terms of soft raiment, an automobile and, perchance, a little thatched cottage with an old-fashioned girl. Think of Amos of Tekoa, John the Baptist, Jesus of Nazareth, Paul of Tarsus, some contemporary hero of the spirit. These were men and ministers. Fame, wealth, convenience home, wife, children—all these are secondary, at the most incidental, to the high calling of making God real to men and men loving toward one another after the manner of Jesus whose genius and love are our measure.

The Evangelical ministry needs strong young men and wants them above all other things. It wants *you*. But be sure, first of all, that your I. Q. is normal. Next that God is very real and vital, then, that you have a lasting faith in men; and, not least of all, that you are completely willing to do the will of God as it becomes known to you in honest laborious thinking and fearless loving living.

NOTE: No man in the ministry or seriously considering it, can afford not to read *Elmer Gantry*, by Sinclair Lewis. It will anger you, disgust you, and make you laugh—and, perhaps, make you think.

*The Making of a Minister* by Charles R. Brown is an excellent book just off the press. Here are set down many practical suggestions for the young minister and an ideal of the office that makes you want to grow into it.

## Pastor as Responsible Leader

By JACOB IRION

One often hears people say: "As the shepherd, so the flock." This refers less to the shepherd who pastures sheep than to the shepherds of souls. Even though it is not true in every case, it is true in general that the pastor impresses his character upon the congregation; at least he should do so, for he should exercise the determining influence upon the spiritual life of the church for which he is responsible to God and man. If he is an earnestly Christian character, he will show it in his relation to his church, and this will cause the proper spirit to prevail there.

If, on the other hand, he is indifferent and easy-going and does not take things seriously; if he does not lead the congregation but is rather led and pushed by it; if he is superficial and shallow and shows by his words and his works that he cares much more for shearing the sheep than for saving their souls; if he is worldly minded and is fashioned according to the world in what he says and does, the congregation in general will be like him.

Such a pastor exercises a sinister and dangerous influence, hence a very serious responsibility rests upon him. The Lord will require of him, and of him alone, the souls entrusted to him. The pastor should, therefore, never relinquish his leadership. He must stand above various tendencies which may be present in the congregation, as well as above the societies in which the life of the church is developing, for he is the responsible leader of the church, of old and young.

The pastor who would work successfully in his church must be on his guard lest he consume his time and strength with secondary matters. His congregation has first claim upon his time and strength, and he is responsible for its welfare. He will, therefore, need to know the spiritual needs of his church very thoroughly if he would satisfy them. For this purpose regular pastoral visits to the sick and the well are most helpful. The pastor who is not conscientious in the discharge of this duty will remain more or less of a stranger to his church and the church to him. We need many more decidedly Christian characters among our pastors. Nothing is so dangerous and detrimental to our church life as the lack of true Christian leadership.

The truly Christian character of a pastor will naturally show itself first of all in his family. It is an unfavorable reflection upon the pastor if his family is just as worldly as any other. The condition of a church depends in no small degree upon the spiritual condition of the pastor's family. If the sons of a pastor think little of their

father's calling and prefer all kinds of secular occupations, the pastor cannot hope to create much enthusiasm for the ministry among the young people of his church.

Undoubtedly things would be much better with us in this respect if there were real spiritual life in all our pastors' homes. God knows how much we need an improvement in this direction, as the number of students now in the Seminary is hardly sufficient to fill the gaps caused by death in the ranks of our ministers.

---

## Why I Should Like to See My Son in the Ministry!

Having no son it might seem presumptuous for me to try to answer this question. At best the answer can be but problematical,—some might say conjectural. I do not think so; for happy with my spouse to have our daughters helpmates of ministers, the one in India, the other in Iowa, I am confident that if we had a son we would be more than glad to see him an ordained servant of the Master.

Why? Not because I am of the opinion that only in the pastorate one can serve his Lord, or that the services of the laymen are of less value than those of ministers. My father was not a preacher, but a business man,—a miller. Yet he rendered unto the Lord and his church as good a service as I did, perhaps even better in its way. As a charter member of St. John's church at St. Charles, Mo., as delegate to various conferences, among them the one adopting the evangelical catholicism, as a member of various commissions, he has, not in vain, brought many sacrifices of time and substance. Perhaps his love for the Kingdom urged him to have his son tutored in universal history and Latin by the sainted Rev. Bathe, who lost his life in the yellow fever epidemic in New Orleans in 1878. Later the father sent his son to Elmhurst as a college student, although this was a heavy strain on his purse, since he had six other children to provide for. Father did not advise me nor urge me to become a minister, but I doubt not that he and mother secretly prayed that the result of my college training would be my entering the Seminary at Marthasville; for when I did request their consent to do so, a year after graduating from Elmhurst, they said: "God be with you; you are choosing a grand but responsible career; be faithful, be humble, and you will be blessed and prove a blessing to many!"

Such an atmosphere made it an almost foregone conclusion that the eldest son of the family would enter the ministry. That selfsame spirit

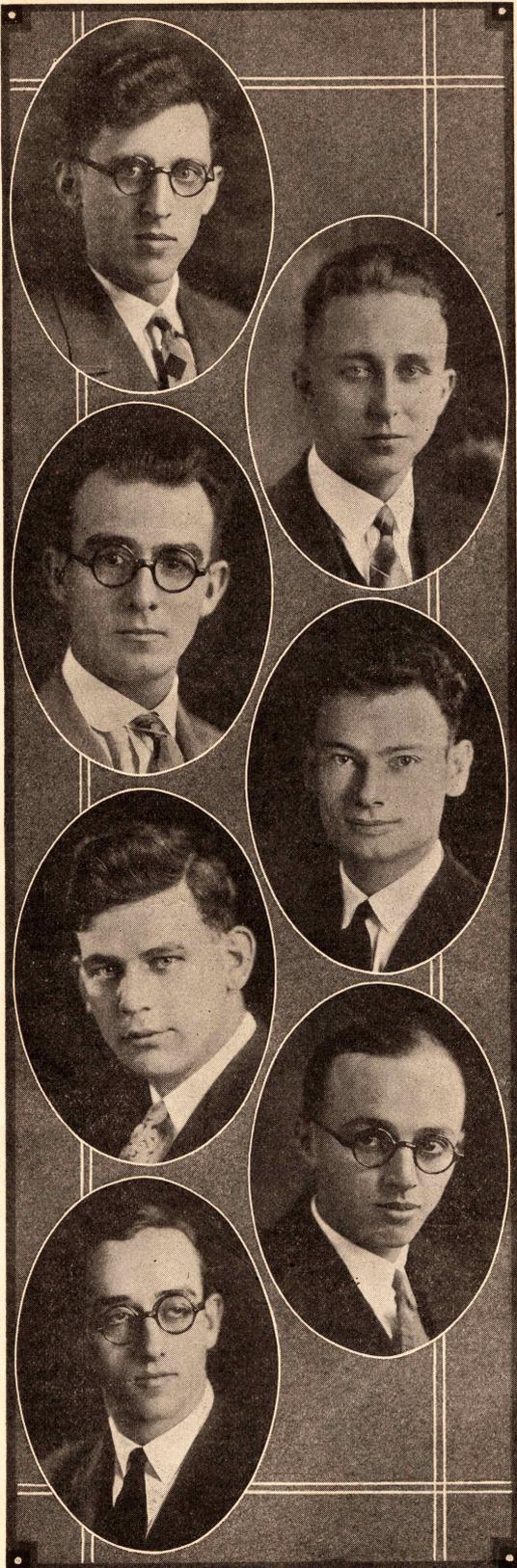
governing our home would make it, I am sure, the prayer and hope of my wife and myself to see our son, if we had one, show the influence of our love and loyalty, by devoting his life to the preaching and teaching of the Gospel. The experiences of the more than 42 years of active service in various fields deepen and strengthen the desire to have one's own in the work. Not because of the honor or social standing the office enjoys in the community, not because it offers a life of ease and refinement would I for a moment want to see my own choosing this profession. The sacrifices the pastorate demands of a conscientious man, and the worries and temptations that assail him, far outweigh the above mentioned inducements, and I should dread the thought that my offspring might be misled by such considerations; but believing that God is with him who is honestly trying to serve Him I should like to see the bearer of my name become a spiritual leader.

The years of service have proven years of happiness because they have been busy years, and work makes life worth while. They have been happy opportunities of helping people, if only in a small way, to meet the battles of life, to overcome discouragement, to be up and doing. They have been years of wonderful possibilities of enlarging one's limited resources, by giving others the vision and the guidance of doing something for the Master and for mankind. In many instances no other profession would have granted me the opportunities and possibilities which the pastorate gave to see my desire for the uplifting of mankind enlarged and to see the living examples of the results of my humble, too often faulty, ministry. The trying hours of patient waiting and hoping for results were sweetened by the conviction that labor in the Lord is not in vain.

It must indeed be a blessed privilege for any parent who believes in Christ and his Kingdom to have the heir of name and faith, the bearer of endowments and obligations which these bring with them carry on the work which the Master requires of his followers! Who would criticize the aged pastor who fondly hopes that his son, taking upon his shoulders the prophet's mantle, will succeed in doing better than he?

Why would I like to see my son or any one's son in the ministry? Because I would like to see the Kingdom of our Lord going on until all shall have heard of its wonderful outlook; because I long to see the time brought nearer when He who is lifted up shall have drawn all men to himself. I would dread to think that the church is lacking Philips and Andrews who are ever ready and well prepared to help all who long to see Christ.

*Wm. Hackmann.*



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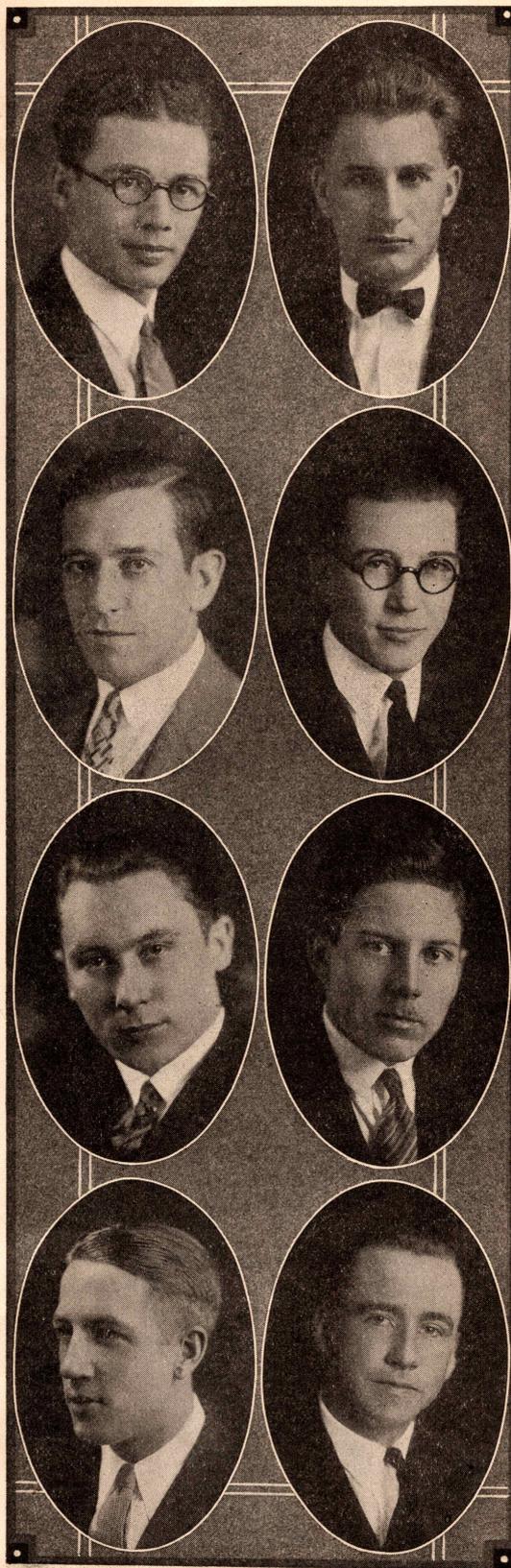
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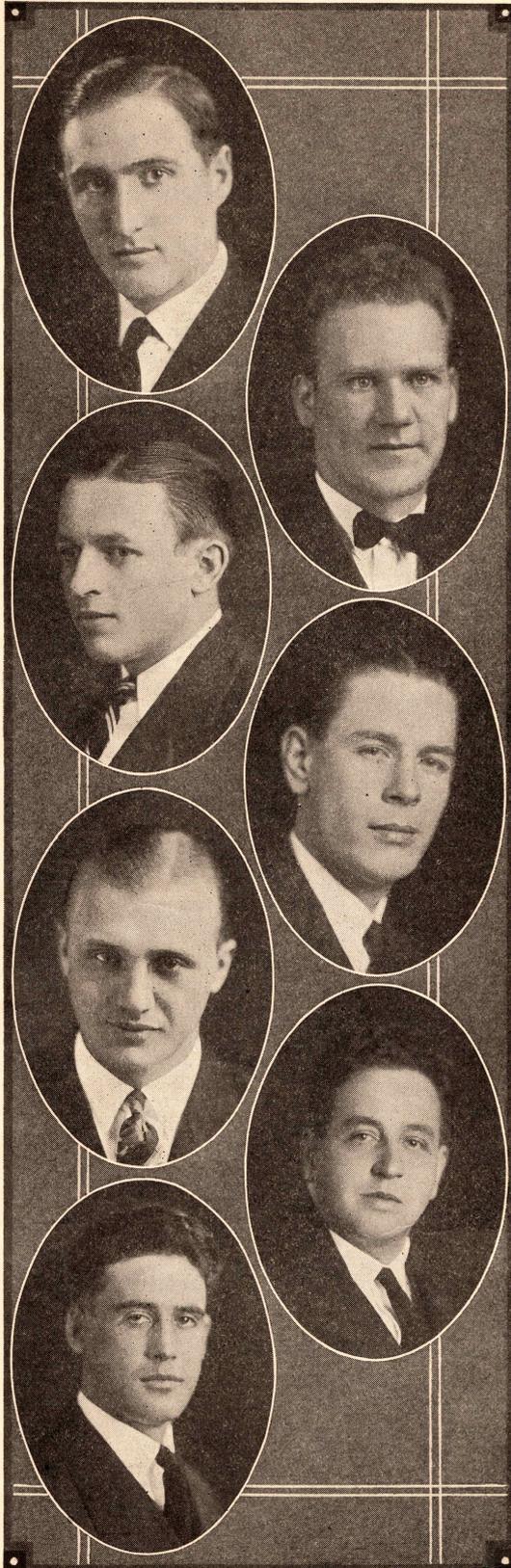
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*Carl F. Sturm*  
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*Ben Tannler*  
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*Arthur F. Werner*  
Colby, Kansas

## Men For The Ministry

By A. A. SUSORT

The world is full of labor saving devices, but the Kingdom of God knows none such. It is still the work of men, not of machinery. Jesus has especially honored us in that, while he with his own blood laid the foundation of the Kingdom, he has entrusted the building of that Kingdom to us who are his followers. While it is the work of every Christian to labor at this task, the pastor is to devote his whole time to the work. To him falls the two-fold task of devoting his own efforts to the furtherance of God's Kingdom, and that of winning other recruits for the ministry in order that the work might be effectively carried on.

There has always been a shortage of man power for the great task. The field is the world, numbering about one and three-quarters billion people. The force necessary to man this field is a large one. The constant query of God has been: "Whom shall we send? And who will go for us?" What a tragedy that so few are found to say: "Here am I; send me!" Whatever a man can do to enthuse others for this special service in his Kingdom should by all means be done.

Certain congregations stand high in the number of men they have provided for the ministry. Others have sent none. If the local congregation would have men out of its midst prepare for the ministry, it is essential that a proper spiritual background be furnished. Many congregations provide a great deal of social life, make a great ado about holding and interesting the young people by various agencies and expedients, but do not provide for proper spiritual life. If men are to be won for the ministry, there must be adequate provision for the right kind of religious training.

Always should the words of our Lord be borne in mind: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into His vineyard." If you would win men for the ministry one of the best and most efficient ways is prayer.

Then there must be the development of spiritual leadership. The ordinary congregation devotes a great deal of time to the development of administrative leaders and organizers to fill the various offices and places of responsibility. There should be more time devoted to the finding and the training of spiritual leaders by means of talks, leading in prayer, leading devotional meetings, and so on. The League and Sunday school are the logical organizations to carry out this part of the program.

When the United States wants recruits for the army and navy, it doesn't simply wait until some

young fellow finds them out somewhere, somehow, but it positively litters the streets and the countryside with its posters and appeals to men to come and enlist. Nor does it point to the small salary, or to the other drawbacks of soldier life. If it did, it would gain no recruits. Thus, too, the need for ministers should be made known everywhere, in striking form. What matter if the pay is comparatively small? There are other compensations, not to be measured in dollars and cents. Try to show the attractive side of the ministry and give it wholesome publicity. We need men.

A good thing for the pastor to do is to keep a check of the high-school graduates. They should be approached and if possible won for the service. Pick out your prospects from each year's graduating class, go after them, give them a year book of Elmhurst College, try to find other literature that will interest them; see to it that they have application blanks, talk to them about the ministry, talk to the young man's parents, do everything you can to win capable and likely young men for the ministry. Every pastor can and should be a recruiting officer. Even if most of them go into some other calling, the benefit will not be lost, for they will have had their thoughts turned to higher things, and it will have its influence on them.

Soldiers are won because they see the need that exists for their services. Ministers too are won because men see the need of their services in building the Kingdom. The needs of the field at large and especially of our own denomination should therefore be adequately presented. From time to time every phase of denominational activity should be covered. I believe a great many young men would be willing to enlist if they only knew the great, the tremendous need of *men*. We like to be up against a problem, and here is a real problem.

Too often men are hard to win for the ministry because the minister himself is looked down upon and almost despised. Some congregations naturally take that attitude toward the minister, regardless of who he might be, but often enough the pastor is himself to blame. See to it that your own ministry is efficient, inspiring, and worthy of respect.

In closing I want to stress once more the essential fact—the necessity of providing spiritual training, and making provision for spiritual life, not only for the older members but for the youth of the congregation as well. The spiritual life is the equivalent to the patriotism that sends men and women out in the hour of need to fight for the welfare of their country. How much more should we develop that patriotism which inspires men to go out, to work and fight that the Father's business might be completed!



## OUR FACULTY

PICTURES ON OPPOSITE PAGE

- |   |   |
|---|---|
| <p>1. S. D. Press, D.D.<br/><i>President and Professor of Biblical and Systematic Theology.</i></p> <p>2. F. Mayer, Ph.D., D.D.<br/><i>Professor of Practical Theology and Exegesis.</i></p> <p>3. W. Baur, D.D.<br/><i>Professor of Church History and N. T. Literature.</i></p> <p>4. C. Schneider, M.A.<br/><i>Professor of Church History and Homiletics.</i></p> | <p>5. A. Wehrli, B.A.<br/><i>Professor of Hebrew and O. T. Literature. Registrar.</i></p> <p>6. J. Biegeleisen, M.A.<br/><i>Assistant Professor of O. T. History and Religion. Librarian.</i></p> <p>7. M. Manrodt, B.D.<br/><i>Assistant Professor of N. T. Literature.</i></p> <p>8. F. Pfeiffer.<br/><i>Professor of Sacred Music.</i></p> |
|---|---|

## Thoughts of an Amateur Missionary

The impressions which a person receives as he comes to a new land are kaleidoscopic. Many things are so new and strange that even the most casual observer cannot help becoming bewildered at the picture. The main difficulty for the newcomer is to see things as they actually are, apart from the influence of pre-conceived notions, and to keep from making generalizations based on a few instances instead of wide experience.

As a new-comer to India, the land of many faiths, I cannot lay claim to any amount of mature experience. Before I am finished, I may fall victim to these self-same difficulties. If I do, I shall have substantiated my original thesis and shall have made that point at least.

I wish to state a few temptations which come into the life of a missionary. First of all, due to inherent circumstances, which any one will discover if he will but stop to reflect, a missionary is tempted to "lord it over them" in a much greater measure than a pastor is at home.

The social, economic, intellectual, and religious advantages which a missionary has over the people with whom he works are far beyond those which any pastor might have over his people at home. This is true at least when a missionary labors among the lowest castes and outcasts, which is largely the case in our own mission field.

At home a pastor finds that he must increasingly add to his intellectual as well as his spiritual equipment if he will keep on the level, or a pace in the lead, of his people. Or it may happen that one who has fallen victim to "lording it over them," will in the providence of God or otherwise, find some one to show him his place. Not so likely here in India.

This temptation is decidedly increased by another factor. The ruling white man has been quite successful in instilling into the heart and mind of the Indians that he is of a nobler species. As one man told me at the close of a conversation on the train: "Above all see to it that they respect you!" He spoke of a "respect" which was neither worthy of the one who gave it nor of the one who received it.

When one labors for people of such a frame of mind, who find it difficult to look upon a white man in any different way than as a "Sahib," the temptation becomes doubly strong. Even missionaries are human enough to feel elated over such flattery! It would be quite beneficial for us to read Matt. 20, v. 25-30 at least once a day: "But Jesus called them unto him and said, Ye know that the rulers of the Gentiles lord it over them and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many!"

Another temptation which arises is closely related to the first because to my mind it is the natural sequence of succumbing to the first. How much faith am I going to have in the individual whom I am trying to help? Am I willing to go the limit, even at great cost? And here the temptation to have faith in him in theory only and not in deed and in truth, lifts its vile head, and woe to the man who does not see the paralyzing consequences of yielding to it!

No one will doubt that men tend to rise to meet the faith or the distrust which is placed in them.

There is little incentive when one is distrusted, but Oh, how even the smallest spark of good is fanned into a living flame when fostered by the spirit of trust! Very early was it impressed upon me that everything should be kept under lock and key. It is argued that we should not tempt the people to dishonesty, for they are weak and unable to resist.

Of course that would be the simplest and most convenient way of meeting the problem, but it would not be over-coming it. Virtue based on necessity is no longer virtue. If my servant is honest simply because he has no opportunity to be dishonest, he falls into the same category theoretically at least, with the one who does steal. My religion tells me that God will be just as lenient or as drastic with the one as with the other.

At this stage of the game the missionary finds himself confronted with both an opportunity and a responsibility. His manner of meeting them will depend largely upon certain principles which he has formulated together with the leavening influence of past experience.

I have been unable to convince myself that, were I to lock up my belongings, I would be doing it for the sake of keeping someone from temptation. Quite frankly, I would be doing it for the sake of avoiding personal loss. That is true in my case; I cannot speak for anyone else.

Are we ready to have such implicit faith which is able to stand the shock of abuse without being shattered? For it may mean just that! Are we ready to entertain personal loss, to feel grieved at the abuser of our trust, to forgive, to smile and to trust again? Are we willing to trust them in

spite of their weaknesses? I believe we should trust them rather because of their weaknesses, for no one needs the energizing stimulant of placing confidence in him quite so much as one who is weak. One who is strong is somewhat beyond that need, but even he cannot completely escape the paralyzing consequences of being distrusted.

Here then lies the great possibility of developing character, and who would be unwilling to pay the price of such an eternal achievement? Next to an invincible faith in Christ, we must have an unshakeable faith in the individual whom we wish to lead to Christ. In order to understand what it means to have faith in Christ, he must experience the faith of some one in him. With us as an imperfect reflector of Christ's gospel, he can begin to fathom the meaning of the Good News which tells him God is willing to take him as he is. Surely that is the only method of revealing the love of the crucified Saviour to a people which is under the bondage of a philosophy of self-redemption, that age old, but futile effort of man to do for himself what God alone can do for him!

And finally. The stupendous and difficult task of christianizing India is dawning upon me from day to day! And yet it will be exceedingly simplified in so far as we have the courage to follow Christ's way, the way of eliciting faith and trust by showing much faith and trust.

It may lead through the heart-rending experience of a trust-abusing Judas, it will lead from the faith-breaking Simon to the faith-keeping Peter of the Acts!

*William Baur, Jr., Raipur, C. P., India.*

### *Contributors to this Issue*

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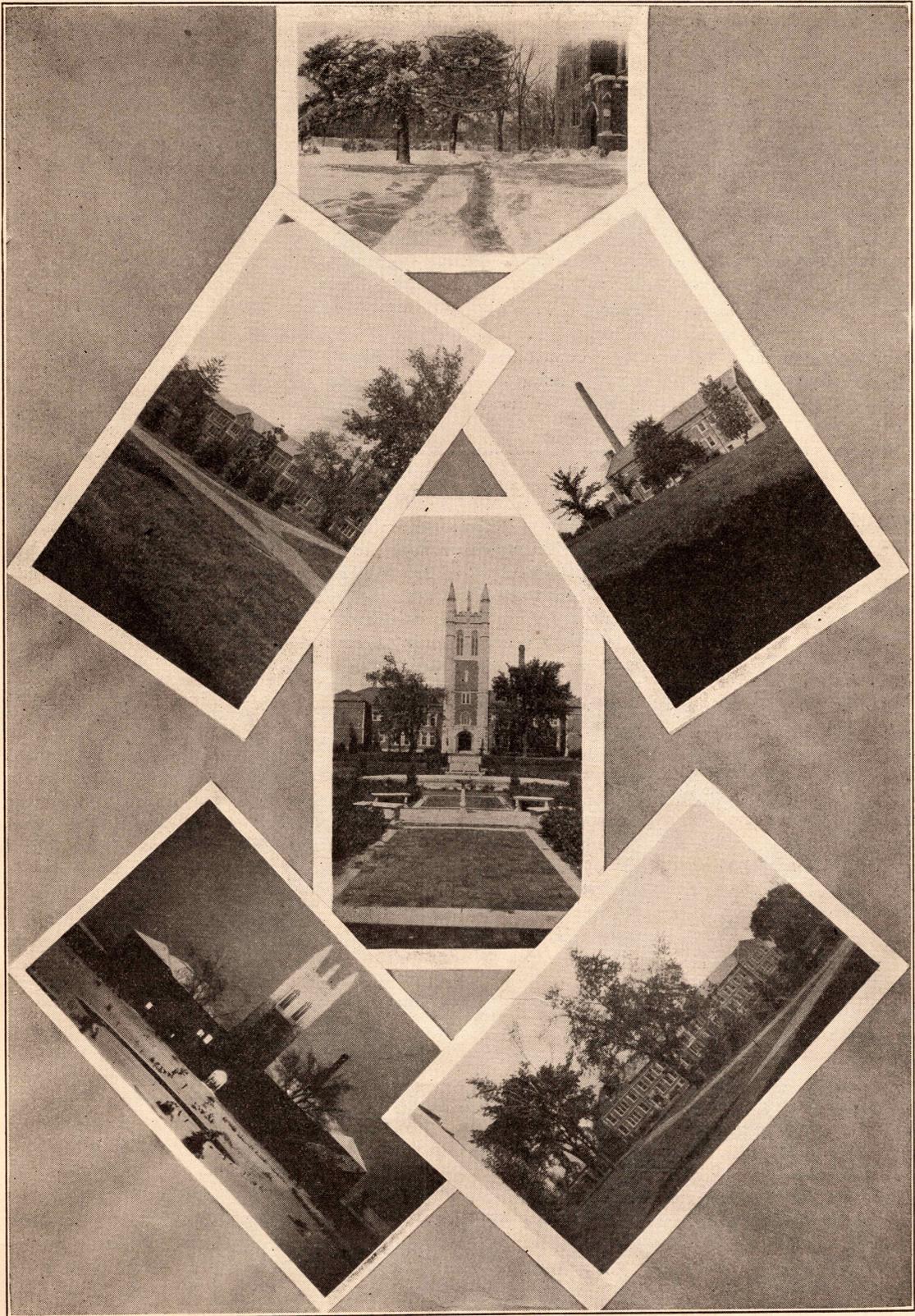
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## REMINISCENCES

By PROF. WM. BAUR

Am I really that old? Just think of it, Dear Reader, they asked me to write "Reminiscences," as though I were an old man, sated with the banquet of life, satisfied to rest on my laurels, superannuated and stricken in years. But never mind, they are only anxious to get enough copy to be able to issue this paper. So I shall humor them even to the extent that I'll abstain from all things theological although I am called a professor of Theology; for I have promised to do so and,—I am not a professor, as Brother S. will testify.

Still, I might act for once as though I were one of those distinguished men contributing to the hilarity of mankind by their absent-mindedness; I might do so and surprise you by asking the question: What is the derivation of the term "reminiscence"? Reminisce? So you do remember? Now, let us turn to the 25th psalm (no Theology, mind you, just a little practical religion) where we read, in the sixth verse, as follows: "Remember, O Jehovah, thy tender mercies and thy loving-kindness . . .", and in the next verse: "Remember not the sins of my youth."

Remember not, that is the way I feel when surveying my past life. There is only one man in all the range of history who could look squarely into the eyes of friends and foes asking them: "Which of you convicteth me of sin?" It is for his sake that any one, having a vivid sense of the awfulness of reality, can be bold enough to call up reminiscences. Again, my friends, this is not Theology; it is life, high as the heavens and deep as the unfathomed sea.

\* \* \*

Well do I remember the day when, almost 23 years ago, Director Becker welcomed me with the (to me) immortal words: "That's all right; sit down." I am sure he did not see me really nor get the import of my words of greeting on that memorable morning of September the first in the year of grace nineteen hundred and four. I happened to be swept into his presence at a particularly busy time. The seminary had been changed to a hotel; guests were constantly coming and going, and the director's office was sometimes a very bee-hive of manifold activities. After the rush was over I looked into his sparkling eyes, those bright twin diamonds behind old fashioned spectacles, and we fell to talking as naturally as

though we had sat there, at his simple desk, for hours. Dr. Becker was a rather plain dealing man never standing on ceremony, an "Israelite indeed" in whom there was no guile. He, too, had his hours when he was "under the fig tree."

Having left him, I went to look after my furniture which had been sent on ahead of me, and now I received my second shock, a good many of the household goods looking as if they had gone through a railroad wreck, or had been introduced to a neat little western tornado. Well, there were other things that did not, at that time, impress me as exactly fitting my mood or my expectations; but here I was, a newly and duly elected College Professor (college; thus everybody called the "Prediger-Seminar" in English, and even when talking so-called German).

One of the students was detailed to help me carry the furniture into our rooms which were lo-

cated on the first and second floors looking south and west. He was a "peach" of a fellow, and his name sounded remarkably like that word, only in his case the otherwise luscious fruit was a good deal over-ripe. After he had given me his assistance for a short time he "remembered" something, some task connected with his hotel work. He never

### MEMORIES

Appropos of the sentiments which fill our hearts as we near the close of the school year, Dr. Wm. Baur has contributed this article of reminiscences out of his wealth of experiences as professor at Eden for nearly a quarter of a century.

showed up anymore and, to make an end of his story right now, was finally told to make himself agreeable to some other environment. Then, there was the "narrete Barret" (The Foolish B.); he used to be my famulus: You all know what that means, don't you? Some sort of a handy man, helping the lady of the house with the rugs, etc., and the professor with his garden. This particular genius took great delight in dusting the few small rugs of which the aforesaid professor could boast, and he handled them like the genius he was. Groaning and moaning, he gathered them up in his arms and transferred them to the walk along the west side of the building, in plain sight of the kitchen force, in order to afford the hard working girls a chance to get some rest and recreation. Having flung down the poor rugs on the brick pavement, he proceeded to light his pipe, sat down on those selfsame rugs and unbosomed himself to his wondering audience in this glorious fashion: "Now, she thinks I am busy dusting these rugs; but I'll fool her. Here I am, smoking my pipe; and when I have had my fill I'll simply tote them back telling her how hard I had worked." He, too, did not last long; one morning, his room

mates missed him—that was not much; but there were also missing an overcoat, a valise, and a hat—and that was a real loss.

\* \* \*

Coming back out of the depths of these reminiscences, to the surface of our present day and age, I cannot repress the remark that such stunts and thrills as we had them in those days we rarely experience nowadays. Just listen to this: Once a man (not a student) tried to commit suicide in the old seminary pool; the undertaking did not lead to the undertaker, but the excitement ran high for a time. Not far from that fateful place, one of our students was hit by a stray bullet, the little pellet piercing one of his cheeks, and yet the man who is still walking the earth had the cheek to remark that it was a habit of his to spit bullets, now and then. The author of these truthful if somewhat exciting stories himself had a rather unwelcome thrill when a bullet passed close to his person, hitting the ground a few feet from where he was busily hoeing his vegetables, thus pursuing an occupation denoting an entirely pacific inclination of the heart and a highly philosophic trend of the mind. But such things did happen, even before the great war.

Now and then, there were little fires in places where they had no business to be; occurring during the day time, they were easily detected and put out without much ado. If there were any during the night time I have not heard of them, and then, there was good old "Father" Schuetz whose business it was to see to it that no such untoward events should interrupt our peaceful slumbers. Thinking of him, I am reminded of those pictures we usually see in the papers around New Year's time, the old year being represented by an aged man sneaking crestfallen out of the panorama. There he stands before us with his inevitable lantern, looking at us with owlsh eyes and mumbling something about the lateness of the hour. We wish him a good night with a voice hardly hiding our suspicion of his going to sleep immediately. But this insinuation was, generally speaking, not borne out by the facts; for many times when I went to bed I caught the strong odor of his tobacco being wafted to my bedroom by the midnight zephyr. His last years he spent at the Good Samaritan Altenheim, St. Louis, where he underwent a remarkable metamorphosis. From a rather seedy looking night watchman he became a gentleman who might have passed for a worthy old clergyman trying to make away with his synodical pension.

"C. Sallusti Crispi Catilina"—Did you ever hear of this piece of literature? Well, whenever my thoughts travel back into the years I have spent

at old Eden I am reminded of the first sentence of this essay where the author says: "All men striving to rise above the other (aha!) animals ought to put forth their utmost endeavor not to spend their lives in silence like cattle which nature made prone to the earth . . ." Prone to the earth.—There was a man around the campus who was bent and doubled up to such a marked degree that he could look up to the sky only by turning his head sideways; the poor fellow was certainly "prone to the earth." They called him "Old Mickle." He never said much, passing his declining years in silence; but whenever somebody asked him to yodel and he felt like granting the request he gave forth a series of the most woeful and doleful sounds imaginable; it was pathetic. Some tempted him with cigars and other bribes to afford them a chance to make sport of him, but most of the students were tactful enough (or was it real love and applied Christianity?) to abstain from taking such liberties with a poor old soul worn out with work and life in general.

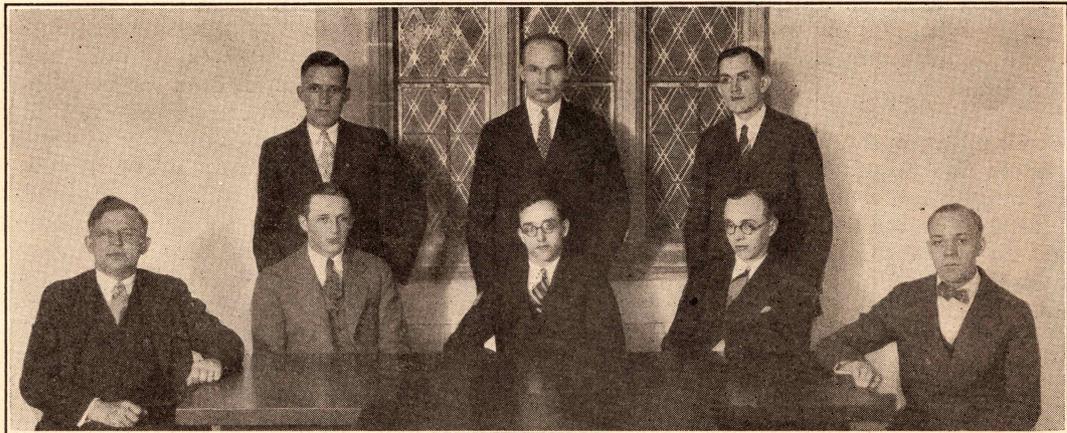
\* \* \*

Most of the men I have mentioned are dead and gone: There are others who went across the great divide . . . some of them students, some of them professors . . .

It was a glorious Christmas vacation, and those who had to stay at the seminary made the most of it. New Year's Eve found us all together in the dining room; we had cocoa and cookies, nuts and candy; some played games and others enjoyed an animated conversation; yes, on the program was a little play, and he who was among the gayest of the little circle did not know that the silent figure of death had his eyes on him, marking him, waiting for him: So the new year was to be his last year.

That happened before the great war, and when this awful thing, this hurricane of hate and slander, of poison gas and devilry was upon us, Professor Braendli was absolutely certain of a German victory; so was I, for that matter, but this is where we differed: He, a republican and a native of Switzerland, expected nothing but good resulting from the triumph of the German arms, while I, a monarchist by birth and just old enough to remember something of the glorious days following the close of the Franco-German war, had not a few misgivings. Suppose—this was my argument—the Germans having won the war would take the place of England: What would the world have gained by it? It would be the same old story; the imperialism made in England would simply be replaced by that made in Germany, its valuation being a matter of taste or prejudice etc. I can never forget the sudden change in my

(Continued on page 27)



### Student Council

Seated, left to right: Dr. Press, W. Siebert, A. Habermehl, W. Grabowski, F. Mehrrens.  
 Standing: R. Krause, C. Huprich, F. Huetter.

## Student Council

The student council is a representative body elected annually by the students for purposes of self-government. It consists of the president, vice-president, and secretary, of the presidents of the respective classes and the athletic manager. Dr. Press acts as advisor.

The principle of student self-government has prevailed at Eden since about 1915, when the student council came into being. To us who live under conditions delightfully free from annoying restrictions and hampering discipline it is a source of considerable interest and amusement to read of the rules and regulations which were imposed upon the students in the old days. Prof. C. E. Schneider's "History of the Seminary of the Evangelical Church" contains a highly interesting account of how the students chafed under the old system. The "Hausordnung," we are told, was at one time the cause of much student anguish. Students at Marthasville were encouraged (?) to rise at 5 o'clock. Chapel services were held at 5:30, and at 6 cornbread and molasses were served. Classes were held from seven till noon. Two hours of the afternoon were devoted to manual labor, the remainder to study. At ten all lights were extinguished. Attendance at chapel on week days as well as Sundays was absolutely compulsory.

When the Seminary moved to Wellston, the "Hausordnung" became stricter than ever before. The minutest details of student life were carefully supervised by seniors and sub-seniors under the jurisdiction of the inspector. Students were permitted to visit the city once a month on Saturday afternoons, provided they promised to return by six. No acquaintance with the fair sex was

permitted, and an engagement resulted in immediate ejection from the institution. That the students chafed under all these restrictions and occasionally threatened rebellion may be inferred from the fact that in 1901 the general conference took note of the "evil spirit that occasionally showed itself in the transgression of the Hausordnung."

With the inauguration of the self government system in 1915 the problems of discipline gradually found their own solution. Today the Eden student has a great breadth of freedom. His personal conduct is no longer subject to any restrictions save those which he himself may see fit to impose. The only requirements made of him are that he attend classes regularly and that he be present at the Wednesday evening chapel services.

Meetings of the entire Brotherhood are held once per month, and here everyone is given opportunity to voice his opinions upon the various proposals which may be submitted. Although at times it has been felt that the proper spirit was lacking and that cooperation was not as wholehearted as it might be, on the whole the students have worked together in a spirit of harmony and mutual helpfulness.

Besides supervising the general activities of the student body, the Brotherhood operates the students' cooperative store. A manager and assistant manager are elected annually. During the past year G. Friz served as manager, R. Krause as assistant. Books and clothing are sold at a cost considerably below the retail price. Thus the store, in addition to being a convenience, saves many a shekel for the financially hard-pressed Edenites.



### Glee Club

Front row, left to right: C. Hammen, A. Schroeder, C. Huprich, Director F. Pfeiffer, A. Dexheimer, C. Gaum, T. Lapp.

Back row: C. Gabler, R. Kalkbrenner, E. Bode, W. Brauchitsch, E. Brueseke, K. Baur, A. Kuehn, P. Stock.

## Glee Club

The musical activities at Eden have always been of greater significance than have athletics. Participation in the work of the chorus is required of all those whose vocal chords function with any degree of efficiency. Because of the size of the chorus, its activity has always been restricted to one concert each year. Other concerts and requests for chorus numbers have been left to the Glee Club which, ordinarily, consists of sixteen voices.

At the beginning of the current school year, prospects for a good Glee Club were indeed slim. A number of the members of last year's club who had returned to school were not in a position to devote the required time to practice and so only four men were on hand to form the nucleus for the Glee Club of 1927. Prof. Pfeiffer held the usual try-outs and selected a club of fifteen voices, only three first tenors being among the candidates. Even this number was reduced when two members were taken by sickness, so that at the close of the school year the Glee Club has fourteen members, including the accompanist.

The Glee Club was more active this year than in the past few years. Appearances at our mid-week chapel services were frequent. There were many calls for concerts and it was possible to make week-end tours. The cities which sponsored

concerts and entertained the singers were Keokuk, Fort Madison, and Burlington, Ia., Evansville, Ind., Louisville, Ky., Indianapolis, Ind., Granite City, Alton, Alhambra, Edwardsville, Ill.

The music used this year was again the best that could be secured for the use of our club. Sacred music made up the greater part of the program but secular numbers and comics were also included. Of the heavier numbers, "Come Unto Me" and "The Lost Chord" were most popular among concert audiences. In the first mentioned, the obligato sung by Robert Kalkbrenner, our capable baritone, brought forth much applause from every audience.

The numbers by the string trio were a feature of the Glee Club program. Very seldom is the combination of cello, violin and piano heard, especially with such pleasing numbers as "A Perfect Day" and "Heart Throbs."

The spring tour which is to include cities in Missouri, Iowa, Minnesota, and Wisconsin still lies before us. Last year's tour through the extreme South was a success and all advance notices point to a successful tour through the North. For the success of the concerts already given and for the arrangement of the tour the Club owes especial thanks to its manager, Clarence Hammen.



### Quartette

Left to right: C. Gabler, A. Kuehn, C. Huprich, K. Baur.

### Quartette

The advertising for Eden Seminary is done through the students rather than through newspapers and magazines. The men who go out and associate with the people of one church are the chief drawing-card for more students. In this way, the Glee Club and Quartette serve as one of Eden's important advertising agencies. The conduct of the members of these organizations and their associations with the people of our church, while on concert tours or otherwise rendering musical services, play an equally important part in the advertising plan as do the musical selections presented.

The Quartette and Glee Club work hand in hand. The members of the Quartette are chosen from the larger organization, and quartette numbers appear on every Glee Club program. Aside from this, the Quartette serves where good music by male voices is desired, but a larger group is not desired or cannot be accommodated.

The quartette consists this year of two Juniors and two Middlers. Clarence Huprich, the smiling first tenor has taken care of all the business. It

may be said here that the absence of hair on "Soap's" head does not seem to affect his singing. The tones produced by his vocal chords are still as sweet as they were in days gone by when more numerous hairs found their place above those vocal chords. Arthur Kuehn is Soap's side-kick on the quartette. Art is known for his ability at the piano, and his work on the quartette did not mar his reputation. The foreman of the Eden Fire Department, Carl Gabler, furnished the tones required for a first bass singer. Jupe realized soon after the fire department started its work that he could not yell at his inferiors and sing well, so the fire department had to suffer from inferior leadership. The man who produced the deep second bass tones was Carl Baur. Chuck had experience at Elmhurst and so easily won a place on the Eden quartette.

Except for the numbers to be rendered on the tour, the quartette has completed its year's work. The men have sung at a number of banquets, funerals and other occasions and have always been well received.



### Orchestra

Seated, left to right: H. Boesch, L. Arends, A. Reiss, F. Gericke, A. Kuehn, T. Lapp, W. Brauchitsch.

Standing: C. Huprich, H. Damm, A. Habermehl, A. Blome, L. Stueber, G. Friz, P. Kasper, Director F. Pfeiffer.

## The Orchestra

In former years when Eden students were not so deeply engrossed in their theological studies, there were some whose esthetic natures were deeply interested in the art of Orpheus, some who loved to create melodies, some who drew from taut cat-gut strings weird strains of music that made men weep either for rage or for sheer lack of appreciation. Indeed, there were those noble souls, who could make crude brass harmonize with the sweet tones of the silver flute and tactfully drown out the squeaking clarionets.

Many recall the splendid Eden orchestras of the past. Their ranks were filled with stalwart men who braved the approval or disapproval of the audience. Their membership generally numbered from twenty to thirty; their programs were of high quality; their music was excellent. Lest the tradition of the past be forgotten, those of us who loved to play with musical instruments gathered in consultation in the fall of 1925 and decided to organize. The result was that another Eden orchestra came into existence. Twelve members were enrolled. Prof. F. Pfeiffer was chosen as director, and soon melodious harmonies were floating across our campus beautiful. Heartily we gave evidence of the fact that even a modern theological student at times feels the urge for musical expression. Mr. Habermehl was chosen pres-

ident of the organization, and his ability as custodian of property was never questioned. So efficient was he in taking care of everybody's music that he was unanimously elected for a second term in the fall of 1926.

With the exception of three men, all the members returned last fall. The organization continued to exist, adding five new members. It was a pleasure to rehearse under the very capable direction of Prof. Pfeiffer. It was through his efforts that we drew from our instruments, music that made men's bosoms swell, or brimmed their eyes with dew. Often disharmonies were produced, but never was there any disharmony among the members. The brass section tolerated the tedious tuning of the strings; the strings bore bravely the agony caused by squeaking clarionets, and the flute suffered valiantly the taunts of all others. Significant is the fact that the distinguished cellist always fled to some other room to tune correctly.

At the spring concert the orchestra offered three selections, which were very favorably received. We thank Prof. Pfeiffer for his patience and long-suffering, and especially for his efficient directing that made the rehearsals a pleasure. To others who suffered in any way listening to our modest strains, we humbly apologize. *G. Friz.*



### Keryx Staff

Left to right: R. Krause, A. Dexheimer, Dr. Press, C. Hammen, W. Berlekamp,  
J. Perl, F. Huetter, F. Mehtens, C. Huprich.

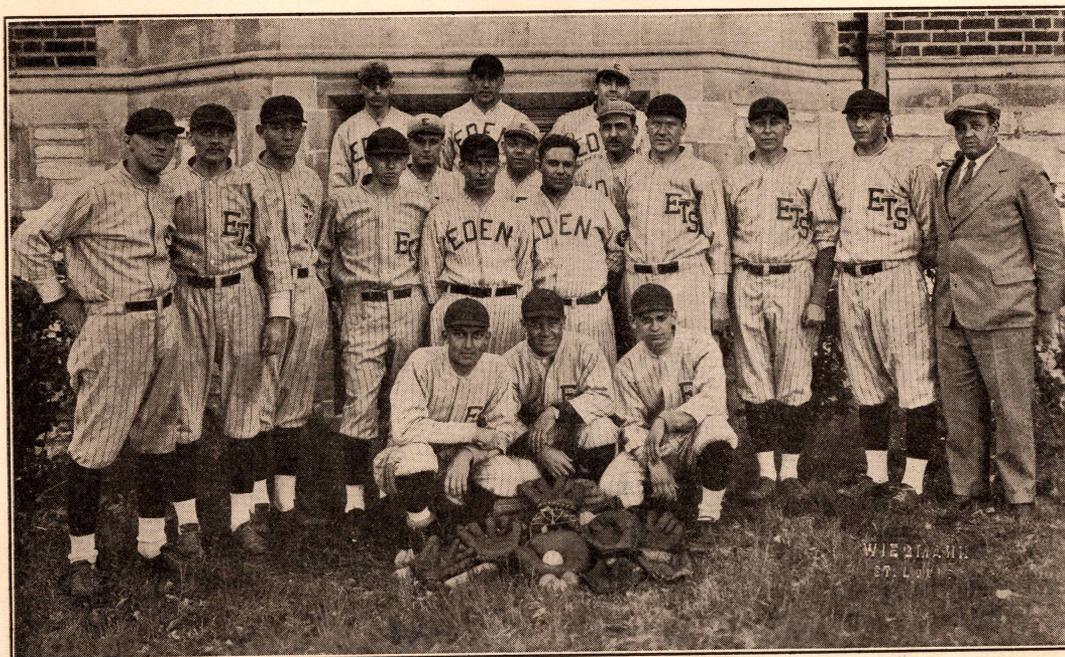
## Keryx

Where there are so many aspiring essayists, editors, poets, and writers of every sort, there must be some means of expression provided. Eden has always had a goodly number of these but until the year 1912 there was no school publication which might print the result of their efforts. In that year the Lincoln Lyceum under the leadership of Prof. Press, our president, founded the Keryx in order to give students an opportunity to write, and friends of our school a means of receiving the news from Eden.

The Keryx has gone through several transformations as to cover and appearance. The first cover showed forth the name of our messenger in the Greek. The second cover carried the name in English and added to this the seal of our school. Those who have been readers of our paper through all the years of its existence will remember that both these covers were heavy and expensive and appeared in various colors. No doubt such a cover added to the dignity of the publication, but the

expense involved was too great for the prestige gained. Thus, in the fall of 1925, it was decided that our messenger should be clothed a little more moderately and that the cover should keep before the reader's eye the Flaming Tower of which we are so proud. The present cover was then adopted and it is the hope of the Edenites of today that this cover may become the traditional one for the Keryx.

The struggle for existence has played a great part in the life of our paper. We are happy to say, however, that the business end of our paper is now more firm than ever before and there seems to be no danger threatening its existence. The circulation at present has passed the 700 mark and is still increasing. The majority of subscribers are, of course, pastors, alumni of Eden, but it is interesting to note that many of the people of our churches are also becoming interested in and subscribing to the Keryx. We hope that the usefulness of our Messenger will continue to increase.



### Baseball Squad

Front row, left to right: R. Krause, C. Gaum, A. Dexheimer.

Middle row: E. Brueseke, A. Schroeder, S. Birkner, W. Grabowski, K. Baur, L. Stueber, F. Mehrtens, H. Boesch, W. Brauchitsch, A. Schultz, W. Berlekamp, W. Siebert, B. Tannler.

Back row: A. Habermehl, W. Rasche, G. Friz.

## Athletics

Emphasis on Intercollegiate athletics at Eden is of necessity reduced to a minimum. A small student group, a resultant small athletic fund, and lack of other necessary facilities amply explain this situation. More stress, however, is put on intra-mural athletics and these prove to be a real creator of group spirit and unity.

During the fall weeks baseball is the main diversion, usually taking the form of class or individual group games. During the winter months basketball is pursued as extensively as possible. This is made possible for us only through the courtesy of the Webster Groves Board of Education, who grant us the use of the small High School gymnasium two evenings each week. During the last winter a "Zoo" league, composed of four teams, played regularly under these conditions. Very interesting and closely contested games were played and the "Tigers" became the final champions.

But as soon as the sun becomes effective in spring and clears away the snow baseball is again taken up and this time in earnest. Baseball in spring is our only major and intercollegiate sport and, though not always particularly successful in respect to the number of victories gained.

A student athletic manager handles all the business connected with athletics during the year. He is elected by the brotherhood mass and is thus responsible to them in every way. During the greater part of this school year this position of responsibility has been held by Reinhard Krause. The direction and coaching of individual teams is in charge of a captain who is elected by the members of the particular squad. In baseball, our only major sport this year, Chester Gaum was captain.

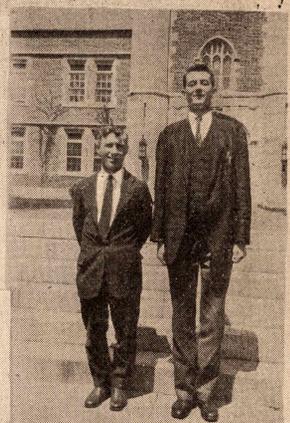
Eden's need is a gymnasium-auditorium, similar to the one now being planned for Elmhurst. A plant of that nature will not only be invaluable to Eden itself but also to the community with whom we are constantly in close and intimate contact. For Eden students it would solve the problem of lack of physical activity during the winter months and at the same time afford a center for large Evangelical gatherings. For the community it would afford a similarly needed gathering place which would even more closely link up Eden to Webster Groves than now is the case. We trust it may not be an idle hope that a gymnasium-auditorium for Eden may soon become a reality.



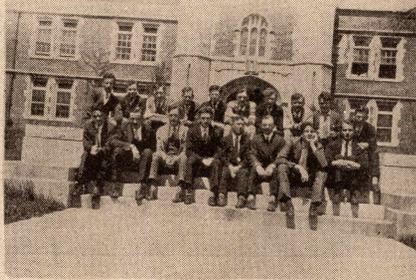
*"The Tigers"  
Zoo League Champs*



*Hackie*



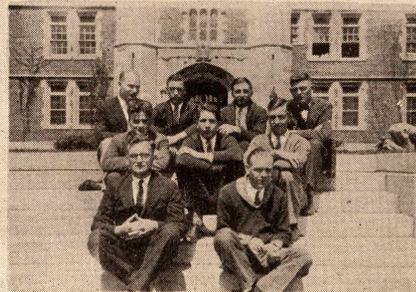
*Jeff Joe and  
Mutt Fritz*



*Class of 1928*



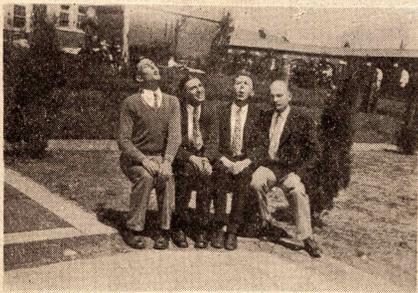
*Prof Damm*



*Class of 1929*



*Lit. Club Pres.  
Arndt*



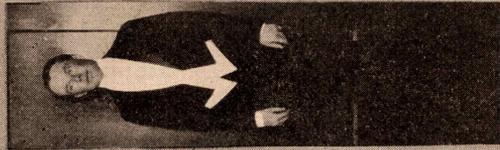
*Canine Howling Quartet*



*German Band*



Soap and Water



The last of Blome



Senior Dignity



Oh! Bob



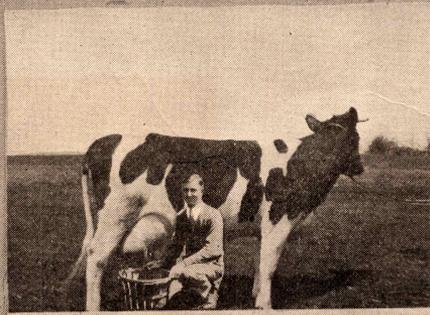
When a fellow Goes Out  
Prank No 63,752



"Pop"



Slumber Time



Vacation Farmhand



Berle at 5

## Baseball

Baseball this spring has so far been anything but a success. Our High School practice games seemed already to forecast this, as there were more defeats than victories, even after our Easter Vacation. A game was won from Normandy at Old Eden 9-2, and then two were lost to Kirkwood 5-2 and 12-10. Since then in scheduled games we have tasted only defeat.

The elements in the form of rain have aided the tendency to play poor baseball. Practice has been scarce and when it was possible, it was at times rather used for "horse-play" than to learn to play good baseball. Thus Eden merely finds itself in the same situation as most teams that are without a coach. The continual drive is lacking and there is no standard to play up to. Fair seems good enough as long as no one takes your position. Several positions on the team have also had to be filled by inexperienced men; inexperienced in baseball in general or in the position assigned them. Miscues have been made in every position, and the hitting has also been undeserving of praise. Two games are still to be played with Concordia, our arch-foes. We have hopes of avenging many a defeat of years gone by, to say the least.

### SHURTLEFF 9, EDEN 3

This game was played on our field April 21. The atmosphere was better suited for a hocky match and the wind for a sail-boat race than for baseball, but we played. Shurtleff scored in the second inning on a walk and two errors, but Eden came back with two runs in the same inning when Krause and Schultz nicked the plate on a walk, sacrifice, and two hits. Shurtleff tied it up with a run on three hits in the third and went ahead in the fourth on another trio of hits and an error, never to be headed again. Eden hit and scored once more, Grabowski poling out a home-run in the eighth, while Shurtleff combined hits, walks and errors for five more runs.

### McKENDREE 13, EDEN 10

A good game to begin with and a farce toward the end resulted when McKendree came here on May 2. Eden scored first when, in the initial inning, Siebert got on base through a McKendree error and Gaum came through with a hit to score him. McKendree scored three times in the fourth by means of a pass, two costly errors, and a hit, but a moment later the score was evened up again, when Dexheimer, who had singled, and Birkner, who had gotten on by a McKendree error, scored by means of Schroeder's single and another error. McKendree again forged ahead with a run the result of a hit, stolen base and error, but again Eden came to the front in its half of the 5th. Gaum

and Grabowski had walked. Krause and Schultz singled, and Dexheimer sacrificed for three runs. Again McKendree tied things up and again Eden forged ahead in the sixth, with two runs on hits by Schroeder and Siebert and a sacrifice by Grabowski. Then came the fatal seventh and seven runs trickled across the plate for McKendree on errors, hits, walks and similar indecencies. McKendree called it a day with that and Eden was able to score only two of six needed runs, the game ending with Eden at the short end of a 13-10 score.

### McKENDREE 8, EDEN 3

This game was played at Belleville Township High School the day following the first encounter with McKendree and was theirs all the way. The usual run of mishaps coupled with some heavy hitting accounted for McKendree's markers early in the fray while Eden first managed to score in the seventh when Brueseke and Brauchitsch scored on the latter's homer. Gaum duplicated Brauchitsch's feat in the eighth, but no one was on base at the time.

#### Lineups for games:

Schroeder 1b; Dexheimer cf; Gaum c; Grabowski 3b; Berlekamp, Brauchitsch 2b; Krause, Brueseke ss; Schultz, Siebert lf; Stueber, Birkner, Rasche rf; Siebert, Birkner p; Friz, Mehrtens, Habermehl p.h.

## The Annual Concert

The Chorus, Glee Club, Quartet, and orchestra, under the direction of Prof. F. Pfeiffer, gave their annual spring concert at Moolah Temple on the evening of April 28.

The chorus numbers were accompanied on the piano by Mrs. C. E. Schneider. Miss Thelma Carmen Ferrell of St. Louis gave three soprano solos.

In view of the fact that great efforts had been put forth by the Committee with the untiring assistance of the E. L. T. S. Boosters' Club, it was somewhat of a disappointment to find only 1000 seats filled out of a possible 2200. Although this figure compares quite favorably with that of the attendance in recent years, it nevertheless does not seem too much to expect that Evangelical St. Louis should fill Moolah Temple to overflowing at the only annual public entertainment of the Synod's only Seminary. We trust that in future years Eden's Spring concerts may be able to enlist the whole-hearted co-operation of every St. Louis Evangelical, pastor as well as layman.

That man alone has ahead of him a great tomorrow who has back of him a multitude of great yesterdays.



Administration Building, West Dormitory and Arcade



Interior of Dining Hall

## EDITORIALS

### EDITORIAL STAFF

Waldo Berlekamp ..... Editor-in-Chief.  
 A. F. Dexheimer ..... Associate Editor.  
 R. E. Krause ..... Second Associate Editor.  
 Dr. S. D. Press ..... Advisory Editor.

### BUSINESS STAFF

Clarence F. Hammen ..... Manager  
 F. Huetter ..... Associate  
 C. Huprich ..... Treasurer  
 F. Mehrstens, J. Perl ..... Clerks

Address all business and editorial communications to "The Keryx", c.o. Eden Theological Seminary, Webster Groves, Missouri.

### Dexheimer and Krause, Editors 1927-1928

The editor-in-chief herewith lays down his conventional editorial quill. The work has been extremely pleasant, thanks to the whole-hearted assistance of the associate editors, Armin Dexheimer and Reinhard Krause. So ready at all times was their cooperation that the unfortunate nominal distinction between "in-chief" and "associate" became unreal, and the editorial staff functioned as one. Many thanks are also due the business staff for close attention to all business details and for valuable suggestions in regard to the editorial work.

And now to justify the title of this article. We are glad to be able to announce to our readers that Dexheimer has been chosen as next year's editor-in-chief and Krause as associate. Huetter and Mehrstens will be business managers. We wish the staff of 1927-28 much success in making the Keryx a better and more influential organ in our synod.

### Eden Locals

As we prepare the concluding number of the Keryx, only two weeks of the school year 1926-27 remain. Time simply rolls along and before we can realize it the final two weeks will also be history yet there will be work connected with the making of that history. The Seniors seem happy although their sentences have not yet been pronounced. Probably their happiness is due to an idea that they have made a vital contribution in the field of theology. For the past few weeks our dignified upper-classmen have been working diligently and have now turned in their theses to the keeper of the hall of fame. To make a long story short, in two weeks another group of Seniors will leave Eden. We say honestly that we will miss them, and we hope also that they will miss Eden and remember her.

Saturday, May 7th, found all Edenites working hard to clean up the campus for May Day. One phase of the general clean-up had greater significance than merely a clean-up for one day. A number of men worked hard for several hours in our reflection pool removing all dirt and other objects which might prove harmful to swimmers. The pool has now been filled with clean water, and as soon as the weather permits there will be a grand farewell party for all Seniors in the very heart of the campus. Our unfortunate brothers will be the objects of special attention during this party.

The Annual banquet given by the Middlers and Juniors in honor of the Seniors will be served on the evening of May 24th. The menu and program have not yet been announced.

Much interest was shown in the annual Kirchengeschichte-Church History game on May 4th. The Germans like baseball and again played their best, but baseball is not a German game. It is only natural then that church history should win, and they did by the score of 13-11.

The conference of the Missouri District of our Synod was of interest to all of us even though we could not attend the sessions. However, we did not begrudge the professors the opportunity to miss a few classes in order to be present at the conference. Reports say that the conference was warm and interesting.

One feature of the conference—the Elmhurst Alumni Banquet—was attended by a number of Eden students. The chief speaker at the banquet was Dr. Niebuhr, who spoke especially about the proposed gymnasium. The men present responded with pledges amounting to \$2500.00. Similar banquets are being held at all the district conferences and will, no doubt, make the gymnasium at Elmhurst a reality.

Eden has an outdoor sport (aside from baseball) which is rarely mentioned. That sport is pitching horse-shoes and has a number of enthusiasts. Unfortunately the season at Eden is too short to permit these men to enter the Munny League. Our custodian of properties, Rinne, is very faithful in caring for the paraphernalia for this sport. Of course, he cannot prevent the shoes and pegs from becoming rusty but he does see that no shoes are broken.

On April 26, Rev. Carl Reed Taylor, pastor of the Grace Holy Cross Church, Episcopal, spoke on the subject, "Some Experiences as a Minister." Much of his lecture centered around the fact of his membership in the Printers' Union. Mr. Taylor's address was the last of a number given at Eden during the past semester.

Things that never happen worry us most.

## Schroeder Elected President

At the regular meeting of the Brotherhood on May 4th, the officers for the coming year were elected. According to the constitution only the president and the vice-president are chosen in the May meeting while the secretary is elected in October. In a closely contested election, Alfred Schroeder was chosen president and Herbert Schowe vice-president. Both these men have shown themselves to be good students and capable managers and will, no doubt, lead the Brotherhood through another successful year.

The retiring officers are Arthur Habermehl and Warner Siebert, whom commencement will lead out into other fields of service.

## May Festival

On Sunday, May 8, we celebrated our annual May festival. The weather had lived up to its spring reputation for several days preceding the event so that even as late as ten o'clock on Sunday morning the prospects for a fair day looked extremely gloomy. Plans were carried forward on rather low hopes, but with none the less energy, however, and a tardy sun smiled down on a campus well prepared for a large number of visitors.

The afternoon and evening programs were given from a stage erected on the slope east of the East Dormitory. The audience sat on seats which we had made by laying planks across small bucks. Amplifying megaphones were used to make the speakers and musicians audible to the remotest part of the audience.

The afternoon program consisted of several orchestra and Glee Club numbers, an address of welcome by Dr. Press, Scripture reading and prayer by Rev. P. Stoerker and an address by Rev. Wm. Hackmann. At 5:30 Prof. Pfeiffer gave a beautiful and highly appreciated organ recital in the Chapel. He was assisted by Fritz Gericke, violinist. Twilight Song Service at 6:45 was followed at 7:30 by two religious dramas, given by the students, and coached by Ted. Buchmueller. The first of these, "Barabbas," was received by a very attentive audience, but the effect of the second, "Whither Goest Thou?" was seriously impaired by the noise of several lumbering freight trains which unfortunately chose to thunder over the Frisco tracks at the most inappropriate moments.

The number of visitors was considerably smaller than that which attended last year, probably owing to the uncertain weather conditions. Quite a few pies, cakes, and sandwiches remained and were served to students the following day. For once in our life we were actually urged to eat all

the pie we could. We needed little urging, however, and a considerable quantity of pie and cake was duly surrounded by fifty-four aspiring theologs.

## Reminiscences

(Continued from page 15)

friend's face and demeanor; in a voice expressive of suppressed emotion, he told me to look up my history and there find the proof of what he had said.

Professor Braendli did not live to see our taking sides in the gigantic struggle; he was spared the agony caused in the hearts of millions of men and women throughout the whole world by the pax Anglica. When the final summons came to him, mankind was still partly elated, partly dumbfounded by the brilliant fight Germany was putting up for her freedom and her position as a great world power. When his own fight for life was nearing its end he did not think of war and rumors of war but of Him in whom he had put his trust all his life long, and who did not forsake him now in the face of the last foe, Death.

Then came that portentous Good Friday when our man-power and the full force of our financial and moral weight was thrown into the war on the side of the Allies. It came as a terrible shock to a good many of us, especially to Dr. Becker, contributing largely, as I still believe, to that sapping of his vital powers to which he succumbed two years later. On that Friday there were tears in his eyes . . .

\* \* \*

When, a number of years before the war, Dr. Washington Gladden paid a visit to the seminary this noted representative of the Congregational Church was greatly surprised when he was told that the strongholds of our Synod were to be found in the rural districts of our country and in the workmen's quarters of our cities. He was totally ignorant of the conditions obtaining in our Synod, and we did not know very much about his church. But times have changed, somewhat suddenly and almost cruelly as many will say; yet, groping for the hand of God and holding fast of his promises, we shall be able to see the good in the many changes we experience while traveling over life's puzzling roads. And this is one of the sweet fruits growing out of the bitter roots of the great war: We take notice of each other in a way we have not done before. Now, let's put our best foot forward and, leaving off writing reminiscences, forge ahead. "Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

## Visit of Rev. Davis

On Wednesday, April 21, Rev. M. P. Davis was with us, speaking to the student body in the fourth hour and delivering the sermon at the regular mid-week service. In both addresses he told of the mission work in India in which he has been engaged for many years.

Rev. Davis said that India was paying a tremendous price for being religious. The struggles of the Hindu mind have produced a strange metaphysics and an impersonal philosophical God. Hinduism, he said, is selfishness personified. The Gospel of Jesus, free from the accretions of Westernism, is needed to bring to the Hindu the great Reality for which he hungers.

In his sermon of the evening Rev. Davis used as his text "I am not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation." We could not but thrill at his earnest conviction that Jesus will some day win India to Himself.

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## Elmhurst Notes

The baseball team so far has not been very successful, winning only one game and losing four. The victory was gained over Morton in the second game of the season 10-4. Previously Crane had taken a 5-2 battle, and following this, games were lost to Wheaton 8-2; to Morton 10-5; and to Concordia 17-2. With the return of several "ineligibles" to the line-up the prospects for the remainder of the schedule look brighter.

The tennis team, with a wealth of material to choose from, has also gotten into action, playing Y. M. C. A. college of Chicago in its first match. The result was a 3-3 tie.

The Academy dramatic club with the help of several York Hi students presented the comedy "Clarence" at the Hawthorne School auditorium recently before a capacity audience. Plans are already in the making for the Masque & Buskin College Dramatic Club fall play which may be given in the new gymnasium auditorium should the same be finished by "next Thanksgiving," as is hoped.

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## Unsupervised Activities

Even theological students are so constituted that the ordinary curricular and athletic activities do not provide adequate outlet for all the ideas that burst the human brain and for the emotions that swell the heart. Student life is "free, creative, incalculable, spontaneous, and unpredictable." Some understudy of Mephistopheles is ever ready to seize the right moment and turn sedate students into rowdy urchins. In all cases the faculty

is either unaware of these aberrations or become a mere accessory after the fact.

Oldest among these recent tom-fooleries is the Pennant Stretchers' Club. It counts among its victims no less a celebrity than Brother Haas. We shall not mention all the lurid details of this club's educative activities. It suffices to note that at the present writing Brother Haas knows the difference between a carpet sweeper and a pennant stretcher.

Closely related to this benevolent organization is the Loretto Chapel Club. Under its inspiring leadership several students have been induced to undertake to lead chapel for the school across the way. The effect in each case was stupendous.

Another society for the promotion of human welfare is the Snipe Hunters' Union. Its object is to cultivate an appreciation for the art of holding a flashlight in one hand and a gunny sack in the other in a lonely woods at midnight. Brother Wuerz was the latest recipient of the loving ministrations of this union.

The Literary Society is a lusty brat of two years. It is the brain-child of a group of merry hooligans who longed to see some naive fellow student hold a mythical office with all the conscious importance of being the whole cheese. The latest incumbent, Arndt, invested the office of president with such tremendous dignity that even the voters felt sorry for him. But alas, the president awoke after three sunsets to find his mighty office a piece of pure fiction. May the Society prosper in every September to come.

The German band is the product of Buchmueller's overwhelming passion for midnight music, his love for everything German, and his desire to show up the mediocre Sousa by directing in German. When Herr Gidat, representative of the German Youth Movement, opened a 4 day's stay at Eden with superior remarks about his native land, Buchmueller met the occasion grandly. At midnight Herr Gidat awakened to hear all 57 verses of "Die Wacht am Rhein" being belabored on drums, horns, tin cans and boxes. The latest program of this welfare organization was rendered for the benefit of the synodical constitution revision committee at an appropriate hour. More power to this noble band.

The Canine Howling Club is an outgrowth of the desire for self-expression on the part of several east dormers. This noble society has for its high ideals the promotion of the fine art of teaching people to keep their temper. Rehearsals are held at all annoying hours, and programs are rendered on the slightest provocation. A second performance is always rendered for the benefit of those who are known to be irritated by the first.

Three midnight performances were necessary to train Birkner to the fine virtue of suffering in silence.

The Fire Department was organized by Jupe Gabler purely from a love for the exciting and romantic. Several matches in the other fellow's room were dutifully extinguished with six buckets of water by these heroic servants of the public.

The Bachelors' Club exists for the preservation of that glorious liberty guaranteed by our grrrrreeeaaat Constitution. Its members drop out one by one, but it continually recruits from the ranks of the disillusioned and rejected. The philosophy of Schopenauer is widely spread. During the last week of school all engaged Seniors are soused in the pool as a fitting tribute to their stupidity.

Thus is mischief given an outlet at Eden. If the walls of Old Eden could but speak, what a wealth of secret deviltry might they not reveal! New Eden's walls witness much that portrays the exuberance and buoyancy of youth intensely alive. And the student goes out into life none the worse for these unsupervised activities.

that the paper began to burn. No sooner had the Prof. seen this when he rushed out of the room bellowing, "Eureka, eureka; that's it, a water cooled fountain-pen." The next problem is, what is he going to do with the money? To save time several nuts from the Middler class took their type-writers to a Church History class. Inside of fifteen minutes, at least six bearings on every type-writer were burned out. Now Prof. Schneider is working on an air cooled shiftless typewriter. Well, we hope this will be a greater success than the sermon syllabus.

Isn't it funny how forbidden fruit always tastes sweetest? Since, because of their demoralizing effect, a ban has been placed on sermon syllabi by the authorities of the seminary and by the Senior class, certain fellows now begin to bootleg them. It is getting so bad that they are again beginning to sell them openly. John Perl was caught brazenly walking down the hall of the Administration Building as if no prohibition existed. Of course he almost lost his useless life in the rush, for every man wanted to feel and see this relic of by-gone days.

Wm. A.

## Nosegays and Bludgeons

A PARABLE

Some time ago several of Eden were walking in a cemetery. They were thus perambulating when they came to an oak whose leaves were dry. One of them looked up and said, "How do you feel to be dry?" The oak replied, "I am dry and said to be dry." The other said, "Seest thou

"Ah! You are the young man in question? What's your name?"

"Ivan Ausziechmmugencugteki"

"How do you spell it?"

"As it is pronounced."

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A preachment



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