

# The Baptist Herald

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

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Returning in the Gloaming

Courtesy Chicago Art Institute

# What's Happening

Rev. Thos. Stoeri, pastor of the St. Louis Park Baptist Church, St. Louis, Mo., had the joy of baptizing three adults early in July. All were married ladies, two of them an elderly mother and her daughter.

Rev. Albert Alf, pastor of the German-town, N. Dak., church, resigned after a pastorate of somewhat over four years, to accept the pastorate of the church at Herreid, S. Dak., as successor to Rev. H. G. Bens. He begins work on his new charge September 1.

Rev. J. F. Olthoff, pastor of our church at Madison, S. Dak., now also carries the title of "D. D." behind his name. His long and honored service as Baptist pastor in South Dakota received this merited honor from Sioux Falls Baptist College in June. We heartily congratulate!

We supplement our recent statement in the "Baptist Herald" concerning the summer activities of Rev. H. Gezork in Detroit. He is supplying the pulpit of the Ebenezer Church during August and acted as director of the Daily Vacation Bible School at Ebenezer during the month of July.

The Daily Vacation Bible School at Okeene, Okla., Rev. J. E. Ehrhorn, pastor, was conducted for three weeks during July with an average attendance of 31. The capable corps of teachers was headed by Miss Alma Ehrhorn, the oldest daughter of the pastor, as principal. The aim was to bring up the enrollment to 50 during the term. We are looking forward later to a complete report of the school.

Arthur Schade, oldest son of our Field Secretary, Rev. A. A. Schade, was the winner of the Senior Essay Contest in Carrick High School, Pittsburgh, Pa. His essay, "What I have derived from my High School Course," is published in "The Carrikulum," the school paper, for June 18 in full. Paul Schade, another son, a member of the Senior B class, was awarded the second prize in the same contest.

The officers of the B. Y. P. U. at Temple Church, Pittsburgh, Pa., are: President, Miss Dolores Weslager; vice-pres., Walter Kase; secretary, Ellen Van Winkle; treasurer, Ernest Krueger, representative, Paul Schade; fellowship director, Grace Brubach; stewardship director, Dorothy Ruble; service, Herman Wazenagger; devotional, Arthur Wright; pianist, Harvey Wollschlaeger; Junior leaders, Mrs. Meredith, Miss Dorothy Davis.

Sixty-five young people of the Lansing church, Rev. A. G. Schlesinger, visited the church at St. Joseph, Mich., on Sunday evening, June 29, and gave a concert that packed the church building, main auditorium, galleries and overflowed in the Sunday school rooms. Members of the Benton Harbor church joined the St.

Joseph congregation for the fine concert which was outstanding by a program of interesting variety. There were four choirs which sang singly and in unison, a stringed orchestra, duets, quartets, recitations and a solo on a musical saw.

Dr. Herbert Grimmell Pfeiffer, son of Rev. Jacob Pfeiffer, graduate of Baylor University, Dallas, Texas, in 1929, has just completed a successful year's internship at Grace Hospital, New Haven, Conn. He has accepted a residency in medicine and surgery at the Central Texas Baptist Sanitarium, Waco, Texas, commencing August 1. At the present time Dr. Pfeiffer and sister Helen are traveling in a Ford coupe to the State of Texas and are stopping to see relatives and friends at Brooklyn, N. Y., Hanover, Ontario, Canada, Madison and Emery, S. Dak., and Lorraine, Kansas. They are expecting to arrive in Dallas, Texas, in time for the Texas Conference.

We wish to report briefly that we have received great blessings from God during the past quarter. Rev. Baum's visit strengthened our spiritual life and brought the hope of eternal life to others. On Sunday, June 29, I was privileged to baptize sixteen into the death of Jesus Christ. Rev. A. Husmann of Tacoma, Wash., hurried over for the service and preached an inspiring sermon on "Burning Hearts." On the first Sunday in July we greeted the new converts with a number of others, 25 in all, into the fellowship of the church. God has begun a great work among the German speaking people in Vancouver.

FRED W. MUELLER.

Rev. Jacob Speicher, well-known and well-beloved missionary in Swatow, China, for more than three decades, received a well-earned Doctor of Divinity degree from Rochester University at the commencement exercises in June. He is fifth in a famous line of German Baptists to receive this degree from the University: August Rauschenbusch, J. S. Gubelmann, Walter Rauschenbusch and Jacob Heinrichs. Sincere congratulations!

After this news item was penned, a cable brings the startling information that Brother Speicher is dead, having succumbed to a virulent attack of typhoid fever. Our heartfelt sympathy goes out to Mrs. Speicher and the children.

If you want your memories to be sweet, put a little honey of kindness into your deeds from day to day.

Success is a shy creature that permits itself to be captured only by those who are patient, painstaking, and persevering.

Retain the best; obtain additional blessings that are promised to the faithful; attain to higher planes of living; sustain those who need your help.

## The Annual Meeting of the B. Y. P. U. of the First Church, Portland, Oreg.

Another year has passed, and never before had we had such a rare opportunity of partaking of a "Hot Baked Ham" dinner, served in the church basement June 5, at 6.30 P. M.

After relishing the tasty "baked ham" dinner, and enjoying a happy social hour, we all gathered together for the election of our B. Y. P. U. officers.

Our B. Y. P. U. is divided into four societies. Each society has its own president and officers. Every Sunday evening at 6.45, the four societies meet in their own separate rooms and render a program.

The four presidents elected for their societies are the following: The Fidelis Society, John Johnson; The Beacons Society, Lenore Ritter; The Pep Society, Melvin Becker; the Intermediate Society, Donald Losli.

Over these four societies we have a head president and his officers, which are the following: Henry Schroeder, president; Naomi Pfaff, vice-president; Martha Pfaff, secretary; Harold Meier, treasurer; Anna Wardin, reporter; Robert Hugert, booster for the "Baptist Herald"; Grace Meier, librarian.

We are thankful and grateful to have a man such as Henry Schroeder for our head president. No matter what his difficult working hours may be, Henry did not decline his nomination. We admire his brave spirit and willingness to serve. After Mr. Schroeder was unanimously elected, the vice-president presented him a beautiful potted plant from the society, as a token of our appreciation and thankfulness.

We are pioneering forward and ask God's richest blessing upon us.

ANNA WARDIN, Reporter.

## The Baptist Herald

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# The Baptist Herald

## Singing

Sing when the sun is shining;  
Sing when the shadows fall;  
Sing, and set others singing;  
That is the best of all.

Sing when you wake at dawning,  
Sing when you work at noon,  
Sing; every hour keep singing;  
Night will be here full soon.

Then, when your heart is aching,  
When naught in the world seems true,  
Sing through the dark, dread silence,  
Some one—will sing to you.

—Christian Endeavor Times.

## Friendship

THEO. W. DONS

FRIENDSHIP is a precious word which grows slowly and is rare. It grows in a carefully prepared soil and requires great care. The soil in which it grows is genuineness and sincerity, and as to care, we must give ourselves to it. Friendship is worthy of our very best, for in itself it is divine.

There is a difference between friendship and friendship as there is between the wild sunflower and the real plant; the one is a weed and the other is a flower. They are somewhat alike in appearance but very unlike in size. There are acquaintanceships people call friendships and there are false friendships which cast a grave reflection upon the real thing. And we ought not to make the mistake to generalize and use the word "friend" lightly but rather seek the true friendship and cultivate it.

## Friendship Is a Prized Possession

and the one who has found a friend may be called rich indeed. "A faithful friend is a strong defense, and he who hath found him, hath found a treasure." A friend will stand by you and treat you with consideration and understanding. "A friend in need, is a friend indeed." He will never talk behind your back and never will magnify your faults, being mindful of his own shortcomings. He will be frank and open with you; he may disagree with your ideas but he will defend you in private and in public. He will stand by you and share your misfortune and will help you to the extent of his ability. A real friend is not easily put aside for a new one.

There are some scripture passages to which I wish to call attention. Jesus was called a friend of publicans and sinners (Matt. 11:19), not that he called their doings right, but because he had come to seek and to save that which was lost. Jesus calls

his own disciples "friends" (John 15:14), if they would do whatsoever he commanded them to do. And Abraham had the distinction to be called the "friend of God." There is in the Old Testament the most beautiful example of friendship in the story of David and Jonathan which, even though it is ancient, will always remain up-to-date.

## What Friendship Really Is

First, we may ask what friendship really is. Can we give a definition of it? Is it the exchanging of gifts? It is said, "Do not buy your friends with gifts, for when you cease to give, they cease to love." True friendship is entirely unselfish, it loves not for what it may receive, but for what it may give. Its aim is not to be ministered unto, but to minister. Is friendship mutual interests, as for instance in business? We talk lightly of our "host of friends," meaning all with whom we have friendly relations, or even pleasant acquaintance. We say a person is our friend when we know him only in business or socially, when his heart and ours have never touched in real communion.

Friendship is one soul living in two bodies. This is an old definition but it still holds true. Compare the story of David and Jonathan with this definition. "To become another's friend in the true sense is to take the other into such close living fellowship that his life and ours are knit together as one." Friendship must have a good foundation and this foundation is a covenant in the Lord. "Once let friendship be given that is born of God, not time nor circumstance can change it to a lessening; it must be mutual growth, increasing trust, widening faith, enduring patience, forgiving love, unselfish ambition, and an affection built before the Throne, which will bear the test of time and trial." Friendship is indeed a soul-relationship which is born of God. And the essential characteristics are self-sacrifice, disinterestedness, truth, virtue and constancy.

## Friendship Finds Practical Expression in Everyday Life

It manifests itself in our sentiments of esteem, respect and satisfaction. It is not expressed in pretty poetry only, as inspiring as this may be. It is genuine and friends understand each other perfectly; no scandalmonger can come between them.

A friend is one in whose presence you find comfort and satisfaction. You like to be with him. Other people may come and go, but when a friend comes, sunshine comes, the air is clearer, there is more life in it, the flowers grow more beautifully, the sky is fairer, and the night is deeper.

A friend is one on whom you can depend. He believes in you even when appearance is against you. Amos Wells has said, "How few have sym-

pathy for friendship! It is easy to say, 'I am sorry for you,' but does your heart ache while you say it? It is easy to say, 'I congratulate you,' but does the sky shine brighter for your friend's joy?"

A friend is willing and ready to share disgrace with you. The German poet, Schiller, has depicted true friendship in one of his poems entitled, "Die Bürgschaft." A man conspiring to kill the king was caught in the act and condemned to die the death on the cross. He pleaded for three days of grace in order that he might attend the wedding of his sister. In his stead he would leave his friend to take the penalty if he should fail to return. The three days were granted.

On his return he encountered many obstacles; thieves blocked his way; a storm checked his progress; overcome by thirst he almost famished on the way. But overcoming all difficulties he reached the place of execution just as his friend was hoisted to the cross. The execution was stayed and the king, overcome by such loyalty and devotion, granted a pardon and asked to be received into this bond of friendship. And is not the ideal family life, the relation between husband and wife and the relation between parents and children, a concrete expression of real friendship?

I may also call attention to

#### The Test of Friendship

The Word of God tells us: "If thou wouldst get a friend, prove him first, and be not hasty to credit him; for some man is a friend for his own occasion and will not abide in the day of thy trouble. And there is a friend who, being turned to enmity and strife, will discover thy reproach. Again, some friend is a companion at the table, and will not continue in the day of thine affliction." The test of friendship is endurance. "False friends are like our shadows—they are with us as long as we are in the light, but they leave us the instant we cross into the shade." The test comes when we are misunderstood, when we walk through the valley of the shadow of death, when we are struck by reverses and everything seems to go wrong. What a comfort it is to have someone who comes to us and stands by us.

If the above somewhat describes a friend we may fail to find ourselves come up to sample as to being a friend, and we may not be able to find among our acquaintances one who fully answers the description.

However this does not discourage us if we have not reached the ideal. We all have friends and enjoy their fellowship. "Everyone can have a friend who himself knows how to be a friend." Our status of wealth may be judged by having and being a friend.

But there is one who is the ideal friend, the true friend,

#### The Friend Beyond Compare

He is Jesus. We all may have him as our friend if we are willing to enter into friendship with him on the conditions laid down in his Word. If we accept

him we must of necessity accept his finished work on the cross. For in what he was and in what he did and in what he is to us today is his friendship proven beyond the question of a doubt.

He answers every description of a true friend, and without him our life is empty. Jesus saw man in the grip of sin, hopeless and without the comfort of a friend who would understand and help. And he undertook the rescue. He came from heaven's glory, shared the disgrace of sinful humanity in his death on the cross, and now, being lifted up, he draws all men unto himself.

#### No One Has Greater Love

He is a "friend, who sticketh closer than a brother." But, whereas it is eternally true that he is a friend indeed, yet it is equally true that we must consciously enter into friendship with him. A one-sided attachment can never be called friendship. To know and to own Jesus as a friend is the burden of the Gospel. His friendship is best expressed in his matchless love. He knows our every weakness and in our weakness he is our strength.

He is a friend on whom you can depend and he is willing to share the disgrace of our sinful state in identifying himself with us. "I will no more call you servants, for the servant knoweth not what his master doeth, but I have called you friends, because all things I have heard of my Father, I have made known to you."

Friendship with Jesus means to enter consciously into companionship with him. "Friendship with Jesus, Fellowship divine. Oh, what blessed sweet communion, Jesus is a friend of mine." While all human friends are subject to moods and feelings, Jesus never changes. How often do we hurt his feelings because we lack much of the mind of Christ, but he forgives us again and again when we come to him.

Oh, that we might live in closer fellowship with him, from day to day! Then we would value the friendship of Jesus in a much larger measure and our lives would be happier and more useful to him.

#### Women of the Bible

MRS. R. E. MARTIN

#### IV

#### Ruth

Then there is Ruth, the queen of the harvest field, who was in the ancestral line of our Lord Jesus Christ.

We are all familiar with the story of Naomi who, after the death of her husband and two sons, the husbands of Ruth and Orpah, was about to return to her own country, which she and her husband and two sons had left because of famine. Naomi urged the wives of the two sons to stay behind among their friends and relatives in Moab. Orpah consented. Ruth replied in those magnificent words that have been the inspiration of so much poetry

and music: "Thy people shall be my people and thy God my God." With this pledge of loyalty to her mother-in-law's home and God she went back to Bethlehem with Naomi.

In the character of Ruth we find elements of self-sacrifice and fidelity of unusual degree. It required courage to renounce home and kindred and religion and go with an impoverished mother-in-law unto a strange land. Ruth was a woman with a fearless strain, even with a delight in adventure. Stress is laid upon the modesty of Ruth and her unblemished reputation for kindness. Altogether she is one of the finest characters ever conceived or chronicled of womanhood.

By reading farther on in this story we read that while Ruth gleaned that which had been left in the corners for the needy, Boaz, the most desirable bachelor in Bethlehem, saw her, and the romance took place as Naomi, the shrewd old match-maker, had hoped it would.

#### The Widow with the Two Mites

Reckoning up the great givers of the world, the Carnegies with their libraries, the Rockefellers with their universities, the Smithsons with their gifts to learning and research, the builders of hospitals, and the doers of great deeds of mercy, whose name stands as the one whose gift has provided more hard cash than any other?

Without question it is the widow who gave the two mites which are so small in value that we have to reckon in mills to get an approach to an equivalent.

Jesus, wearied and rejected, was leaving the temple when a poor widow, whose name we shall never know, came slipping silently to the trumpet-throated receptacle and cast in her all. It must have been a blessing to Jesus to see the simple act of true religion performed by an obscure person. He must have found an unexpected relief from the insincerity and affection of the "multitude." Jesus called his disciples to share his appreciation of real self-sacrifice and service, and spoke the words that have become an inspiration through the ages.

We find that she has inspired millions of people who, except for her, would have thought their gift too small or have measured it by too unworthy a unit of devotion. If we were to reckon up the sums that have been given for charitable causes by reason of her gift we should know that she was first among all philanthropists.

#### Mary of Magdala

We do know that at some time into her stricken life tormented by seven demons "Jesus brought curative power, and her subsequent career proved her to be one of the grandest characters in Bible history." She was one of the three Marys who followed him to be his companions on his last journey and were with him at the cross and tomb. No recital of the story of Easter day is complete without remembrance of Mary of Magdala at the tomb and her strange joy.

To this woman, with her deep, emotional nature, her quick decisions and generous impulses, it seemed impossible to believe that her Messiah, her Healer and Savior, was dead. He had brought into her life such manifestations of his divine power that she felt assured he would either save himself upon the cross, or rise from the dead the third day as he had said.

It was her faith that kept her at the tomb while the other women had either gone back to their homes or else to tell the disciples when the body of Jesus was not to be found at the tomb. She it was who first saw the risen Lord and her glad voice first told the incredulous disciples that her friend, the Savior of the world, was alive.

Too often she is regarded as a "sinner" rather than a whole-hearted, strong-willed woman who was restored from illness to health by Jesus and became one of his most influential, devoted friends.

#### The Bethany Sisters

The Bethany sisters lived a little way out of Jerusalem in a sheltered suburban home which Jesus loved to visit for refreshment and rest. One of them, Martha, was the busy, practical, irritable housekeeper, the other, Mary, had the soul of a dreamer and the eyes of faith. These two women were the sisters of Lazarus, and stand in the foreground of the life of Jesus.

We can all learn a lesson from the story of how Martha cumbered about much serving, reproved Mary and included Jesus in her reproach because he did not bid Mary to help her but was willing that she sit at his feet and hear his word. In his answer to Martha he tells us, "that spiritual food is far more than physical." It was a truth needed by Martha. It is essentially vital today when the material is overtopping the spiritual in so many aspects of life.

Martha was not lacking in faith. Hers was one of the most beautiful of all confessions. Jesus asked her if she believed in a doctrine, and she said, "Yes, Lord," that is to say I believe in you (John 11:27), as for the theology of it, she was bewildered.

Mary's was the inventive love that knew how to do the unusual thing and do it beautifully. It was she who set the example of "doing a good deed" while the one to whom it is done is yet able to enjoy it. Her love was prophetic. She had no inside knowledge of the plots to kill Jesus. She simply had an apprehension of coming evil and she knew that the time to do the beautiful thing is now, "against my burial," using the words of Jesus. When Jesus was dead not one of the disciples would have grudged the alabaster box, as they then did. Mary knew that the time to be extravagant is when love can express itself in our appeal to life and not in a costly and useless libation after death. Jesus at the time said, "Wherever the gospel is preached, this shall be told for a memorial concerning her." And it has been so, for in every tongue the story has been told. He never said that of the deed of any man.

# The Sunday School

## Shade

THEODOSIA GARRISON

The kindest thing God ever made,  
His hand of very healing laid  
Upon a fevered world, is shade.

His glorious company of trees  
Throw out their mantles, and on these  
The dust-stained wanderer finds ease.

Green temples, closed against the heat  
Of noontime's blinding glare and heat,  
Open to any pilgrim's feet.

The white road blisters in the sun;  
Now, half the weary journey done,  
Enter and rest, O weary one!

And feel the dew of dawn still wet  
Beneath thy feet, and so forget  
The burning highway's ache and fret.

This is God's hospitality,  
And who rests beneath a tree  
Hath cause to thank him gratefully.

## What About Disorderly Pupils?

Some time ago I dropped in at the teachers' and officers' meeting of a certain Church school. Among other matters that came up was the old and honorable question of discipline. It was revealed that the superintendent of the school held himself in reserve as a sort of high court of discipline. When any teacher found more than he could handle in some strenuous youngster, it was the understood policy of the school that such a pupil was to be sent to the superintendent for his ministrations. As the discussion plainly showed, the high court had his honorable hands full. From such incidents and from the frequency with which this problem is brought up in conferences and elsewhere, the matter of discipline, as we call it, is a live question among us.

We do not need to waste words in this article expounding the importance of the subject; everyone admits at once that, if a school or class is disorderly, effective work in character-building becomes impossible.

Let us get at once then to the question in which we are primarily interested. What can I do about it? There are two phases to this matter, and we shall consider them in what seems to be exactly the wrong order.

1. Getting good order after disorder has actually started. Most of us wait until Bill has quietly pushed a pin into Jim's thigh before we take this matter seriously. The howl or the leap of Jim calls it to our attention, even if the unusually attentive and pious look on the face of Bill does not.

After something has happened to cause

disorder, what can we do? A few suggestions may help at this point.

In the first place, keep cool. Be nonchalant, as they say. If you "go up in the air," or give them what they will probably describe to their friends as "a dandy bawling out," a bad matter is only made worse. I heard the other day of a group of boys whose chief joy in attending Sunday school is the excitement they get from stirring things up and making trouble for the teacher. Youngsters have an uncanny knack of knowing when they can get us stirred up and of getting satisfaction out of that experience.

See if you can use the facts of the disorder or disturbance itself as a point of departure, with the lesson or ideals you want to teach as the point of arrival. Once a boy took a baby rabbit out of his pocket to show to the class just as the teacher started to call for the Golden Text! You can imagine which would win the interest of the group in a contest like that. The teacher smiled, expressed an interest in the "bunny" at once, took it in his hand, talked about it, and tied his lesson up to it. We could not always be so adroit as this; but, if we tried, we could usually be much more adroit than we are.

See if there is some way in which you can use the disturbing pupils in your work. Put them to work to use up their surplus "steam," for it is usually too much "steam" in the physical or mental pipe that causes your trouble. I knew one teacher who put a troublesome girl to passing out hymn books, and soon a sense of responsibility completely changed her attitude. Another leader, a man, had always had trouble with two or three boys who "made whoopee" at his father-and-son banquet. He told them that he wanted them to help him to keep order by keeping an eye on some other boys who, he feared, would make trouble. He had a perfectly orderly banquet and got much amusement out of watching those boys, under the spell of personal responsibility, eye one another and all others with that just-you-dare-to-start-something-look. (I must confess that it is not always so easy as these two cases would suggest, but the idea will help.)

Have a frank talk with the boy or the girl and put up in a friendly, sympathetic attitude, without scolding, the good name and work of the school. I have seen some of the most flagrant cases of discipline handled successfully in this way. In fact, I recall vividly a wise teacher who once treated me that way, and I know how effective it was. My friend, "Mel" Wright, of Toronto, tells of a case that he knew; and I must pass it on to you. He tells of a teacher who was at his wit's end because of an unruly boy. He felt that the boy would have to be sent home. The other boys were ready to see him pun-

ished. "The superintendent insisted that it was necessary to get rid of the disturber in the interest of the whole. Eventually the teacher took a larger view of his responsibility and felt that, if he lost his hold upon the boy, serious consequences might develop. After much thought and prayer he decided to give the boy and himself another chance and to try to make a chum of him. He called at the boy's home to discover that there was not very much co-operation between the parents and the boy. He was not long there, however, before he saw that there were certain of the boy's attainments of which the parents were proud. He spent considerable time in the study of these accomplishments and missed no opportunity to record his approval. Step by step, he was able to win the friendship of the boy. Step by step, by reason of his intimate knowledge of and friendliness with the boy, he was able to get him to do things in the group that the others were surprised to see him do. Gradually the boy was won from the outer margins of the little circle until he became just as energetic in his positive leadership as formerly he had been in his disorderly pursuits."

2. Getting good order in advance. In discipline as in medicine, "an ounce of prevention is worth a pound of cure." Just as the healthiest families are those in which parents plan for health without waiting until they need a doctor, so the best disciplined schools are those where good order is a ruling purpose long before disorder has arrived. Therefore, let me describe very briefly the kind of school or class in which disorder seldom or never comes.

The pupils are interested in what is going on. Lessons, worship, play, service projects really mean something to the pupils.

Pupils are interested in that which they have helped to plan and to carry out.

Pupils are interested in that which meets their needs. I sat in a teachers' meeting recently where discipline was discussed. One teacher of thirteen-year-old boys told how his four or five cases of discipline at the last meeting had been reduced to one small case, because he chose his lesson topics out of the things about which the boys were actually puzzled. The problem they put first was not, as many would expect, Who will win the National League pennant, but, What does God want me to do with my life?

Pupils are interested where the whole atmosphere is happy, vital, and satisfying. In other words, our total Church school program in its approach to our boys and girls builds in their minds certain attitudes to the church and the school.—P. R. Hayward in The Westminster Leader.

## Following Up Absentees

In many church schools there is no rule about absentees. Things just drift along. There may be a spasm of following up absentees; again, the matter may go by default for weeks. It is just here that the weekday-schools of Dayton, Ohio, offer a practical suggestion. These schools have a visitor who goes to all homes where a pupil has been absent twice without any explanation.

Is not this a suggestion for the Sunday church school? If a pupil in any department is absent twice, and no one knows why, it is time that a quest was started to find out.

In some cases a telephone call will be enough: "Is Mary sick?" "I hope nothing is the matter with Tom." "We missed him (or her) for the last two weeks."

At the workers' conference one of the things a superintendent can wisely suggest is this matter of following up absentees. If, when he goes into office, he finds no system, then he and his group should decide at once upon the plan they will adopt. The first follow-up should of course be made by the teacher. If the teacher does not succeed in bringing a return of the pupil, it is time for the superintendent of the department to try. However, no general superintendent who takes his office seriously will lose any pupil until he himself, as a last resort, has telephoned or written a letter or called.—Church School Journal.

## Daily Vacation Bible School at Racine

Grace Baptist Church of Racine, Wis., Rev. Paul Zoschke, pastor, had three weeks of Daily Vacation Bible School from June 16 to July 3. The attendance started with 21 and reached 50, hovering around 45 daily. The spirit of co-operation, the response of the boys and girls at work and at play was remarkable. Because of the prevailing enthusiasm, discipline was an easy matter.

Interesting items about the school were: School motto: "We would be like Jesus"; call to worship, "I was glad when they said unto me, let us go into the house of the Lord"; school song, "I would be true." School convened from 9 to 11, followed with a mixed ball game for the older ones and games for the little children from 11 to 11.45. Once a week a church member treated to ice cream cones. Little outings were agreeable surprises for the older boys and girls. Each morning an offering was taken for Miss Bender's work in Africa. The children contributed more than \$8 of the total sum of \$12. The ten-year-old children also made scrap-books to send to Miss Bender's sick followers. Each Sunday in Sunday school one of the vacation school pupils made a speech telling of our aims and accomplishments, boosting the school to others.

The first 20 minutes of school was spent in worship in the church auditorium. Here the boys and girls developed spiritually and also were instructed in practical church-service worship. The



Daily Vacation Bible School group, Grace Baptist Church, Racine, Wis.  
Rev. Paul Zoschke, pastor

readiness for prayers and testimonies was a delight. Marching back to Sunday school room, a period of Bible stories and dramatization was of keenest interest. Then 20 minutes of singing, hymn memorization and hymn stories and a few minutes of school boosting with yells and booster songs. The roll call was made exciting by using a blackboard graph to record the attendance. Classes separated into four groups for the memorization period. The entire group learned many choice Bible verses besides the Shepherd psalm and the Lord's prayer. The older group also memorized the books of the Bible, Beatitudes, 1 Corinthians 13, John 3:14-17, and Psalm 1. Finding various portions in the Bible, making the children acquainted with the Book was a valuable feature of the school. The beginners enjoyed crayons and cut-out material.

At the closing exercises a demonstration of the daily program was given to an audience of parents and friends. Much of the success of the school is attributed to the season of prayer held by the teachers each morning before school began.

## Results of Northwestern Sunday School Contest

The two recent Sunday school contests sponsored by the Y. P. and S. S. W. U. of the Northwestern Conference proved to be very successful. These contests were something new; they were something different, which fact may account for the failure of some of the schools to participate. Nevertheless, the schools which did participate co-operated splendidly to make the contests successful.

Naturally, everyone is eager to know who the winners are. To all those who have been anxiously and patiently waiting for the final announcement we now say that the Sunday school at North Freedom, Wis., is the winner in the attendance contest and the Sunday school at Kossuth, Wis., is the winner in the missionary gift contest. Congratulations to these victorious schools! They will receive the laurels of their victories in the near future. The other entrants will find their fates in the final standing of all the entrants.

Both contests were intensely interesting. The rivalry in each of them reached a high pitch just a week or two before the finish when the second place winners threatened to depose the leaders. The Minneapolis school gave North Freedom a close race in the attendance contest as Sheffield pressed Kossuth in the missionary gift contest. Sheffield contributed \$163.89 in the latter contest while Kossuth contributed \$122.81; but Kossuth received first place by virtue of its smaller enrollment.

Remembering that this was our first attempt along these lines, we have even more reason to feel that these contests were successful. We know that all the participating schools benefited in some way from this pleasant competition. We hope that some time we can sponsor some similar contests which will be a blessing to an even greater number of Sunday schools in our conference.

MILTON R. SCHROEDER, Sec.

## FINAL STANDINGS

### ATTENDANCE (Average %)

1. North Freedom, Wis.....	104.5%
2. Minneapolis, Minn. ....	100.2
3. Elgin, Iowa .....	93.2
4. Hutchinson, Minn. ....	89.1
5. Victor, Iowa .....	83.5
6. Riverview, St. Paul, Minn..	81.1
7. Kossuth, Wis. ....	76.6
8. First St. Paul, Minn.....	70.4
9. Sheffield, Iowa .....	70.4
10. Immanuel, Milwaukee, Wis..	68.5
11. Racine, Wis. ....	66.4
12. Burlington, Iowa .....	62.2
13. St. Bonifacius, Minn. ....	59.1

### MISSIONS (Average per capita)

1. Kossuth, Wis. ....	\$.232
2. Sheffield, Iowa .....	.162
3. Victor, Iowa .....	.100
4. Racine, Wis. ....	.051
5. First St. Paul, Minn. ....	.048
6. Hutchinson, Minn. ....	.046
7. North Freedom, Wis. ....	.045
8. Minneapolis, Minn. ....	.040
9. St. Bonifacius, Minn. ....	.040
10. Riverview, St. Paul, Minn....	.036
11. Elgin, Iowa .....	.028
12. Burlington, Iowa .....	.025
13. Immanuel, Milwaukee, Wis....	.018



course, I shall be very happy when the sweet thing gets his eyes back,—but in the meantime, in an emergency you know, it saves a good many explanations."

Joplin Westbury considered her shrewdly. "You know you can buy clothes at my store whenever you want them. Charge account. I've told you before."

"Oh, yes, it's just dear of you. But we will not. Groceries, yes, one has to eat. But not luxuries. We've had our lesson. Did you ever go in debt? We did.—Never again.—We thought it would be easy to pay back, a little at a time, you know, paying back, and paying back. We thought we wouldn't even miss it. But we never got around to it. It seemed to take all the money there was for things we were needing right then. Finally, we just had to settle down to it. It was awful. Don't tell any one I told you,—why, they threatened to put us in the hands of a collector. Well, you would never believe how we skimmed. We had no dessert for weeks. I had to do without a cent of allowance all winter. And father,—oh, please don't let on I told you,—Helen and Miss Jenkins made shirts for father out of old aprons of mother's.—He didn't wear them to church, just week days."

"Summer dresses don't cost much."

"Not when you own the store," said Ginger kindly. "But any money at all is a lot if you haven't got it."

Joplin Westbury was silent for a moment. Of course, ministers were poor managers, let money slip through their fingers, let bums and beggars work them. And girls don't know how to save. But still, there was something awful to Joplin Westbury in the fact so blandly stated that sometimes—lots of times—the Tollivers hadn't any money at all. And yet a thousand a year seemed a good salary—for a minister—in a little place like Red Thrush. Joplin Westbury himself couldn't live on it,—but still, they had the parsonage.

"Think he'll ever get his eyes back?" he demanded keenly.

"Oh, what a bad thought for you to hold," she reproved quickly. "Of course he will. I dare say he is quite well now, but he doesn't dare take a chance until he has the doctors on hand. They may have to operate, you know. We're trying to save up for the operation, too, and that makes us harder up than usual."

"How much have you saved so far?"

"Well, nothing, so far," she confessed reluctantly. "But we are figuring down our expenses to a minimum, and that amounts to the same thing. Besides, when Helen is married we won't eat so much."

Joplin Westbury thought this over. "Now, I tell you what, Ellen. It's no good for anybody, not even a preacher, to be without any money at all. Now my subscription to this church is ten dollars a month, and I am paid up. How would it do for me to pay, say, five months in advance—and you can have your father credit me on the books with it. And then you can go to church like a Christian

next Sunday, instead of hobnobbing down here with that black rascal."

"Oh, he's a good chap, really. Just a little rabid about water. Otherwise he's quite religious."

"Well, how about the fifty?"

"I think it's wonderful. I think you're wonderful, too. Besides, it will be a good thing for you, in a way as well as for us. It will be just like the Lord owing you money, if you see what I mean. I'd love to have him owing me something,—or anybody else for that matter.... Why, I've had to cut my collection down to a nickel, but I don't think he will hold it against me. It doesn't seem so awfully wicked to hold back from the church for the sake of the preacher, do you think?"

Joplin Westbury grinned a little wryly. What an impractical family they were! Why couldn't ministers be business men, as well, like other people? But, he had to add fairly, if they were that, would there be ministers? Of course the blindness was a misfortune,—personally, Joplin Westbury considered the parson a done man. Once blind, always blind, in his opinion. They might call it a "cloud," if they liked. He called it blindness. He was not a man to soften terms. And as for the salary, he had men in his store, married men, with families, who received less and supported their children and kept automobiles. Of course their children were put out to work at fourteen or so; they did not keep open house to the church; they did not figure much in local charities. Why, he had seen Mr. Tolliver giving to the poor, when he couldn't buy a cheap white summer dress for his own child! Charity begins—and more often than not ends also—at home.

But Joplin Westbury gave Ginger fifty dollars, reminding her to tell her father that he would credit himself with it on the treasurer's books, and then he went up-stairs. To him, it seemed no less than disgraceful that a daughter of his pastor was obliged to sit out the hour of worship in the basement—lacking a summer frock.

He left that young person, however, in a cloud of glory. Fifty dollars. Fifty whole dollars. As much as the beauty prize. Well, that would pay the grocer, and buy the twins their new shoes,—they were still in winter oxfords,—and get Helen the white dress, and perhaps leave something over to start the fund for the dreaded operation.

(To be continued)

### Soul Winning

Mark Twain once said of the weather, "There is more talk about it and less done about it than of any other one thing." Possibly we may say the same of soul-winning. Eternally and intensively it is talked upon, written about and preached. It is conceded to be the one greatest present-day need for kingdom advancement. But all too many of our utterances are commendations of it, and all too few are personal testimonies arising out of it. Shakespeare says, "If to do were as easy as to know what were good to do"—F. H. Leavell.

### Seeing America First

Since it is impossible for us to write personally to all of our newly made friends and acquaintances, we are taking this opportunity of sending hearty greetings to you all. We as a quartet deeply appreciate the warm reception and friendly spirit of all the churches that we have visited.

We began our trip of visiting the various churches of our denomination immediately after the close of school, the latter part of May. First of all we visited the great city of New York, with its great masses of people and towering sky-scrapers. Then came the beautiful State of New Jersey, with its picturesque, wooded hills and valleys. Leaving New Jersey we went southward through Pennsylvania and part of Delaware to Baltimore, Md. While there we made a little sidetrip to Washington, D. C., in order to see our national Capitol and pay a visit to the Congress of the U. S. A., which was in session at that time.

From there we went toward the West, looking over the battlefield of Gettysburg, and then over the mountains of Pennsylvania and across the more level State of Ohio. We left Cincinnati, Ohio, on June 15 in order to be at Emery, S. Dak., in time for the Dakota Conference, stopping over at Minneapolis, the home of one of our members. For the past three weeks we have been visiting the churches in the quiet and sunny State of South Dakota.

It has been very interesting for us to visit our churches wherever we have gone. We are glad to become more closely acquainted with our denomination and hope that this may be of benefit to you as churches as well as to us. We have tried and are trying to sing and tell the story of Jesus to the hearts of men. Besides visiting the individual churches, we also have had the privilege of attending the Schwesternbund of Greater New York, the Young People's Union meeting of the same district, the Dakota Conference, and the South Dakota B. Y. P. U. Conference.

This bird's-eye view of a portion of our denomination has convinced us that our work as German Baptists of this country is a great work and far from finished. We have received new courage and inspiration to continue our studies in preparation for the gospel ministry.

We are now leaving the middle West for the extreme West, hoping to visit our churches along the Pacific coast.

Permit me to again thank you all heartily for your kindness shown toward us. God bless you!

ROCHESTER SEMINARY QUARTET.

JOHN WOBIG, Sec.

\* \* \*

Can and Will are cousins  
Who never trust to luck;  
Can is the son of Energy,  
Will is the son of Pluck.  
Can't and Won't are cousins, too,  
Always out of work,  
Can't is the son of Never-Try,  
Won't is the son of Shirk.

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

During recent months we have supplied our churches with a number of *Missionary Sketches*, which have been received with general favor. The *Missionary Sketch* is admittedly one of the best methods of disseminating missionary information and stimulating missionary interest.

It is less difficult to give a *Missionary Sketch* than to produce one. However, we are convinced that there are doubtless some young people in our churches who have special talent for such creative work. According to a resolution recently adopted, the General Missionary Committee will be glad to pay \$15 for the manuscript of any missionary sketch, which can be accepted.

Anyone writing such a *Missionary Sketch* should observe the following suggestions:

1. The dominant thought of every *Missionary Sketch* must be practical, worthwhile and Christian. Some phase of missionary thought or life is desirable.
2. The sketch should not be simply dialogue, but have dramatic action.
3. The human element should predominate in this sketch.
4. The presentation of the sketch should not be too difficult nor excessively theatrical.
5. The participants in the sketch should not be required to speak very lengthy parts; rather increase the number of participants.
6. The time required to present the sketch should not exceed one hour. There is also a call for briefer sketches requiring twenty to forty minutes.
7. Manuscripts may be submitted written either in German or in English.
8. Manuscripts not accepted will be returned to the writer upon request.
9. All manuscripts should be sent to: Rev. William Kuhn, Box 6, Forest Park, Ill.

### Rain

IDA M. THOMAS

The little drops of rain come down,  
Quite often much against our will,  
But undeterred by human wish,  
Their mission to fulfill.

They mar our pleasure for a day  
Sometimes, or maybe for an hour,  
But how they benefit the earth,  
The grass, the tree, the flower!

And so when grief, unwelcome guest,  
Descends upon us in its might,  
And tears away some cherished dream,  
Leaving no joy in sight,

Our hearts in bitterness rebel  
At what we deem a cruel wrong,  
When maybe grief is just the thing  
We need to make us strong.



The Staude Boys

### "There Are Seven of Us"

You can only count six in the picture. Walter was only one year old and didn't know what it was all about and wouldn't stand still long enough for the snap-shot. But he is with us here in St. Joseph, Mich., in our lovely Children's Home. We came here June 17.

"Ma" Steiger went all the way down to Pittsburgh, Pa., to get us. She and our pastor, Mr. Krueger, brought us here. We had a very interesting trip. We left Pittsburgh at 9 o'clock in the morning and changed trains in Cleveland. We had plenty of lunch and fruit and our Aunt Lena had bought us each a Yo-Yo with which we passed a lot of time. Dicky, the littlest one you see in the picture with both hands behind his back, wanted to race up and down the aisle of the train. Of course he didn't know how dangerous that was. Mr. Krueger simply had to hold him by force. He thought he was stronger than Mr. Krueger but after about half an hour of struggle he found out differently and gave up.

We were glad to see Lake Erie. We had never seen such a big body of water before. Lake Michigan is fully as good as Lake Erie if not better. Everybody here thinks it is and, O boy! it's a great place to swim in. Arriving in South Bend, Ind., at 5.30 P. M., two autos took us across country to the Home.

You will want to know why we came here. On May 9 our Daddy, whose name was Carl Staude, suddenly left us for the better world to be with Jesus. We didn't even have a chance to say "Good-bye" to him. He was a contractor and kept on building houses when nobody wanted to buy them. He always hoped things would pick up. But they didn't. He couldn't satisfy his creditor and so lost out. He must have worried a great deal about what would happen to Mamma and us and he worked so hard, his heart could not bear the strain. He was such a good Daddy. He played and romped with us every evening. He was a real pal. We always had a good time with him. Every Sunday morning he helped get us ready for Bible school and church

where he would sit with us in one bench. But now he is gone and we miss him so much.

Will you not pray for us? We want to grow up to be big strong men, real men like our Daddy. We want him to be proud of us when we meet him in the better land. Will you pray for Mamma too? She is working so hard to help the "Home" take care of us. And then will you not pray for Pa and Ma Steiger too? We love them very much. We cannot help it, they are so good to us. They give us plenty to eat and good beds in which to sleep. Four of us have a nice large room in the older building. The three smaller ones have a fine room in the new addition. The play grounds are a good passtime during vacation and the garden gets some of our attention too. We hope Mamma and Grandma and Grandpap and the rest can come to see us sometime. We like the other children here. There are 46 now.

THE STAUDE BOYS.

(per O. E. K.)

### The Masterpieces of the Master

Six great discourses of our Lord are recorded in Matthew. In the mind of the speaker or the reporter they must have really formed a series of sermons on "The Messianic Kingdom." The subjects of these divine orations seem to group themselves naturally around the idea of the Kingdom. Thus we have:

- (1) Inauguration: The Sermon on the Mount (chapters 5, 6 and 7).
- (2) Manifestation: The Parables by the Sea (chapter 13).
- (3) Proclamation: The Charge to the Twelve (chapter 10).
- (4) Interrelation: The Rebuke of Wrong Temper (chapter 18).
- (5) Vindication: The Philippic Against the Pharisees (chapter 23).
- (6) Consummation: The Prophecy of the Last Things (chapters 24 and 25).

Read again these masterpieces of the Master and feel with those who heard him of old that "Never man spake like this man."—The Teacher.

## Experiences in China Mission Service

China Inland Mission,  
Pingyanghsien, Chekiang, China,  
May 5, 1930.

My dear friends and co-workers,

During our many long trips we met with some very interesting cases. While at one of our Bible schools, we were very much impressed to hear the testimonials of some of our older Christians and at once we decided we would write down the experiences of one of our women to send to you dear ones at home. Having heard this woman's story, and knowing her so well, makes me feel I've as yet suffered nothing for Christ and the Gospel's sake.

It was four years before the Boxer uprising that Mr. and Mrs. O came into contact with the Gospel. From the beginning they were earnest in their belief and because of their faithfulness others became believers. Then came the Boxer uprising. How these poor souls did suffer! Their house was knocked about. Tiles were taken off their roof. For six months they weren't allowed to cook their rice on their own little stove. Their hardships only drew them the closer to their God. Not so with others of their fellow-believers, for they on the contrary rebuked them and said, "It's your fault this calamity has come to us." Ah me! how little we know of suffering for Christ's sake.

That was 30 years ago. What about them today? Let me take you back to two years ago while we were still on furlough. Our Bible woman came to the village where this couple live, for a Bible school. This woman was invited to attend. Her answer was, "My household duties are so many, I haven't time to study for ten days." Little did she realize how the Lord would deal with her. That same year, shortly before we returned from furlough, Mrs. O tried to separate a couple who were fighting. The man in his anger turned on Mrs. O and with his finger nails literally dug out a piece of flesh from her hand. At first she didn't consider the sore on her hand as serious with the result that infection set in. Her whole hand and arm were swollen—sleepless nights followed—the pain was indescribably awful. Much money was spent in order to heal it. It took one year to heal the hand—one year in which she could do no work. Now she tells people how dearly she had to pay for refusing to attend that Bible school.

This year we went to her village again. What happened? She felt she couldn't come to the Bible school because their rice crop last fall was a failure. She said, "I can't come this year, we have no rice." She went home and for three days had a pain in her side—so bad that she could do little work. She realized she was doing wrong and when her husband came home at night she said to him, "Husband, I've sinned against the Lord and the teachers." "What have you done?" was his question. "I've told the teachers I can't go to the Bible school because we have no rice to eat," was her

reply. "And why did you say that? Come, let's both kneel down together and confess the sin to God," was the husband's advice. There they knelt, husband and wife, and the sin was confessed in a childlike way. They got up from their knees, the pain in her side was gone and never returned!

But what about the rice to eat at the Bible school? She went to the evangelist of the church where they attended and told him her story. To her amazement she was told that several other members of the church had already considered her condition and they had decided to help her by providing rice for her during the Bible school! She was full of joy at the Lord's thus providing for her and yet on the other hand so ashamed that she hadn't put her full confidence in the Lord.

One evening when we came back from a walk, I noticed Mrs. O standing on the steps earnestly entreating a young woman to forsake her ways of sin and follow the Lord. Not once was this the case but often we heard her exhorting and even pleading with people to follow Christ. Some of the women at the Bible school said to her, "You did have to suffer a lot with your hand last year." Her reply invariably was, "The Lord was good to me—he had to lead me along that pathway in order to draw me the closer to him."

Then too I want to thank all you friends at home for your prayers. During these past months we were able to conduct three ten-day Bible schools and three one-week Bible schools. At all the places we were kept in perfect peace. Rumors often came to us of bandits near the place where we were staying, but not once were we molested. Thank you for your prayers. China is far from being a peaceful country. In fact, we in this part of Chekiang province are just beginning to know what it means to constantly hear of bandits raiding homes and villages.

Just one instance and I close. At the last place where we were visiting, a dear couple lived. One evening the old grandfather came to our room for a chat. We discussed many things. Finally I said to him, "Grandfather, all these wars and rumors of wars, banditry, coldness in churches, etc., are all pointing towards the end." He was silent for some time and then such a smile broke out on his face and he said, "The Lord's coming soon." And we who know him and love him would say, "Come, Lord Jesus, come quickly."

With my very kindest of greetings to members of the Iowa Jugendbund and all friends scattered through the United States.

Yours in His Glad Service,  
BERTHA M. LANG.

\* \* \*

"Men build hazards into a golf course to make the game interesting." Why complain about the difficulties in building a Sunday school? Surely the great purpose makes the work worth while.

## THE BAPTIST HERALD

### Oklahoma S. S. W. and B. Y. P. U. Institute

May 28-June 1

On Wednesday evening, May 28, a lively crowd of young people assembled at the Bessie church to be present at the opening services of the Institute. After an animated song service, led by Rev. H. Meyer, welcoming addresses and responses, Rev. J. Leyboldt of Detroit, Mich., gave the interesting opening address, "Is Your Religion Real?"

Thursday morning classes began. Owing to the lack of necessary classroom in the church, the morning and afternoon meetings were held in the high school building. Every morning Rev. Borchers led in a short devotional service after which the young people went to classes until Rev. Leyboldt's addresses before noon each day. One hour each afternoon was devoted to the study periods.

Rev. J. E. Ehrhorn taught a class in "Training in Christian Service," Rev. A. P. Mihm taught a class on "The Bible," and Rev. A. Rosner taught "What Baptists Believe" in German for the older people. Rev. Ehrhorn's teaching was interesting, Rev. Mihm's instructive, and Rev. Rosner's a source of delight for the older people.

Rev. Leyboldt gave the following much enjoyed addresses to attentive and eager listeners every morning: "Jesus and the Problem of Pleasure," "Jesus and the Problem of Money," and "Jesus and the Greatest Problem of All." The greatest problem is *yourself*. We are very grateful to Rev. Leyboldt for his willingness to help and for the messages which he brought in such a clear and convincing way. He was a blessing for our Institute.

Thursday afternoon Rev. A. P. Mihm conducted an open Forum and spoke on the topic, "Are the Young People of Today Better or Worse Than the Young People of Other Times?" This was followed by a discussion period, and almost all decided that they are better now. Rev. Mihm gave the address of the evening, "How to Acquire a Winsom Personality and How to Use It." He told us to take Jesus for our example, and we would acquire winning ways.

Friday the young people went to the classrooms to learn all they could before exams. In the afternoon, Rev. Leyboldt spoke on the topic, "Choosing Our Life's Career." This lecture was of special interest and importance to the young people. In the evening Rev. Leyboldt gave the address, "Jesus' Way of Living Today With the Heavenly Father." It was a message on prayer and the importance of prayer in our life.

Saturday morning exams were taken and successfully finished. In the afternoon the business meeting was held in the church. These capable and efficient officers were elected: Adolph Kosanke, president; Rev. H. Meyer, vice-president; Earl Geis, secretary; Clara Haas, treasurer. The Union gave \$300 for the support of our missionary Rev. A. Orthner

in Kamerun. They will try to do the same in the coming year. The Immanuel Church near Okeene invited the Institute to hold its next meeting with them, which invitation was gratefully accepted.

Saturday evening the church was crowded to its capacity. A general program by the young people of the various societies was rendered. The officers were installed by Rev. A. P. Mihm. The banner was presented to the Gotebo B. Y. P. U., which will keep it permanently, for the young people have won the banner three years in succession. All were glad to see these hard working young people rewarded for their efforts.

Sunday morning the brethren Rosner, Meyer, Leyboldt and Mihm spoke to the Sunday school. Rev. Leyboldt gave the sermon in the German language. In the afternoon Rev. Mihm gave the inspiring address: "Growing in the Christian Life."

The closing address was delivered by Rev. Leyboldt. He spoke of the three dearest things that we must give up in order to be a true disciple of Jesus Christ. This sermon was followed by a short consecration service. A card of thanks to all who took part in making the Institute a success was read. The Institute was a success in every way, and the people of the Bessie Church, their esteemed pastor, Rev. Socolofsky, also the speakers and teachers are to be congratulated for making it so. May God bless our young people and the work they are doing for the glory of his name!

OLGA FORBAU, Reporter.

### South Dakota Young People's Conference

The ninth annual meeting of the South Dakota Baptist Young People's and Sunday School Workers' Union met this year with our Madison people from June 30 to July 2. And truly, the tarrying of the South Dakota young people in Madison was made very pleasant by the friendly greetings afforded them by the entertaining group. Under the leadership of their pastor, Rev. J. F. Olthoff, the entire church joined heartily in hospitality and certainly made everyone feel at home in their midst.

The opening address was given by Rev. George W. Pust of the Emery church in which he issued an inviting challenge to the youth of today to enter and pass through the "Open Door" of Revelation 3:8. The development of personality, the acquisition of knowledge, and enlarged personal work offer unlimited opportunity for intensification of effort of our young people.

In the morning, after devotions led by Rev. De Boer of Chancellor, five societies helped discuss the topic, "The B. Y. P. U. Effectively Organized for Training." After a preliminary introduction of the various topic phases, conference groups were called and further discussion took place.

Tuesday afternoon, after devotions led by Rev. J. L. Schmidt of Corona, the preliminary discussion and then conference group discussion was again held on three



Vacation Bible School picnic, June 27, 1930, Pekin, Ill.  
Minister and teachers in back row

topics concerning the Keystone Graded Sunday School Lessons, the equipment needed by a teacher of the Sunday school, and the purpose of the Teachers' and Officers' Meeting.

Wednesday morning after devotions three societies discussed "The B. Y. P. U. Training Program."

The conference discussion of topics is new with us this year, but we have found it very helpful and interesting. It provides for a rapid and quite intensive exchange of ideas of the various societies and offers opportunity for discussion of principles, advantages, etc., of all the various projects under consideration.

We were indeed very fortunate to have our Field Secretary, Rev. A. A. Schade, at the convention. He gave very instructive suggestions in the group discussions and delivered four timely messages of challenge, instruction, and call to service. We always heartily enjoy and profit by Rev. Schade's presence.

We were further privileged by the presence of Rev. W. H. Bayles, Director of Religious Education in North and South Dakota, who gave two very instructive messages with their characteristic youthful tone. The inspiration of the presence of this man of God was indeed a rich blessing.

We had the privilege of using the Quartet of our school in Rochester to sing often and beautifully to add much to the harmonious spirit of the convention.

Wednesday afternoon after 4 o'clock the convention assembled at Marr's Beach on the shores of Lake Madison for boating, swimming, and general recreation, which was heartily enjoyed by those who took part.

Arthur Voigt of Avon was re-elected president of the organization and will begin his tenth year of service for this group of young people. William Lang of Tyndall was re-elected vice-president; Cecelia Bleeker of Emery, secretary; Ed. Dirksen, Madison, was re-elected treasurer.

At the close of the convention all felt that spiritual blessings were abundant, for which we thank our God, the Giver of all good gifts, and pray for his continued blessing.

W. L.

### A Budget of News from Pekin

Here are a few bits of news from the Pekin church that have accumulated over the past few weeks.

On July 7, at the annual business meeting of the church, a new name was chosen to replace the "Second Baptist" title which we have been carrying. From a list of half a dozen suggestions, the name "Calvary" was chosen by ballot. The incorporation papers will now be changed from the original "First German Baptist Church of Pekin, Illinois," to the "Calvary Baptist Church of Pekin, Illinois."

Three children of the Sunday school were baptized on Sunday evening, July 6, by the minister and were extended the hand of fellowship on the following Sunday. This makes a total of 13 who have accepted their Lord, followed him in baptism and united with the church since Easter.

A successful Vacation Bible School was maintained for 11 days from June 17 to July 3. An average of 60 children attended the sessions each day, with nine teachers besides the pastor. The school was divided into three departments: Kindergarten, Primary, and Junior, with a total enrollment of 80. Each group had its separate program of worship, memorization, story telling, Bible drill, recreation, and hand work. On the second Friday the children and teachers enjoyed a basket lunch picnic in the country about five miles out. On July 3, the last day, a program and exhibition was given for the parents and friends. The daily offerings, the program offering, and individual gifts met all the expenses of the materials, text-books, and equipment. The blessings received from this ministry to the children of our church and community were manifold.

Rev. A. F. Runtz, minister of the State Park Baptist Church, Peoria, Ill., exchanged pulpits with the Pekin pastor on Sunday evening, July 13

R. P. BLATT.

\* \* \*

"The missionary of the highest type makes his life one sublime act of trust in Christ and rests his whole case on him, and him alone."

# Our Devotional Meeting

H. R. Schroeder

August 10, 1930

## How to Become Truly Popular

Phil. 4:4-8; 1 Peter 3:8-12.

In almost every community there are some young people who are well liked, who have hosts of friends, who are wanted at every social gathering and who are looked to as leaders in every forward movement. Others aren't in such constant demand, while some are even occasionally unnoticed and neglected. At socials and parties they are known as wall-flowers.

So the question arises, Why are some young people more popular than others? Why do some receive all attention and favors while others are neglected? Is it merely because some are more fortunate than others? Is it because they have better gifts or because they are personally more attractive or because they have more money to spend?

Hardly. Young people with lots of money often become snobbish, and no one cares for them at all. And those who are personally attractive and gifted are sometimes vain and conceited, and such persons are shunned. On the other hand the poorest and plainest young people frequently win all the laurels in popularity contests.

Popularity depends on a person's disposition and character. Some have a disposition like a cross-cut saw, always contrary, they may be tolerated, but never well liked. Others are always finding fault, complaining and murmuring. Such chronic cranks are not in any special demand. Some have permitted themselves to become sour and pessimistic, always predicting some dire disaster. Who likes to have such people around? If you want to be popular in the best sense of the word, you must cultivate the finest and noblest characteristics of the soul. Banish all selfishness from your heart, live a life above reproach, love your neighbor as yourself, guard the words of your mouth, look upon the sunny side of life, in short—live as Jesus lived, and you will make yourself practically indispensable.

August 17, 1930

## When Jesus Traveled. What He Saw and Did

Luke 8:22-48.

Jesus was constantly going from place to place throughout the length and breadth of the land of Palestine. Of course, he didn't travel merely to see the country or as some do at the present time, just to see how many miles they can make in a day. Some of his journeys were tiresome and tedious, for they had to be made on foot, but neither distance nor weariness could keep him from going over hill and dale and across rivers and

lakes and through bleak wilderness that he might visit the greatest number of villages and cities.

Perhaps a reason why he traveled so much was because it was necessary for the training of his disciples. They had to meet all sorts and conditions of men, their horizon had to be enlarged, their sympathies broadened, and they had to learn that the kingdom of God is no local affair, but must eventually fill the whole world.

Then, too, Jesus traveled so much because he wanted to reach the greatest possible number of people. He knew that everywhere there were the sick and sinful that could not come to him unless he came to them. He passed through Samaria in order to save a fallen woman; he purposely visited Jericho because he wanted to bring salvation to the home of Zacchaeus; and he often turned aside to the little village of Bethany because there were three young people who cherished his friendship above everything else in the world.

The time Jesus spent traveling wasn't wasted time. He taught his disciples many valuable lessons in the way and was always ready for any unexpected events. He was never in a hurry, always ready to help some poor soul who stopped him in the way. Perhaps we, too, could do more good if we only had our eyes open while we traveled.

August 24, 1930

## Is Education Worth What It Costs? Why?

Prov. 3:13-18.

Education is becoming more and more expensive. The requirements for graduation are higher today than ever before. If it were possible to figure out just how much it costs to take a boy through the public school, the high school and college, it would surely amount to quite a sum. Some spend at least 15 to 18 years in school. Is it really worth-while to spend so much precious time and energy and money in order to get an education? Parents often have to make the greatest sacrifices, even deny themselves the necessities of life in order to keep their children in school.

Of course, the worth of an education cannot always be measured in dollars and cents. Some highly educated men are sadly underpaid, while mechanics, tradesmen and business men who have perhaps no higher education at all make much more money. As a matter of fact, no one should seek an education merely to make more money than an uneducated man. The main value of an education is to be sought in the realm of character building. The real purpose of an education is not to cram a man's mind full of knowledge, or to teach him certain tricks

of trade, but to bring out the hidden powers and values of his soul.

An educated man lives in a much larger world, he has far more interests than others, his sympathies are broader and his ideals are higher and nobler. If his education has been of the right kind, he will be stronger both mentally and morally, able to think things through, and to withstand the temptations that assail him. He will be better fitted to be a leader of others and will have more opportunities to exert a helpful influence upon the world. So after all is said and done, we will have to admit that the cost of an education is a mere trifle in comparison with what it is worth.

August 31, 1930

## Why Are Industrial Missions Worth While?

1 Cor. 9:19-23.

The great missionary enterprise isn't as simple and easy a thing as some might imagine. There are various phases to real and lasting mission work. Foremost of all, of course, is the evangelistic phase. The gospel must be brought to those who have never heard of God's redeeming love. They must be introduced to Christ as their personal Savior and gathered into churches. Then educational mission work must follow. The native Christians must be taught how to read and write, because an ignorant church membership always endangers the future of the church.

And at the same time medical missions must not be neglected. Some provision must be made to meet the needs of the people along medical lines. The missionary doctor is indispensable on most mission fields. And last of all industrial missions have their place in the great missionary program. This is especially true of Africa and other barbarous countries. When the natives are converted, they must be taught how to build better houses, raise better crops and how to make all sorts of useful things. Industrial schools must be opened and the young men taught the various trades while the young women are instructed in the finer arts of the home.

For a missionary to show some native how to make cement blocks or how to plant a garden may not seem like missionary work, but it's necessary just the same. As soon as they become Christians, they must forsake their heathen customs and ways of living and something better must be shown them. Christianity includes the redemption of the body as well as the soul. The genuineness of their conversion is usually shown in a desire to wear clothing and to live in cleaner and more substantial homes. How else

August 1, 1930

could this desire be met than by carrying on industrial mission work?

In this way the natives are taught to help themselves, and mission work becomes at once more stable and permanent. So we will have to admit that even such forms of mission work are eminently worth-while.

September 7, 1930

## Our Crusade Plans

Exod. 33:12-23.

This isn't a bit too early to be thinking seriously about the work of the coming season. Definite plans do not formulate themselves. Some one must study the situation in every society. Consider prayerfully the available material in every church and the talents possessed by the various members and then make some specific suggestions as to what can be done and undertaken in the future.

From the outset it must be a foregone conclusion that the society is going to move forward. The question isn't whether or not the work is to be kept up, that's a settled matter. The only question is what forward steps can be taken. But before anything new is undertaken it is well to have a real old-fashioned consecration meeting. Every member must yield himself to God and make a solemn promise to be ready for any work the Lord might require of him. All must seek the assurance of God's presence and guidance. Moses would not venture forth until he was assured that God would go with him. When you once have that assurance, then you can undertake anything in his name.

It might be well to plan a twofold advance. First center your efforts on improving your own society. Make it your aim to have bigger and better meetings. Try and get out of the rut and plan some meetings just a little different from what you have had. Make the meetings so interesting and instructive that no young people of the church will want to stay away.

Then, too, plan to take a more active part in the work that we as a denomination are trying to do. Get a vision of the great kingdom tasks and realize that you have some responsibility toward tasks that lie far outside the boundaries of your own church. Remember, a denomination is just as strong as its weakest link. Do you want to be the weakest link?

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

Aug. 4-10. How to Become Truly Popular. Phil. 4:6, 8; 1 Peter 3:8-11.

- " 4. Be Attractive. Gen. 24:10-16.
- " 5. Be Agreeable. 1 Peter 3:8-11.
- " 6. Be Pleasant. Phil. 4:6-8.
- " 7. Be Kind. Gen. 24:17-27.
- " 8. Be Helpful. Acts 9:36-42.
- " 9. Be Interesting. Acts 14:19-28.
- " 10. Be True. Acts 21:7-14.

Aug. 11-17. When Jesus Traveled: What He Saw and Did. Luke 8:22-48.

- " 11. Enjoying Nature. Luke 8:22-25.
- " 12. Seeing God at Work. Luke 12:22-31.
- " 13. Studying People. Luke 14:7-14.
- " 14. Making New Friends. Mark 2:13-17.
- " 15. Helping the Needy. Luke 8:26-48.
- " 16. Enjoying Friendships. Luke 10:38-42.
- " 17. Worshipping God. Matt. 4:23-25.
- " 18-24. Is Education Worth What It Costs? Why? Prov. 3:13-18.
- " 18. Earning Money. Prov. 8:1-11.
- " 19. Success in Business. Prov. 1:20-33.
- " 20. Making Better Citizens. 2 Chron. 17:7-9.
- " 21. Making Worthy Leaders. Prov. 8:14-36.
- " 22. Increasing Happiness. Prov. 3:13-18.
- " 23. Promoting Character. Prov. 2:1-20.
- " 24. Increasing Service. Matt. 25:1-13.
- " 25-31. Why Are Industrial Missions Worth-While? 1 Cor. 9:19-23.
- " 25. Alleviate Suffering. Ezek. 34:25-31.
- " 26. Reduce Poverty. Deut. 11:13-17.
- " 27. Make Life Interesting. Exod. 35:30-35.
- " 28. Increase Self-Respect. 2 Thess. 3:7-15.
- " 29. Make Possible Culture. Prov. 6:6-11.
- " 30. Raise Moral Standards. Eph. 4:25-32.
- " 31. Attract to Spiritual Message. 1 Kings 10:4-9.

## A Fine Program at Freudental

A delightful program was given by the young people of Freudental, Alta., Can., on Sunday evening, June 15. The church was filled to capacity and all present gave evidence of being pleased with the efforts of the young people's society.

The president, Albert Bertsch, was chairman and gave an address of welcome. Music was an important feature of the evening. The men's choir, the ladies' choir, quartets and duets, piano duos, guitar solos and duets, and selections by the orchestra greatly added variety and interest. It was primarily a "Baptist Herald" program, and it is hoped that the dialogue, readings and recitations will have enlightened many so that this worthy periodical will find an increasing number of friends.

The minister, Rev. A. Itterman, gave a short closing speech and complimented the society on the fine spirit displayed and at the same time voiced the desire of the large audience that another program of this type might be forthcoming soon. A collection of \$17.32 was taken to help with the finances of the church.

# The Baptist Herald

Wants to be tried out by every family in the German Baptist group commanding the use of the English language.

The "Herald" represents the denomination before our people and it is therefore of very great importance that the paper circulate among our people.

There is of course a certain percentage that from year to year abandons the language of the grandfathers, making English current in the home. That means that German periodicals are excluded. It is vital that proper substitutes take their place. And so the "Herald" is published to meet this critical condition.

As a denomination we must push the circulation with a vigor that will make a place for it in our developing life.

The management makes the very definite request that our pastors and our volunteer "boosters," our Young People's leaders, and our Sunday school superintendents make a very earnest effort to introduce this semi-monthly publication to the homes which are not regular subscribers.

# The Baptist Herald

can be had on trial from now till the close of the year for

**40 cts.**

Send the orders to the  
German Baptist Publication Society  
3734 Payne Ave.,  
Cleveland, O.



# The German Baptists' Life Association

860 Walden Ave., Buffalo, New York



Courtesy of Fraternal Age Magazine

## You may pay off that mortgage TO DAY

**D**O you carry a mortgage on your home, or your farm? Most of us do. When you bought that piece of property it was quite a help to be able to pay only part in cash. That system makes it easy for people to own their homes.

Some people carry permanent mortgages on their homes. They prefer to pay the interest and let the principle ride. Others are ambitious to get their mortgages paid off, and they whittle it down each year.

Suppose your banker came to you in a kindly way and suggested that you pay an additional two per cent interest, for which he would cancel the mortgage. You would jump at the chance.

Suppose he put it this way: "John (if your name is John), I see that your mortgage keeps running on and on. That is satisfactory to the bank, because the bank makes a business of loaning money. You are paying six percent, John. How would you like to pay eight per cent, and if you should die the bank will cancel the mortgage and your heirs would receive the property clear and free from debt?"

The interesting part of this idea is that no bank would make such a proposition. Its business is operated on another plan.

But the German Baptists' Life Association will put into effect such a plan. Its business is protecting homes and families.

How is it done?

You pay the extra two percent to the association, in monthly or quarterly payments if you desire. The association will issue a bond or certificate for the full amount of the mortgage. You may die any time—tomorrow, next month or next year—and when you die the association will pay the money to wipe out that mortgage.

This is home protection.

It enables you to pay off that mortgage.

Some men carry a fair amount of life insurance and think their families are provided for. They believe a goodly sum of ready cash will take care of them. But they forget the mortgage on the home.

How will your widow get along with a mortgage hanging over her? It has not been particularly hard for you to make the interest payments, for you are earning an income. But will your widow or your children have enough for living expenses after paying the interest? Will she be able to pay off the mortgage and have enough left for comfortable living?

These questions are easily answered. Take enough protection to support your family, and to it add a certificate to cancel the mortgage.

Today, right now, you may pay off that mortgage.

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

Please send me rates for \$..... of protection.

I was born .....

Name .....

Address .....