

# The Baptist Herald

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

Volume Two

CLEVELAND, O., FEBRUARY, 1924

Number Two



*H. B. Wiesley*  
*President German Baptist B. Y. P. U. of Iowa*



## What's Happening

Peter Puntscheff, a member of the Baptist church in Golinski, Bulgaria, was recently ordained to the gospel ministry. "He is perhaps the only ordained Gypsy in the world," writes Bro. C. E. Petrick, "surely the only one among the Baptists. It is the Lord's doing." This is one of the workers supported by our General Missionary Society.

Rev. J. J. Abel of Shattuck, Okla., has started a school for religious instruction for the young people of his congregation. They meet once a week. The chief emphasis is laid upon the aim to acquaint the young people with the Bible.

The Gleaners, a young girls' club of our church at Lodi, Cal., had their first sale on Dec. 4, 1923, at which fancy work and home made candy were sold. The nice sum of \$202.85 was realized. They feel much encouraged and hope to do even better next year.

Rev. Martin Heringer, pastor of our Meriden, Conn., church, has had the degree of doctor of divinity conferred upon him by the People's National University of Atlanta, Ga. Dr. Heringer went to Meriden six years ago. He is a graduate of the German and English departments of our seminary in Rochester.

Dr. Edward B. Scheve, Professor of music at Grinnell College, Grinnell, Iowa, assisted by Mrs. Scheve, soprano, gave an organ recital at the Oak Park church on December 27, for the benefit of the building fund. Mrs. Scheve sang six songs composed by her husband. Prof. and Mrs. Scheve are residing at present in Oak Park, spending a part of their vacation year in Chicago's attractive suburb.

Two of our closely related ministerial families of Chicago were plunged into sorrow on Jan. 6 by parental loss. The father of Rev. F. S. Goergens, who lately made his home with his daughter, Mrs. (Rev.) E. G. Kliese, passed away on that day. On the same day, the father of Rev. E. G. Kliese, pastor of the Humboldt Park Church, passed away in South Dakota. As Mrs. F. S. Goergens is a sister to Rev. Kliese, both of these families were doubly bereaved at once. We extend our sincere sympathy.

The Bethany Church, Vesper, Kans., Rev. G. O. Heide, held two weeks of special meetings in November. Rev. G. W. Pust of Dillon brought the gospel message from night to night in a clear and winning manner. Four young people professed conversion. The Bethany church appreciated Rev. Pust's work very much.

A baptismal service of special note took place in the Oak Park Church, Rev. H. Kaaz, pastor, when he baptized Rev. W. P. Rueckheim and wife and daughter on Sunday evening, Jan. 7. The Editor of the "Baptist Herald" had the pleasure of preaching the baptismal sermon on

this occasion. Bro. Rueckheim served in the German Methodist ministry for over 20 years. He is in the prime of life and a man of serviceable gifts for Christian work. The conviction that he should submit to Believer's baptism had long occupied his thoughts. Of late, he has been in business. We cordially welcome Bro. Rueckheim and his family in our denominational ranks.

Union Evangelistic Meetings were conducted by the German Baptist and the First and Second Polish Baptist churches in Pound, Wis., for three weeks. About 70 conversions are reported. It is expected that about 20 of the new converts will join the German Baptist Church, Rev. Wm. A. Zeckser, pastor.

The Sunday school of the Temple Baptist Church, Mt. Oliver, Pittsburgh, has entered the contest being waged for a 90 per cent attendance during the first quarter of the new year. That percentage of the enrollment is the goal for the average attendance. The Temple school has taken the Knoxville Baptist school as a rival in this contest. We wish Temple school success and victory.

During the last 18 months there have been 3550 baptisms on the field of Rev. Wm. M. Young in Burma, one of the missionaries of the American Baptist Foreign Missionary Society. Thousands of others who require preparation, are pressing for baptism. A chapel has been erected, seating 700 readily with accommodations for 350 pupils in the classrooms. About 25 new chapels have been built by the converts, most of which are in villages that never had a chapel. The ingathering is taking on Pentecostal proportions and the heathen are amazed.

The East St. Church, Pittsburgh, North Side, gave a reception to their new pastor, Rev. August Runtz, and wife on December 13. The various departments of the church each spoke a word of welcome. The quartet from the Temple Church, Mt. Oliver, rendered several numbers. Bro. Runtz motored with his family from Trenton, Ill., to Pittsburgh, a distance of about 700 miles.

Rev. A. J. Harms has been with the Lorraine, Kans., church about six months. During this time, the attendance at the services has increased 50 per cent over the preceding year; the Sunday school attendance has increased 30 per cent and the prayer meeting attendance 200 per cent. Sixteen souls were baptized on Sunday, Dec. 30. The present membership of the church is 301. The church surprised the pastor with a goodly sum of money for the purchase of an automobile. On January 1 the church gathered for a New Year's dinner. A roll call was held, the members answering with a Bible verse. The different branches of the church reported on their activities during the past year and presented plans for the new year.

Mr. Henry B. Wiesley, whose face greets us on the front page of the "Herald" this month, is one of our "live wires" in young people's work in Iowa. Of course, it goes without saying, that he has been active in the B. Y. P. U. of his home church in Aplington, where he has been president at various times. His qualities of leadership have received fine recognition in the state association also and he has been president of the Iowa Jugendbund during the last several terms. He is a son of the manse; his father was a minister, whose last pastorate was at Aplington. His brother, Rev. E. Wiesley, is well known in our churches where he has filled a number of pastorates and acted as Director of Religious Education in North Dakota.

Mr. S. C. Blumhagen, student at Rochester Theological Seminary, German and English Departments, has accepted a call to the First Baptist Church at Westington Springs, S. D. He began his work the first Sunday in January. It is expected that the German Baptist Ebenezer Church will work together with the town church.

### Anniversary at Dallas, Texas

On Friday evening, Dec. 7, our society gathered with its many friends to celebrate its anniversary. Though the weather was inclement, many came together to spend an enjoyable evening with one another. Bunyan's "Pilgrim's Progress" was rendered by a number of young people in splendid manner. The Intermediate society presented a dialogue. Piano solos and choir music testified to many excellent talents in the society and captured the attention to the last moment.

We had the pleasure of having Rev. Gus. Hege, pastor of the Waco church, as special speaker for the occasion. We would keep his word in our hearts and pray for power to translate them into action. Chocolate and cake were served at the close.

FRIEDA TELKAMP, Secretary.

## The Baptist Herald

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

A. P. Mihm, Editor

Contributing Editors

O. E. Krueger A. A. Schade  
Paul Wengel G. W. Pust  
H. von Berge Mrs. R. E. Hoeftlin

"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union at the subscription price of \$1.00 a Year.  
(12 cents additional to foreign countries)  
Advertising rates, 60 cents per inch single column, 2 1/4 inches wide.  
All editorial correspondence is to be addressed to Rev. A. P. Mihm, 7348 Madison St., Forest Park, Ill.  
All business correspondence to German Baptist Publication Society, 3804 Payne Avenue, Cleveland, Ohio.

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

# The Baptist Herald

## The Decline of Reverence

IS our age more irreverent than others have been? Many keen observers claim there has been a noticeable decline of late years in the sense of reverence. One of these says: "No person of culture and refinement can doubt that irreverence is one of the perils of our day."

Irreverence is sadly conspicuous in our homes. American children especially are noted for their lack of reverence for their superiors, including parents, and for old age. It does seem as if the bump of reverence were not especially developed on the craniums of some of our younger generation. Some years ago a party of young people were being shown through Christ church at Alexandria, when a young woman bounced into Washington's pew and remarked flippantly that that was the nearest she ever expected to get toward becoming great. To her the church was a show place and not even the thought of God nor of the great men who had worshipped there awed her into silence.

Not long ago, some boys near Boston dug into some graves in a cemetery and stole parts of a number of skeletons. As an excuse they said they intended using the skulls for Hallowe'en and were going to paint them white. Recently a number of boys chopped down all the fir trees in a cemetery in Pennsylvania; they intended selling them for Christmas trees. In Chicago, a few weeks ago, several boys broke into a school building at night and destroyed several thousand dollars worth of furniture and otherwise damaged the building. Authority and respect for the law is being openly flouted; vandalism is rampant; reverence for the living or the dead is lacking with many. The most venerable things are sometimes appallingly profaned and it is not always or only young people who are the transgressors. When the Olympian games were revived in Athens, a Western vender of patent medicines was discovered sticking an advertisement of his porous plasters on the very walls of the venerated Parthenon.

In trying to find the causes of this apparent decline, the following things have been named: The critical attitude toward the word of God, which has lowered the general recognition of its divine inspiration and authority; the over-emphasis of the idea that there is no distinction between the sacred and the secular, which has failed to make the secular sacred but has rather made the sacred secular; the exaggeration of pleasure seeking and its demand for entertainment rather than for serious thinking in many phases of activity; the faulty psychology which encourages the impulse of youth rather than the experience and wisdom of maturity as guides to conduct.

## Where Reverence is Greatly Needed

SOMEONE has aptly said: "Reverence is but another name for religion." It is founded upon the fear of God and is directed by the controlling power of love. Training our young people in reverence means capturing the heart for God, because when we love we reverence. Leaders of young people in Christian work realize today as never before the great need for training in reverence.

Reverence first of all for God; for his house and the worship tendered to him therein; reverence for his Book and obedience to his teachings; reverence for the home and the holy ties that bind it together; reverence for the aged; reverence for one's self, with all our God-given powers; reverence for our bodies, which are "the temples of the living God," and are not our own, because they have been purchased with a great price.

One of the spheres where a greater degree of reverence is greatly needed is our public worship. It is a pity to observe the lack of reverence in this quarter. It is hard to get a modern laughing and talking congregation to come to order. Our places of worship in many instances have ceased to inspire the sense of reverence.

On entering the house of God there ought to be quiet at once. But it is far otherwise today. The blame for this must be distributed. Those that conduct the worship should bear their part of it. Joking pastors and giggling choirs are an offense to God and man. Certainly a little occasional humor in preaching is not to be condemned, but the preacher is not a clown or a jokesmith. Certainly, a little Christian fellowship and some pleasant words are not to be avoided on the Lord's day. But to make a conversational hubbub is an abomination. Beware of giddy and frivolous behavior in God's house.

Another place where reverence is sadly needed is in many Sunday schools, which are not properly guided in this manner. Of course the exercises of the Sunday school and the class period are less formal and less dignified than the general public worship. We do not wish to be extreme and repressive. But that the tendency to irreverence has gone too far is painfully evident here and there.

Children should not be permitted to be loud or boisterous where quiet and reverence are in order. How often there is much moving about while hymns are being sung; there is indifference, there may be even laughing and chatter. Disorder in the Sunday school is discreditable. Order is not only heaven's but earth's first law. The Bible commands discipline. "God is not the author of confusion but of peace." Playtime should be playtime but the



classroom is not exactly a playground. Some little element of play and relaxation is required, especially in the elementary department, but not at the expense of reverence.

Reverence is perhaps even harder to secure among adolescents. But serious and wise effort should be made. Surely our boys and girls can be made to feel without continual scolding that a sober and reverent demeanor and deportment is a fine and righteous thing.

Example is better than precept. Let our officers and teachers remember this. They themselves should be reverent. A fussy, nervous, irritable, unprepared superintendent will result in a disorderly, irreverent school. The teacher must not be sour-faced or cross but certainly not flippant and light-minded. Teaching the Word of God to young people as well as to the elders is a serious business and not a pastime. The best spiritual results can be only obtained when pupils are properly disciplined and trained in reverence.

We need in our hearts to remember that no matter what men may say, there is a difference between the common and the sublime, between the low and the lofty, between the unclean and the clean. God is greater than man and the spiritual is more refined than the physical. There ought to be a difference between the market place and the place of which we ought to say: "This is none other than the house of God and this is the gate of heaven."

### Editorial Jottings

WE MAY never reach perfection, but we shall not get anywhere without a striving after perfection. Unless we aim higher than we hope to hit, we shall hit so low as to be ashamed of our aim.

IT IS NOT ALWAYS the most active people to whom we owe the most. It we cannot always be doing something for our fellowmen, we can always be something for them—honorable, gentle, true, and kind.

MISS EMILY W. LORTCHER, the author of the story published in the January number of the "Baptist Herald," is a member of the Andrews St. Church in Rochester, N. Y., and now preparing for Christian service in the Baptist Institute for Christian Workers in Philadelphia, Pa.

IN ONE of our next issues, we shall publish the last of the short biographical and historical sketches of the German Baptist leaders of yesterday,—one on Christopher Schoemaker, a pioneer in our Southwestern section. These have been ably written by Prof. A. J. Ramaker and surely their reading must inspire us of today. We will then begin a new series on "Short Sketches in Baptist History" by Prof. Ramaker. This will treat of subjects not covered in any previous writings of the author.

"I AM NOT READY to teach others until I know more myself," urged one who was refusing to take part in Christian work. "You will soon know more if you begin to tell what you already know," was the prompt reply. If the woman who fed the prophet had waited until her barrel was full before she had shared it, she would neither have fed him nor her family.

### PUSH—DON'T KNOCK

Upon the door I saw a sign;  
I cried, "A motto, and it's mine!"  
A wiser thing I never saw—  
No Median or Persian Law  
Should be more rigidly enforced  
Than this from verbiage divorced;  
It's logic's firm as any rock—  
"Push—don't knock."

'Twas simply meant to guide the hand  
Of those who wish to sit or stand  
Within the unassuming door  
This weight of sermon which bore;  
'Twas never meant to teach or preach,  
But just to place in easy reach  
The ear of him who dealt in stock—  
"Push—don't knock."

But what a guide for life was that—  
Strong, philosophical, and pat;  
How safe a chart for you and me  
While cruising o'er life's restless sea.  
Push, always push with goal in view.  
Don't knock—avoid the hammer crew!  
This rule will save you many a shock—  
"Push—don't knock."

### Reconciliation

#### The Act of God Whereby Man's Broken Fellowship With Him is Restored

O. E. KRUEGER

**Self-uplift Impossible** In these discussions we cannot hope to explain what no human mind has ever been able fully to grasp, nor can that be our intention. We do desire to impress upon the reader very deeply the thought that he is not his own savior, that he cannot lift himself out of the mire by his own bootstraps, as we said in the days when every boy knew what is meant to "pull on" a pair of high top-boots that were getting rather small and possibly had been soaked with snow-water the day before and been placed in the open oven to dry—and dry and hard they were! Tom must insert his middle fingers into the loops, stand against the wall and pull with all his might and kick the mop-board until the foot had finally been successfully lodged in the boot. At night the faithful old boot-jack must do extraction service. With all the pulling and all the kicking

never a mother's son raised himself to the ceiling by his own boot-straps!

**God Our Savior** We are considering in a half dozen articles the things God has wrought for our salvation, and are denying emphatically that man is his own savior. The reader will recall last month's discussion of the Incarnation, the act of God whereby he clothed himself with flesh, the only method in which reconciliation could be accomplished.

**An Exchange of Values** By reconciliation in general is meant the restoration of the broken fellowship of two persons. The word comes from the Latin cum-calo, to call together, to bring into harmony. The Greek word which carries the idea of reconciliation was anciently used to express an exchange of equal values. And really, if you will think about it, you will find that a broken fellowship is restored by an exchange of values regarded as satisfactory to the parties concerned. Suppose a son has by an unworthy life insulted and deeply grieved his father and thus broken their fellowship. The father might henceforth ignore him and cut him off from all the privileges of an heir. But his heart yearns for his boy and goes out in pity for him. If he would only come to himself and confess his sin—that would be of untold value to the father, for which he would be happy to restore his favor. And the boy sees his folly and yearns for his father's house and heart. For that great value he willingly pays the price of a humble confession. So there occurs an exchange of values, a real reconciliation takes places.

**God's Favor** In the New Testament the word reconciliation means "the restoration of the favor of God to sinners that repent and put their trust in the expiatory death of Christ"—Thayer. The act of a sinner in putting his trust in the Savior is of so great value to God that he is willing at once to give a value in return—and that nothing less than his favor.

**Judge or Father** We need not dwell upon the fact that man's fellowship with God was broken by man, to his own hurt, while he was enjoying God's highest favor. Quite naturally he incurred his indignation. It may seem old-fashioned to speak about God's wrath, but if we remember that God is a person and not a principle, a father as well as a judge, it becomes quite evident that man's sin must arouse his anger. A judge may sit calmly and indifferently in judgment over a man who has committed murder. He has sentenced scores of them before. They sinned against the law of the land, not against him. But let the judge's own son be charged before him with murder and the evidence run strongly against him. All indifference is gone. His anger is aroused. His son has not only sinned against the law of the land, he has sinned against his father. He has disgraced him. Why should he have disregarded the fine training given him, the wonderful opportunities placed before him, and ruin his life by associating

with robbers and murderers and come to this! O the bitter disappointment! Such a situation arouses a deep passion of wrath, but mingled with it is also the passion of love which will drive that father to the very limit to save his son. He is father first and judge after that. God's wrath has its seat in his father-love.

**A Begging God** It is hardly necessary to state the well-known fact that God, the offended party, has ever been seeking the restoration of the broken fellowship. He has always taken the initiative. In Christ he clothed himself in the form of a servant and became obedient unto the death of the cross that he might bring the sinner back to God. "God was in Christ reconciling the world unto himself." "We beseech you on behalf of Christ, be ye reconciled to God." Read 2 Cor. 5:18-21. It did not require the death of Christ to make God willing, nor did the death of Christ change God's mind from wrath to love. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee" (Jer. 31:3). Add to that John 3:16 and it is evident that God loved before he gave, and gave because he loved. In the reconciliation God first of all effects a change in the heart of the sinner who through the death of Christ comes to know himself as such and turns in penitence to the loving Father. God is unchangeable and must defy us as long as we deny him. But for the penitent he has pardon and favor. His attitude is not changed regarding sin but regarding the sinner because of his penitence.

**The Sinless Made to be Sin** But how is the sinner's guilt and exposure to punishment taken care of? Does reconciliation look only to the future? Is there no adjustment for the past? Is God satisfied to let that go? Has the reconciliation no bearing upon God? Indeed, it has! God required satisfaction and he provided a way for it. Reconciliation is an act of God, "but God was not the actor in the whole transaction. God provided the propitiation but he did not offer it to himself, Christ offered it, acting not as God's representative but as ours. God gave humanity in him the means of making propitiation, but God did not propitiate himself." This quotation is from Adamson in Hastings' Dictionary of the Bible and should be carefully studied. The difficulty always arises when we forget that Christ represents both man and God. We must remember that he was priest as well as prophet. As prophet he represented God, as priest he represented man, and on man's behalf "through the eternal Spirit he offered himself to God." He the sinless was willing to be "made to be sin on our behalf, that we might become the righteousness of God in him." God's righteousness had been obscured through forbearance. The death of Christ shows that God who is so ready to forgive sin has by no means dealt lightly with it. We may not understand a theory of the atonement but we understand the words of Jesus: "This is my blood of the New Testament which is shed for many, for the remission of sins."



# For Bible Study

## Exodus

### Title

The word "Exodus" means "way out" or "departure" and the English title comes direct from the Greek, doubtless having been given because it records the story of the "going forth" of Israel from the house of bondage.

### Contents

The book of Genesis closes with the death of Joseph. "A coffin in Egypt" (50:26). Exodus begins with an account of the cruel bondage of the Israelites in Egypt; shows how Jehovah delivered them and closes with the erection of the Tabernacle by Moses in the second year of the exodus.

The following main outline is one given by Prof. W. H. G. Thomas.

1. Introduction. General preparation. 1:1-2:25.  
Preparation of the people for the deliverer. Chap. 1.  
Preparation of the deliverer for the people. Chap. 2.
2. Part I. Preparation of the people for the Divine Covenant. 3:1-18:27.  
(a) Deliverance from Egypt. 3:1-12:51.  
(b) Journey to Sinai. 13:1-18:27.
3. Part II. Giving of the Covenant. 19:1-34:35.  
(a) Institution of the Covenant. 19:1-31:18.  
(b) Testing under the Covenant. 32:1-34:35.
4. Part III. Perpetuation of the Covenant. 35:1-40:38 by means of worship.  
(a) The instruction for erecting the tabernacle. 35:1-36:7.  
(b) The material prepared. 36:8-39:43.  
(c) The setting up of the Tabernacle. 40:1-38.

Thus we have the nation called (Chap. 1-12), constituted (13-18) and consecrated (19-40). Israel in Egypt, Israel toward Sinai, Israel at Sinai.

### Purpose

Exodus is a great turning point in Old Testament history. It gives the beginnings of Israel's separate national existence.

The growth from the family to the nation is passed over in a few words, because for three centuries nothing of importance happened for the purpose of narrative.

Exodus records the commencement of the national religious life, just as Genesis recorded the beginnings of individual life.

Exodus is thus the fulfillment of the prophecy of Joseph in Genesis 50:24. It is a book of redemption.

In chapters 1-6 we see the divine instrument of redemption in Moses.

Divine revelations are resumed, full instruction is given in the history of the

covenant and a new manifestation of God is bestowed.

In chapters 7-12 we have the *process* of the divine redemption in the actual deliverance from Egypt. There are nine plagues, in three groups of three, marked at the end of each stage by increasing severity. Then comes the passover and deliverance.

Finally in chapters 12-40 we have the *outcome* of the divine redemption in the life of the redeemed people, their journey, their instruction and their worship.

"Thus the book in its present form constitutes a clear unity, with the divine religious purpose of recording redemption, its need, method and results."

The nation which is enslaved is redeemed and consecrated or dedicated to God. They are set apart for a peculiar work to be a kingdom of priests and a holy nation. (19:6.)

### Composition

The book has several distinct sections, which may originally have formed divisions for public reading but the series is blended together by one author or editor with a distinct unity of aim and style. The most natural theory is that of a journal recording events from time to time.—Thomas.

### Relation to Other Books

Exodus clearly looks back on Genesis and rests upon it as its foundation. It is inexplicable without Genesis, for Sinai did not make Israel God's people, since the covenant already existed from the forefathers. The promises given to the patriarchs are here fulfilled. (Gen. 15:13, 14; 46:3.)

Yet there is a clear advance on anything found in Genesis. Instead of individuals we now find a nation. In place of revelation from time to time to particular persons we see a continuance of revelations to the entire nation.

This book is also explanatory for Israel's later history. The national life which developed in later ages is seen here in its commencement. Exodus has well been called "Israel's Birthday Book" (4:12).

### Authorship

Modern research and excavations in Egypt have done much to confirm the credibility of this book. The strong local color of the early chapters is manifestly true to Egyptian life and the story of the journey comes from one who intimately knew the ground.

Any history written long after the results could not help showing marks of later origin in spite of all efforts to avoid detection.

"Nothing can be found in Exodus which is inconsistent with the unbroken Jewish tradition about the Mosaic authorship."

### Typical Teaching

There are few books so full of suggestive spiritual truth as Exodus. Paul teaches us that Israel's history is typical. (1 Cor. 10:6, 11.) ("By way of a figure." See marginal reading in Rev. Version.)

The people of Israel may be regarded as representative of the spiritual Israel of today in the five stages of the believer's life, starting with bondage, leading on to redemption and followed by pilgrimage, instruction and worship. We must come out for God and keep on coming out. "Egypt's garlic and Canaan's honey do not mix."

Perhaps the most prominent truth of the book is redemption by *blood*. God brought his people out with a high hand, not by might only, but by *blood*, which stood between them and the destroyer, even as Christ, our passover, is slain for us and his blood stands between us and the sentence of death. (Ex. 12:21-28; 1 Cor. 5:7, 8; Eph. 1:7.)

A. P. MIHM.

### Read Your Bible Through in Sixty-Two Hours and a Half

One Sunday during my pastorate at East Baltimore Station I preached in the morning and after dinner went into the parlor to wait for the Sunday school hour. The Bible was lying on the table, and I began to read the book of Job. I read three-quarters of an hour. I went to Sunday school, taught my class, returned and began to read just where I had left off, and read for three-quarters of an hour longer; and I had carefully read the whole book of Job in one hour and a half.

I then divided the number of pages in Job into the number of pages in the Bible, and I found that I could read the whole Bible through in sixty-two hours and a half.

I am a slow reader, and like to consider and fully understand all I read; so at this rate of reading, if I read one hour in the morning and one hour in the evening, in a month that has thirty-one days in it, I should only have to read a half-hour longer the last day to complete the Bible in that month.

I found that Exodus is a two-hour-and-a-half book; Leviticus takes one hour and forty-eight minutes; the Gospel of Mark, one hour and twelve minutes. Just think of it.

You can read the Bible through every month in the year, and then not spend more time on it than many do on the daily papers and novels.—Rev. J. M. Holmes, D. D., in C. E. World.

\* \* \*

He who refuses to serve the foreigners whom he has seen is poor material for serving foreigners whom he has not seen. The best foreign missionary begins his work for God at home.

# The Sunday School

## On-Time Teacher and Behind-Time Teacher

On-Time Teacher arrived at her place in the assembly room at 9:33 A. M.—Sunday school began at 9:45—Johnny Jones was already there, occupying the class section all by himself. When he saw On-Time Teacher he smiled all over his face, and she smiled back. Then Johnny began telling her all about the good time he had camping with his folks that week. In all of which she was very much interested.

While he was talking Bert Evans joined them, and he could hardly wait for Johnny to get through to tell about his new pup. Then Bert Crimmins and Ned Weathers arrived, and everybody had to listen to their story of the fine tree-house they were building. When the other four boys came in almost in a bunch, two or three minutes before opening time, those already there greeted them with:

"Aw, what'cha so late for? Teacher and the rest of us fellows been here for an hour." Which was exactly the truth, except as the length of time was probably judged by the enjoyment they had had.

But, at any rate, enough of them had had their say, and were then on such good terms with the teacher, as to make all willing to settle down and take part in the opening exercises as well as in the lesson discussion which was to follow later.

Behind-Time Teacher dropped into her place at exactly 56/60 of a minute before 9:45. She was all out of breath from hurrying, but she was sure she was on time, for the opening hymn had not yet been announced. Willie Walker and Tom Walters had been there for five minutes and had been having a scuffle over Willy's cap, which Tim still had in his possession. It took most of the time of the singing of the first song for the teacher to get her breath, find out the cause of the trouble, and straighten it out. Of course, none of the three took any part in the singing.

Four of this teacher's class had come early, but stayed outside waiting for "the thing to begin." When they saw the teacher go in they knew it was about time; but Peter Mason had not yet discovered how to work Albert Johnson's new mechanical puzzle, and they all had to wait to see if he could do it. Then they straggled in just as the morning prayer was being offered; so none of the class got any good out of that.

This was the way things went during most of the Sunday school hour. Behind-Time Teacher wondered why her boys were always so much more restless than those of On-Time Teacher across the aisle. But not once did it occur to her that a great deal depends on getting

started right, and that the proper time for getting started begins from ten to fifteen minutes before the opening hour.—S. S. World.

## Piano Memorials

A Presbyterian church in Kansas City recently announced its serious need of a piano for the Primary Department of the Sunday school. Almost immediately two families gave the church pianos in memory of children who had passed away. A third piano came into the possession of the church within ten days, likewise being given as a memorial. With the growing provision of separate departments good pianos, well tuned, are a real necessity. The idea of obtaining good instruments as memorial gifts by various members of the church is well worth passing on to local Sunday school boards.

## Steps in Teaching

In the teaching of a lesson there is given a definite task: not to kill time, but to teach this lesson to this class. For it there should be favorable conditions: suitable room, proper classification, thorough preparation, and good order. And it should be done in the proper spirit: The spirit of reverence, docility, cheerfulness, practicalness. The actual teaching will then usually follow these steps:

1. *Adaptation.* The lesson, the class, the teacher, the method of teaching, and the occasion all should be fitted together harmoniously.

2. *Attention.* Teaching is impossible without attention. It may be secured by gesture, question, object, bell, look, call for it, silence.

3. *Approach.* Bringing the class to the lesson for the day the teacher may review last lesson, note connection with this lesson, picture setting and circumstances, or plunge at once into the heart of the lesson.

4. *Analysis.* A clear outline of the lesson, verbal or graphic, is essential to a ready and permanent grasp of its contents.

5. *Examination.* Question out of the class what they already know and then question into them what you want them to know further.

6. *Elaboration.* There will be need to explain some points and room for illustrations taken from the field of the pupils observation and knowledge.

7. *Application.* The teaching of the lesson facts should always be attended with the application of its truths. Usually it is better to center the practical points around one leading truth than to scatter over many. At all events let needed and personal application from each lesson be faithfully, unfailingly made.—S. S. Builder.

## Love's Victory and Love's Tribute

In an ancient cemetery in the city of Glasgow, hemmed in by crowded buildings, there is said to be a gravestone bearing the name of a young woman, with this epitaph: "She did no miracle, but all the things she said of Jesus were true."

This stone was placed here by a group of young men who had formed a Sunday school class taught by this girl. In her youth she gave her heart to God and was anxious to do something useful for him. She went to her pastor and offered her services, but he scarcely knew how to answer her. She was a working girl, in frail health, who had enjoyed meager opportunities of any kind. After considering the matter carefully, he came to the conclusion that the only thing that he could offer her was a class in the Sunday school. They were without a teacher, and if she cared to accept that task she might have it.

This was a class of boys. They were rough in their ways, full of mischief, and unruly. It required a good deal of tact and work on the part of the teacher to hold them to the school at all. But this young girl was a consecrated soul. She made friends with them individually. She interested herself in their home life. She followed them up continually. When they strayed she went after them. Nothing that she could do for them was omitted. Her patience never faltered and her good will shone like a light in the darkness. She studied the Bible diligently in order to command their respect as a teacher, and it was plain to the dullest of them that she was devoted to them.

Gradually they felt her pure influence. Their eyes opened, and they began to realize what a privilege was theirs. One by one they yielded to her earnest appeals, gave their hearts to God and joined the church. Before her frail body yielded to disease and death, the last boy had been won to Christ. She was laid to rest in the little cemetery, and the testimony of the stone discloses the secret of her resistless influence over the boys she loved.

It will be hard for any one of us to desire a better gift than an influence like hers. If all of us might so live as to compel the belief of our companions that everything we say in praise of Christ our Lord were true, there would be a spiritual revolution in the world.—Classmate.

\* \* \*

One of our strongest missions is the Sgaw Karen at Bassein, Burma. A new brick school building and auditorium has recently been built to replace the Ko Tha Byu memorial building. In the district there are 150 schools and 143 churches serving the Karen population of 100,000. The work, under the direction of Dr. C. A. Nichols, is almost entirely self-supporting.



# The Juniors

## The Cross on the Mountain

Travelers approaching the town of Harriman in eastern Tennessee are attracted by the sight of an illuminated cross that stands on top of one of the many mountains surrounding that railway center. The cross is twenty-eight feet high and is lighted by sixty electric lights of fifty candle power—making three thousand candle power in all. It is so placed that you can see it from any one of the passenger trains that pass through the town. Moreover, it is visible for ten or twelve miles. The city furnishes the current free, and an automatic switch turns it on every evening.

The idea of placing the beautiful symbol where all might see it originated in the mind of little five-year-old Dan Denny. Having received a small cross to play with one day while visiting at the house of a neighbor, the child hung it in a window and called to his mother to come and see it.

"Why did you put the cross in the window?" asked the mother.

"Because someone might see it and think about Jesus and try to be good," replied the little boy.

His mother was so much impressed with the idea that she spoke of it to her friends and suggested that a large cross erected at some suitable place might do a great deal of good. The churches of the town took up the matter, and the cross was set on the mountain top.

And so the great shining symbol of sacrificial love stands like a sentinel above the city, and its message seems the more tender and beautiful because it had its birth in the mind of a child.—Youth's Companion.

## Hurrah for the Class that Can Do Things!

*Hurrah for the class that can do things  
In a way that no other class can!*

*Hurrah for the girls who are planning,  
And then who do more than they plan!  
And hurrah for the boys who make blunders,*

*Yet courageously start in again!  
For they are the boys to depend on, a  
Who soon will be leaders of men.*

*So here's to the class that can do things  
In a way that no other class can;  
If they fail once or twice they'll keep trying*

*Until they succeed as they plan.*  
—Junior Life.

## Junior B. Y. P. U. of the Riverview Baptist Church, St. Paul, Minn.

Our Junior Societies were organized several years ago, but this is the first time we have introduced ourselves to the "Baptist Herald." We have two live Junior Societies, one at the Riverview Church and one at our Mission at South St. Paul, each society having their own

officers who preside at the meetings. Occasionally we have union meetings, also joint meetings of the two societies.

It has been our annual custom to send a Christmas box of toys to our Orphan's Home at St. Joseph, Mich. This Christmas the girls dressed dolls for this box and also for the State Hospital for Crippled Children, in which the Searchlight Class assisted them.

It was quite an interesting sight to see the 45 dolls all dressed different, among them being a Sailor Lad, a Nurse, a Soldier Boy, Red Riding Hood and Sun-bonnet Babes as well as some dressed as Society Belles. These dolls brought a bit of Christmas cheer to 45 little children, and our Juniors are glad to be of some service to others.

It is especially encouraging to note that the Juniors are trying to serve Christ and we are thankful that all officers as well as many of the members are Christians.

Some are also readers of the "Baptist Herald."

We send greetings to other Junior Societies and would be glad to hear what they are doing for our Master.

ANNA H. GLEWWWE.

## A Boy's Offering

John Price, a little boy in England, was sent by his mother to buy a pound of candy. On his way home he passed a large hall, well lighted. Following the crowd of people who were entering, he became absorbed with the congregational singing and greatly interested in the speaking of a missionary from India, who was on the platform with two native converts. As they pleaded for help he decided to give his black rabbit to the cause, and as the collection plate was passed, and he had nothing else to offer, he put the candy on it, much to the astonishment of the people.

He heard the missionary say something about gifts increasing thirty to sixty fold, so on his return home he said to his mother: "I have been to a missionary meeting, and the candy is there; likely as not you will have thirty pounds here tonight or early in the morning."

In the morning there was no peace until the black rabbit was packed in an old basket, although two or three tears fell on his favorite's shiny coat as he stroked it, as he thought for the last time, and said: "Now, Bunny dear, make the most of yourself, and sell for all you can, that the poor heathen may hear about Jesus."

Black "Bunny" was soon in the missionaries' home, but she was soon back again, accompanied by two white rabbits. The missionary brought them. The lady who had bought the rabbit was with him. She explained that she had purchased "Bunny" on the condition that while the money went to the heathen, the rabbit should be returned to Johnny, with a pair of her own white ones.

She had brought something else, too, in the carriage—a basket of groceries, and, of course, several pounds of candy. Johnny was so excited at the sight of the carriage that he jumped up from eating his bread and treacle (molasses) and shouted out: "Look, mother! Here's the thirty-fold coming in the carriage. Oh! how good of God, how good of God!"

The lady kept her eye upon Johnny Price, and she learned by degrees of his devotion to his mother, of his daily toil to keep the house clean, while her weary fingers, when able, did the sewing to get food, and to keep him in school, and found out how respected he was as an errand lad, and knew that he must continually make many little sacrifices to put pennies into his missionary box.

Before John Price left England as a missionary for India, he said these words from the Exeter Hall platform: "No one can be an out-and-out Christian unless they are doing all they can for the millions of heathen groping in darkness."

And he concluded his address by telling the story of his putting the candy on the collection plate.—Kind Words.

## Greatest Long-distance Runner

Clarence H. DeMar has been called the greatest long-distance runner on record. He has won the marathon race of 25 miles, from Ashland to Boston, three times. The last time he ran the course he made the record time of 2 hours 18 minutes 2 seconds. This is the fastest time in the 27 years' history of the race. Clarence DeMar is also leader of Boy Scouts in the Melrose Baptist Church, Boston.

## God's Electric Signs

There is a good deal being said in these days about how the Church ought to advertise in the newspapers, on the billboards, and if possible with a changing electric sign in front of the church. All of these are good, but they cannot take the place of that kind of advertisement for the Church of which Christ speaks. Here is the changing sign which he recommends: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." "And let us consider one another to provoke unto love and to good works." Have you ever thought that every good deed a Christian does is like the flash of an electric sign that is continually changing, but all the time advertising Jesus Christ before the world? In another passage we are spoken of as letters of recommendation. Some people are not good advertisements, and some are positively detrimental to the church, and then the world says, "We do not go to church because of the hypocrites there." Are you and I a good advertisement of Jesus?

## The Ancient Heart

Doctor Philip Allen sat in the Manse study enjoying the usual relaxation after a strenuous Sunday. To an overflowing evening congregation he had preached on the parable of The Prodigal Son, and the nervous excitement of the delivery was now merging into the afterglow of duty well done. He had little new to say about the ancient parable, and he was wondering just how his earnest appeal had reacted upon the modern mind, said to be too absorbed in material interests to have either the compassion of the old-time father or the penitence of the son.

A knock on the door was repeated several times before it broke into his reverie. He sprang up and swung the door open. The full moonlight showed a young man in tattered clothes standing on the stone slab in a hesitant manner. Responding to a hearty invitation to enter, the stranger stepped in and glanced wistfully at the hearth flames that were welcome after the autumn chill. Pulling off a ragged cap with conventional politeness, he sank into an upholstered chair by the table.

"The other day I read an announcement of your sermon," he said in English that was out of keeping with his soiled and battered condition. "What you said tonight tugs at me like a rope. It pulled me here. I want to return and make it all right with dad—if I can."

"Tell me all about it, son," Dr. Allen urged, clasping the grimy hand that was yielded apologetically to his clasp. "Not just what the difference was between you and your father, but anything else you wish to say."

The boy sat, studying, then said:

"It was five years ago. I was a fool, bigheaded, you know, thinking dad was a back number, telling him that things were different from when he was my age. I was too stupid to see that the principles of life go on about the same from one generation to another. Dad's words were kind and wise and helpful; mine, mean and unworthy—unpardonable. I forgot all he had done for me. I guess I thought it would be big and fine and manly to cut out for myself. Anyway, I went."

"I didn't make good anywhere. I was too conceited to listen to advice or instructions in business. What they told me sounded too much like what dad had been telling me. At last I joined a band of hoboes and drifted about here, there, and everywhere. Got to be leader of it. Think of that for a college graduate, who was the only hope of the best dad a fellow ever had! I'm not fit for you to talk to, Dr. Allen, and dad won't have anything to do with me. But I can look you in the face, sir, and say I never got down to anything criminal. At my worst I was only idle and shiftless."

He slouched back in the chair and

gripped his roughened hands. The Doctor let him take his own course.

"Mother died since I quit the home, and dad has become so restless that he moves from one place to another. His sister—my Aunt Abigail—goes with him and keeps house. She used to be very fond of me, but I know that dad has said he'd never have anything more to do with me. Some time ago I learned that he is living in this town. I steered the band here, but I haven't the nerve to try to see him. If he won't take me back there won't be much to live for, and I haven't the grit to face the truth. Oh, sir, I've committed a kind of murder, killing all dad had to hope for. But I'm glad I told you, even if nothing ever comes of it."

The minister slipped his hand over the boy's knee and asked for his father's name.

"Daniel Mall. I am Sidney Mall."

"What is his business?"

"He was chemist for one of the big breakfast-food companies, but he's wandering about now, analyzing vegetables and grains and writing scientific articles for the magazines. They are widely quoted. I've heard he is now a quiet, stern man, though he used to be a wonderful chum. And I turned him down. How could I have done it?"

"What is his number?" the Doctor asked, reaching for the telephone.

"He won't have a phone," Mall stopped him. "Afraid I might call him, I guess."

"Then I'll go to him."

"Now!" Mall cried, startled at the thought of immediate action and the nearness of a decision.

"Certainly! Come with me."

They went out into the frosty moonlight, and trudged through the silent streets, the young man now and then looking back uneasily. At last he stopped the Doctor before one of a row of attractive dwellings on a long terrace. Light shone from the second-floor windows.

"I'll wait outside, Doctor," Mall said, shivering with nervousness. "I want to hear the worst from you. I couldn't stand it from dad. I must tell you that I've had serious trouble with a member of our band: Big Bill we call him. He's following me tonight to see what I'm up to. He suspects that I'm going to slip away, and he has a score he'd like to settle first. If dad turns me down, the only thing I can do is go back to the gang and make things too hot for Bill."

"You're not going back, son," said Dr. Allen. "You'll stay with us at the Manse until we find something for you to do."

Mall shook with emotion. "Would you do that for a bum like me?"

"You are a man and you're going to meet a man's responsibilities."

Dr. Allen turned away, climbed the terrace steps, and rang the bell. In a

few minutes the door was grudgingly opened.

"Pardon me, Miss Mall," he said, surmising that he was face to face with the aunt. "Is your brother, Daniel Mall, in?"

"No."

"A few words with you, then, if you will."

He was rather ungraciously led along a hallway to a living room, where an electric droplight showed books and magazines lying about—a place much different from the home of the ancient story. The aunt's reception charged the atmosphere with modern hostility and selfishness. She herself was typically modern, arrogant in the feminine supremacy of the day, her straight black hair brushed severely back from an unattractively grim face.

"I am Dr. Allen," he said, accepting the rocker she indicated.

"I know," she answered, sitting stiffly in a low-backed chair. "I heard you preach tonight."

"I am glad."

"I'm not. I was disappointed. I hoped to hear that old threadbare story treated in a modern way. But I didn't. You had an opportunity tonight to give us something original, but you missed it. It was the same old yarn that hasn't changed in two thousand years."

"That theme will never grow old, Miss Mall," he said. "At this very minute there are prodigals who want to return to their fathers. But how would you have had me treat it?"

"By getting sympathy for the abused father. Why give it all to the good-for-nothing boy? If a boy won't pitch in and work, he must suffer the consequences of profligacy. But so long as prodigals are held up to admiring sympathy, they'll think that all they need do is go back to father, boohoo about eating husks with the swine, and the foolish fathers must fill their stomachs with fatted calves and clothe them in purple and fine linen. Then, very likely, off they'll go for another joy trip into a far country. Prodigals should receive the punishment they deserve. I am glad to say that a modern father can look calmly on a son getting the results of foolishness."

"Miss Mall," the Doctor said, leaning forward and looking at her steadily, "there is a prodigal son in this family, isn't there? And I would remind you that at this season, at Thanksgiving time—"

"I've been expecting that," she sneered. "I knew that loafer would make an appeal sooner or later. If he's ragged and dirty and hungry, I could look at him without a tear. And his father would laugh at his appeal."

"Then you won't tell me where I can find Mr. Mall," he asked, rising abruptly.

"Certainly not. I won't have him annoyed."



The Doctor suddenly caught sight of a silver-framed photograph on a side table. In a flash a memory came. Miss Mall watched him contemptuously. A week before, strolling through the woods on top of a hill north of the town, he had seen a stalwart man come out of a pine-log cabin, lock the door, and stride away. That man had been Daniel Mall. The photograph proved that.

"Very well, Miss Mall," Dr. Allen said, "I'll bid you good night."

"Do you know where the boy is?" she asked.

"Waiting on the street outside."

She suddenly gripped the back of a chair, her lips tremulous for an instant; then her face hardened.

"I'm doing my best to make the father of that renegade as comfortable and as happy as possible. But the moment he steps into this house, I step out."

The Doctor bowed and walked out to the street. Mall hurried to him from the shadows of the trees.

"Well?" he asked hoarsely, from the depths of suspense.

"Your father is not in, but your aunt is very bitter."

"She has great influence over him," Mall said. "I may as well go back to the band. Bill was here and said I shouldn't get away without a settlement with him. Thank you very much, sir. Good-by."

"Not yet, son," the Doctor said, holding him fast. "I think I know where your father is, and I'm going to talk to him. Come with me."

"Why do you do all this for me, Dr. Allen?" Mall asked, looking into the shadows where Big Bill was lurking.

"I'm not worth it."

"Is your father worth it?"

"A million times."

"Then I'm doing it for him."

Turning into a narrow street, they climbed the hill to the woods on its top. Among the blue patches of moonlight in the shadows, the yellowish red of the cabin's windows appeared.

The Doctor left Mall, crossed a clearing into which the moonlight was streaming, and reached the cabin. To make sure that the father was there, he looked through the uncurtained window. He saw on every hand the apparatus of a chemist. Mall lay forward on a table, his arms outstretched, his hands gripped, his head prone upon them. The Doctor rapped. A chair was shoved back and the door was opened.

"Is this Daniel Mall?" the Doctor asked.

"Yes," was the answer. "Come in, Dr. Allen. I heard you preach this evening."

The minister entered and closed the door. Mall shoved some magazines and papers off a chair and proffered it. As the Doctor complied, he made a swift study of the modern father. He was about fifty, strong, active, and erect, with an undoubtedly vigorous personality. He waited in polite silence.

"Having heard my sermon, Mr. Mall," the visitor said, "perhaps you can guess why I am here."

The chemist stiffened, and his face showed a sternness entirely out of keep-

ing with the posture seen through the window. But he did not answer. He had long expected an appeal from the boy, and had prepared himself to deal severely with him, not with another.

"Your son also heard my sermon tonight," the Doctor began. "Then he came to my study and said he wanted to arise and return to his father."

"Go back and tell him that I am not the weak father of that old parable," Mall answered at last with cutting emphasis. "We fathers are different these days. He arose too late."

The Doctor looked upon a father who was surely different from the one who had embraced the wanderer in passionate forgiveness, clothed him in cleanliness, and set before him the best of his flocks and fields. On the hard face there was no hint of pity or pardon. In every line of it could be seen ruthless ambition, unwavering self-seeking, and the inherited pride of a family that boasted a traditional inflexibility of will.

"Before I rapped on your door, Mr. Mall, I looked through your window," the Doctor said, leaning across the table and trying to hold the pitiless eyes. "You lay here, your hands clenched in agony—the agony of loneliness and longing, perhaps. Having heard my sermon, isn't it possible that you were not succeeding in setting up your modern pride against a natural longing for a son that was dead but that is now alive?"

Plainly moved to rebuke him for his impertinence, Mall glared at him; but suddenly he sprang up and began to pace back and forth.

"It is not possible," he cried at last, stopping before the Doctor, his body shaking. "I'm not longing for that ungrateful boy. I have schooled myself to do what a modern father should do, treat him with exact justice, and—"

His voice trailed into a silence pulsating with some deeper emotion. Then he cried:

"I was bowed here in despair because I do not long for the boy. At first I was almost crushed to death by his desertion, but I prayed to Almighty God to make me a modern father, different from that foolish father of old. I prayed to him to harden my heart against my son, and make it incapable of longing for him or loving him. And he answered that prayer. As he hardened Pharaoh's heart, so he hardened mine. It cannot feel. I went to hear you tonight, praying that he would break it into the dust of forgiveness and love for a boy who made my life desolate. I could look upon my son now as a stranger, even if he were reeking with filth and broken by misery. God has hardened my heart."

It was a strange, perverted anguish. He wanted to long for the boy and could not, just as a cripple might have an insatiable desire to walk. Rising from his chair, the Doctor faced him.

"God has not hardened your heart," he said. "Your sister Abigail did that. I talked to her tonight, and she has been pouring unforgiveness and the gall of hatred into your heart, and a false idea of modern ways. What father,

when his son asks for bread, would give him a stone? Would God, when your son asks for forgiveness, have you give him contempt? Your sister has made you believe that God has answered that unholy prayer."

Mall stared at him, silenced by the audacity of the appeal, dumbfounded by a perception of the truth. Then the door was thrown open, and with a low cry of rage, the sister entered.

"Something told me I should come and stand between you and my brother," she said. "His work is making him famous and he must not be disturbed. His feelings must not be worked upon by a preacher, a professional in urging people to do foolish things. Go and leave us to our own ways. That boy chose to walk in the mire, and we'll let him walk. Don't try to bring that worthless boy into our lives!"

Mall had tried to intervene, but the tirade could not be stayed until it dashed itself in a mad wave against a barrier of speechlessness. Then silence dropped like a tangible thing, the deep silence of the woods, into which the radiance from the sky gleamed like a divine benediction.

Again it was broken rudely by hoarse, savage shouts, curses, and sounds of terrible blows. The three listened, motionless. Then Dr. Allen sprang to the door and flung it open.

In the clearing were two figures, one gigantic and overpowering, the other slim and inadequate. Like beasts they struggled, dodging, clenching, rolling over and over, tearing and growling, rising to strike, strike, strike. Mall leaped to the minister's side.

"What is it?" he asked.

"Your son is being attacked by a tramp who has threatened him."

He sprang from the doorway and ran toward the clearing. Mall followed. As they drew near, one of Big Bill's vicious swings caught the captain on the side of the head and the boy went to his knees with a low cry of rage and pain. But in a second he was gamely on his feet again.

"You'll stay down this time," Bill roared, and caught up a club.

In an instant it would have fallen upon the head of his reeling victim, but the father sprang at him and his fist caught the vagabond squarely. With a blasphemous groan, he crumbled up on the grass.

Near him the boy sagged, ready to fall. Then out of the past, unweakened by centuries, the ancient heart came, overflowing with compassion and the infinite tenderness of a parent. With a low cry, Mall's arms stayed the boy's fall and he was held convulsively to his breast.

Then came a swift rustling. The aunt stooped low and again and again kissed the grimy face.

"God forgive the hardness of my heart!" she cried. "Our lad, our poor, dear lad!"

Mall lifted him in his arms and carried him to the cabin. Forgetful of all the world but the boy who had been dead and was now alive, the aunt closed the door. The Doctor glanced through

the window and turned away. The modern heart was the ancient heart after all. He crossed the clearing where the tramp was trying to rise, and passed into the shadows of the woods. But under the trees was a radiance not shed by any earthly luminary.—Forward.

### Saskatchewan Young People

The Saskatchewan Jugendbund held its fourth annual meeting on Nov. 12-15 with the Edenwald church. In spite of rainy weather and bad roads there was a good attendance of delegates and visitors. Rev. A. J. Milner, pastor of the entertaining church and president of the association during the past year, extended a hearty welcome to all.

The roll call of the different societies was responded to by Bible verses, songs or poems. The Nokomis and Ebenezer societies rendered "original songs" of their own composition. The membership of some of the reporting societies is as follows: Ebenezer West, 56; Ebenezer East, 54; Lemberg, 24; Southey, 33; Serath, 13; Edenwald, 60. Special interest was awakened by the report of the Edenwald society, which boasts its own printery under the supervision of Adam Bruecker. They print a four-page weekly in the interest of their young people's society. The Edenwald society also has a brass band, which rendered various well selected numbers during the various sessions. The good sisters of the Edenwald church furnished a fine dinner daily in the basement of the church.

Among the speakers in the meetings of the Bund we mention Rev. J. Schmidt of Nokomis, who treated the topic: "What Demands Does Our Day Make Upon Christian Youth?"; Rev. Philip Daum, who preached on "What is True Happiness?"; Bro. Ittermann, our colporteur, spoke on "The Treatment of the Old People on the Part of the Young People"; Mr. Robert Wagner read a paper on "Song and Music in the Bible"; Rev. R. E. Reschke spoke on "The Dangers Confronting Our Youth and How to Avoid them"; Rev. Daum's lecture on "Red Eyes and Pale Faces" received special approval and he was requested to send in his lecture to the "Baptist Herald."

In the final meeting the various societies furnished a rich program of dialogues, recitations and musical numbers. At the close of the program a consecration service was led by Rev. J. Schmidt.

The election of officers for the ensuing year resulted as follows: Ed. Fenske, Jr., Nokomis, president; Micheal Daum, Lemberg, vice-president; G. Palfenier, Lemberg, secretary; H. Fenske, Jr., treasurer.

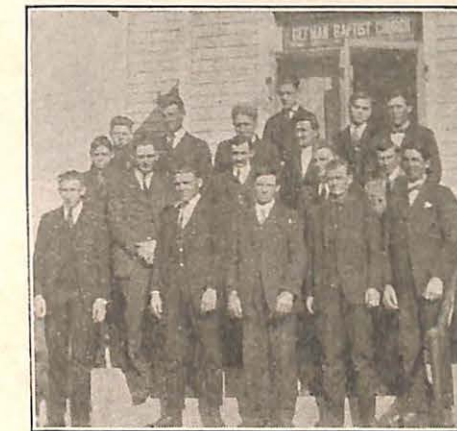
An important resolution was one passed by which Rev. Philip Daum and Brethren Jonath of Ebenezer West and Christian Rumpel of Edenwald were appointed to give fostering care to the various young people's societies in Saskatchewan during the winter, visiting especially the weaker societies and helping them on by instructive lectures and counsels in every way. They are to seek to found societies in churches where there are none at present and also to recom-

mend the usefulness of a good library for the societies.

A committee of arrangements, consisting of Brethren R. E. Reschke, J. Schmidt and G. Palfenier was elected to make arrangements for the next meeting and to decide upon time and place.

Our wish is that God may bless our young enterprise so that it may fully realize its purpose in the closer fellowship of our societies and in the mental and spiritual development of our youth to the glory of God. G. P., Secretary.

### A New Young Men's Bible Class



The above picture represents about three-fourths of the present membership of the recently organized Baraca Bible Class of the First German Baptist Church in Hutchinson, Minn. The organization took place on Nov. 9, 1923. The class instruction is conducted in the English language. The class meeting during the month is held on every second Friday. Mr. Ernest Elftmann is president of the class. Outside talent is to be called in to add interest to these class meetings. Rev. C. M. Knapp, pastor, has a fine opportunity with the many young men in his congregation.

### Santa Claus Pays a Visit to Our Children's Home in St. Joseph

Our little Patrick's firm belief that Santa Claus comes down the chimney was not shaken as on the evening of Dec. 23 Santa paid a visit to our Home. The dining-room had been prettily decorated by our older boys and the trimmed Christmas tree made one feel it was Christmas even though Santa had to use a truck instead of his reindeer team. The children would gladly have hung their new stockings which Mr. Stock had given them, but because Santa had sent such large parcels beforehand, we warned them not to, lest they be disappointed.

While "O du fröhliche" was softly being played, the children gathered in the dining-room about the lighted tree. With great expectation their eyes were fastened on the tables, where under sheets lay their gifts. A short miscellaneous program, the thought of which was gratefulness, was given, and then the sheets were lifted. For the next half

hour all was confusion, the rattling of paper, the shouts of joy, the music of mouth-harp, toy-piano and flute drowned the voices of all. It was an hour of great bliss and happiness.

How I wish you could have taken a peep into our Home an hour afterward. In one corner of the dining-room you would have seen Pat playing with his little wheel-barrow and since then he has assisted in clearing the tables after meals by wheeling out the dishes. At the foot of the front stairs you would have found Baby Evelyn and her four-year-old sister giving a concert. Evelyn was vigorously pounding the toy-piano and Violet was rendering a solo on the mouth-harp, while both were marking time with their feet. Our Baby Gertrude was seen rocking her baby to sleep in the little carriage Santa had left for her. So here, there and everywhere you could find very happy boys and girls.

But it seemed Santa could not find time to send everything before Christmas, so parcels arrived even afterward. On the last evening of the old year, the children once more gathered about the tree and what a happy surprise it was for all to receive several more little gifts. Yes, the holiday season was a time of merrymaking in our midst. The unselfish generosity on the part of the many helpers of Santa Claus is worthy of praise. In the name of our children we would thank all those, who contributed in any way to our Christmas festivities.

The interest and thoughtfulness shown by our Sunday schools and Young People was a manifestation of their love and loyalty to our Great King and might well serve as an inspiration to all of us for more devoted and consecrated service in the coming year.

RUTH DALLMUS.

### Do You Know a Converted Jew?

It is generally thought that no people are quite so hard as the Jews to win to Christianity. And yet, when you come to think of it, there ought to be little reason for the prevalent opinion. As a matter of fact, if we followed the example of Paul in faithfully presenting Jesus of Nazareth as the precise fulfillment of the Messianic prophecies of the Old Testament and of the Messianic hope of the Hebrew people we might find at least some of the Jews readiest of all people to embrace the gospel. A good story of Dr. Schor, the originator of the Palestine exhibition in London, is published in the "Sunday School Chronicle":

"On one occasion," he says, "I happened to be on a railway train with a man who had been to St. Paul's Cathedral to hear Mendelssohn's 'St. Paul.' I got into conversation with him and he remarked emphatically, 'I've never heard of a converted Jew, I've never seen one, and I shall never meet one.' I remarked quietly, 'That is strange. You have been hearing a work written by a converted Jew about a converted Jew, and (I added as I left the train) now you can say you have met one, for I am one myself!'"



# Missions—Home and Worldwide



Pastor Karl Grabein baptizing in Lom, Bulgaria

## From a Worker in Bulgaria

With the help of the Lord I have been able to proclaim the Gospel twelve and one-half years to the Bulgarians. By the recommendation of Brother Pavloff, the pioneer of the Russian Baptists, and Pastor R. Fuellbrandt of Odessa, the Lord opened to me the way into Bulgaria. My own people advised me not to leave Russia and go to Bulgaria, because the Balkan states are known for their constant political unrest. But I felt a strong desire to give myself up entirely to the service of the Lord. I left my Russian home and went with my wife to the strange country with a strange people, wholly unknown to us, to work for the Lord. In Lompalanka on the Danube I found my first field of labor. The little Baptist Church in that place had asked me to become their pastor. The General Mission Society of German Baptist Churches of North America promised my support.

In the beginning we had to overcome great difficulties till I got accustomed to the new conditions. It was very hard to learn the Bulgarian language. The German or Russian language were of no use to us, as all work in Bulgaria has to be done in the Bulgarian tongue. We work among Bulgarians, Gypsies, Roumanians, Armenians and Turks. More than once we lost courage and we were inclined to leave our work, but the Lord gave us again strength to go on with our work. Nearly all our brethren were called to the war. This was very discouraging to our work. But with God's help we carried on the work and it grew slowly. In 1913 peace was declared but soon the great World War broke out and Bulgaria with Macedonia was the Southern front of the allied armies. New sufferings and new tribulations came, much harder than during the first war. But the small groups of children of God in Lompalanka and in the out-stations carried on. With the brethren in the war regular correspondence was kept up; we all prayed for them and God answered

our prayers. Of the 26 brethren in the war not one lost his life. Some were made prisoners, but they returned in due time.

For the mission workers it was a time full of suffering and want. In 1912 all connections with the outer world ceased and therefore I could not get any more help from America. Soon we were in great want and indeed bitter poverty entered our door. Again I was tempted to leave the work. I was offered a place in a retail business store, others advised me to enter the Methodist Mission, but this did not seem to me the will of the Lord. Troubles grew greater and greater. We all suffered from want of food and I fell ill with typhoid fever. For weeks my life hung in the balance. But the Lord had still work for me among the Bulgarians. I recovered from the terrible disease and though weak, I took up again the work in the church. After so much suffering the Lord gave us spiritual joy. In the same year we could baptize eight souls and the following 20 more. We did not have showers of blessings during the eleven years I worked in Lompalanka. Still every year we experienced the blessing of the Lord. Every year we baptized some, in all 77 souls. The church had some stations where the work made good progress.

At the beginning of last year I received a call from the church in Sofia. I had the full impression that the Lord wanted me somewhere else. The church at Tschirpan had been formerly one of the best. But after the death of Bro. Dogtscheff it had gone down, was often without a pastor and was even in danger to dissolve. Hesitatingly I accepted their call, for the present only for a time, intending to go afterwards to Sofia. In May last year I began work in Tschirpan. The Lord has not left me without blessings there. New life came into the church. For 7 years there had been no baptisms in Tschirpan. But this year we baptized two souls and three excluded members came back to us. Church and pastor live

together in mutual love. The church has now 36 members; of these 33 live in the town and 3 in other places. The church owns some property, a meeting-house with quarters for the pastor. The meeting-place seats about 100 people. On the average we have in the Sunday morning service 60-70 visitors. But also the weekly prayer-meetings are well attended.

We have a good Sunday school. Children as well as grown up people take part in it. I am sorry to say we have not enough teachers. The pastor has to do everything. He is leader of the Bible Class, leader of the Young People's Union and teacher of the Singing Class. We are full of hope for our work among the young. I am sorry to say some children of our own members are not in the church and are still disobedient to the Lord's order to accept baptism. But in February we baptized a young man and a young woman, and we hope others will soon follow.

Under the leadership of Mrs. Grabein the Women's Circle does a great deal of work. It is very difficult to draw new people into our meetings. The common people are great fanatics and adhere strictly to the forms, dead as they are, of the orthodox church. They are deeply ignorant of true Christianity. The Bible is not a forbidden book to them, as in Catholic countries, but most know little of the Bible. As the Greek Catholic Church has not yet any translation of her own in the vernacular, the Bibles and New Testaments printed by the British and American Bible societies are not liked to be bought, being Protestant, and the people are told not to read the Protestant Bibles. Young people and those of the educated classes entirely ignore religion.

KARL GRABEIN.

(Report translated by C. E. Petrick.)

## Missionary Specialists

For Missionary Committees

Go to each member of the society and ask him to select some country (including the United States, Alaska, Porto Rico, the Philippines and Hawaii) in regard to which he will try to become a missionary specialist. Seek to have as many countries thus represented as possible. Each member is to find out all he can about his country and its missions, becoming a real missionary specialist. Call upon the members in turn for interesting items from their fields, to be given in the meeting, one member to a meeting. Whenever especially important missionary events occur in any country, have them reported in the next meeting by the specialist of that country, whether it is his turn to speak or not.

## Report of Tacoma B. Y. P. U.

We have come to the end of our B. Y. P. U. year and can look back with grateful hearts to the many blessed hours which we spent together in our meetings. The Lord was with us and it is our desire to show more interest in the work in this coming year. We should be 100 per cent workers.

We have 57 members on our list. Nine new members were added this year.

Our meetings were well attended and the programs were varying and interesting. Of 44 meetings held this past year 20 were prayer meetings, Other meetings were: 2 musical programs, 2 question boxes, 5 literary programs, 2 mission evenings, 1 debate, 1 surprise program, 5 Bible study lectures, one evening on how the B. Y. P. U. can be likened to a baseball game; one evening on "Advertisements" and one lecture by Bro. Roland Riepe of Seattle.

The young people took a very active part in our Hospital visits the second Sunday of each month; on an average 18 attended.

We also bought a Stereopticon machine with the Sunday school. We are using this machine especially for the mission evenings.

The last three months of this year we have had a contest to awaken more interest in the attendance of our meetings. This has been very successful. The winning group will receive free tickets for our Western Washington B. Y. P. U. banquet on New Year's Day.

Twenty-three members subscribed to the "Baptist Herald" this past year. Our goal is 40 for the next year.

At our annual program, which was a great success, we gave the dialogue "Geläutert durchs Feuer" (Tested by Fire). The older people were pleased to find out that we had not forgotten the German language.

ELIZABETH AHRENS, Secretary.

## Bethlehem Pageant at West Irving Park

On Sunday evening, Dec. 23, the West Irving Park Baptist Church of Chicago staged the most magnificent Christmas Bethlehem Pageant in its history. The cast consisted of 30 characters, composed of 11 Bethlehem girls, 11 Bethlehem boys, 4 shepherds, 1 inn keeper and Three Wise Men, all selected from the church and garbed in the proper costumes for their respective roles.

The pageant portrayed biblical times leading up to the night of Christ's birth. Fitting verses of Scripture, in dramatic form, were spoken by each individual. Many songs and several solos were sung at various parts. The entry of the shepherds, singing "Holy Night, Silent Night," was made down the center aisle of the church, and similarly the Three Wise Men, singing "We Three Kings of Orient Are."

So impressive were the various parts and so fitting were the electrical displays and illumination on the huge background and characters that the audience was held spellbound during the entire pres-

entation. Never before had they witnessed such a Christian production.

Many months of preparation under the able direction of Pastor Rev. A. Rohde made the pageant so acceptable. The costumes were made by the Ladies' Auxiliary and purchased by the participants. The scenes were huge lithographings, artistically transforming the entire front of the church into a beautiful panorama of the city of Bethlehem.

As the major part of the congregation consisted of strangers, and many were turned away because of the lack of room, requests came pouring into the office of the pastor for a reproduction of the play. Due to its sacredness it was not repeated.

## Women's Anniversary in Dayton

On December 9 the Women's Society of the Fourth Street Baptist Church celebrated its forty-third anniversary. Although it rained the entire day a large crowd attended the meeting. Mrs. G. Shattsnider, president of the society, led the meeting. After hearing the reports of the officers, it was noted that the society sent a box of clothing (weighing 160 pounds) for the needy in Germany. It was also noted that there was collected \$60 for the "Rainy day and sunshine bag" treasury.

The speaker of the evening was Mrs. G. Kampfer, missionary in Assam, India. She told of the many trials and tribulations in a missionary's life. Rev. Wm. Kuhn, who was also present on this day, gave a very interesting talk.

The usual refreshments were dispensed with on this evening and the money for same, together with the offering amounted to \$85.

Our wish is that the Lord may be with us the coming year as he has been in the past.

MINA G. TAPPER, Secretary.

## The Men's League of New York City

The Men's League (Männerbund) of New York and Vicinity met on the evening of December 11 for its semi-annual meeting. The session was held in connection with the second anniversary of the Harlem society. There was a good attendance of both men and women. Rev. L. Rabe of Passaic read the Scriptures and Rev. F. W. Becker led in prayer. President Lawrence of the local society welcomed all visitors in cordial manner. Reports of the years' work and the state of the treasury followed by Bro. Heller. Rev. Frank Orthner delivered an address on the words: "What hast thou in thy hand?" the question of the Lord to Moses when he sent him to Pharaoh. After this, chorus numbers, dialogues and recitations were rendered in pleasing variety.

The second part of the program began by the president of the Bund greeting all those present, after which Rev. Phil. Potzner spoke on the text: "What wilt thou have me to do?" Mr. O. Conrad pleased us with two solos, "The Father's Smile" and "The Tear." Prof. Klebs of

Berlin, now with the Harlem Church, played Beethoven's Sonata in F Minor. The offering of \$26 was donated to the Harlem Church.

The entire evening was one of profitable and blessed fellowship. We again thank the good sisters for furnishing the refreshments which were served at the close.

R. WEIGELT, Secretary.

## An Unusual Christmas Celebration

The Sunday school of the First Church, St. Paul, Minn., Rev. C. F. Stoeckmann, pastor, decided to give up its usual Christmas treat and to devote the money, which the school was accustomed to spend, for the famishing children in Germany. However, this did not satisfy the children, for with great joy on their part they saved their nickels and pennies and raised the fine sum of nearly \$400 in this manner. The church and the Ladies' Society added something, which brought the amount to nearly \$450. This money was forwarded in time so that it would cause many a child abroad to rejoice at Christmas time. Bro. Stoeckmann says: "The raising of this money was a special pleasure to our younger Sunday school children. Their faces really beamed with joy as on one Sunday they could bring back their glove, which they had received for this purpose, filled to its utmost. I had to think of the words of Jesus: 'Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven.' May God bless these gifts!"



Dr. F. W. Meyer of Capiz and his son

The Lord has blessed the work on this field recently in a remarkable way. Dr. Meyer has carried on the work since Rev. G. J. Geis left the station. Thus far 126 souls have been baptized. Dr. Meyer's picked choir sang Handel's Hallelujah Chorus at the Christmas concert. Quite an undertaking for a Philippine group to sing that difficult selection.

During the third week of April Dr. Meyer and family intend leaving Capiz for the United States. They are anxiously looking forward to reunion with their many dear ones and friends over here.



## Marriage Customs Among Kaffirs in South Africa

LOUIS BAIER

### PART II

But, as the missionary tells me, the Kaffirs, that is at least the Christian Kaffirs, don't consider it as really buying a wife. It's not a mere business transaction, they claim; just as the check a young man in America may receive from his father-in-law on his wedding day can not be considered as payment for taking his daughter off his hands. No, the ten cows in this case are considered as more of a gift of acknowledgment to the father of the bride for the gift he is making the bridegroom in giving him his daughter. Anyway that is how they want it understood. Nevertheless the suitor with the most cows or oxen has the best chance; but that is only human and you will find the same thing in many cases in America.

After the church ceremony is over, the wedding party returns to the bride's parents, who, according to custom, have stayed at home weeping all this time. Here a few oxen are slaughtered and a great feast ensues. Such is an average Christian Kaffir wedding.

But, you will say, there is still a good deal of heathenism in all this. So there is. But you must not forget, the Kaffirs are only human. You will remember that when the Jews first became followers of Christ they retained some things that Christ did not recommend, and the Greeks and Romans when they became Christians brought with them some of their old forms and habits.

What will no doubt interest you a good deal more are some of the marriage customs of the non-Christian or red Kaffirs, so named from their custom of wearing red blankets or nothing at all and covering their face and sometimes their whole body with red clay, whereas the Christian Kaffirs wear for the most part the discarded clothes of Europeans.

The red Kaffirs or true heathen of this part of Africa have no separate religious order of any kind. They only have their witch-doctors besides their chiefs. The witch-doctor is their Trinity. He is their religious teacher, prophet or seer and doctor or rather quack, all in one and the same person. My servant man tells me they call such a doctor a Gyecha. Now a witch-doctor or Gyecha is a very extraordinary individual about whom a most interesting story may be written, which I may some day attempt to do if I find the time for it. A Gyecha, as far as I was able to find out, has nothing to do with marriage. There being no religious order there is also no religious ceremony to marriage among heathen Kaffirs. Now, there may be more forms of marriage among these Kaffirs, but the two I know of are as follows:

After the suitor for a maiden's hand—this may be his first or his sixth—has come to an agreement with the father of the girl as to how many cows or

oxen he is to give for her, he begins making his installments in advance as fast as he is able to acquire his cows or oxen. If he is poor and the maiden fair it may be years before he is able to make his last installment. Like Jacob, who had to serve seven years for his first wife. As soon as she is paid for she is his wife, but the next step is to get her to his home. Now this is not an easy task, as it is the social custom that the bride should be most unwilling. No matter how much she is in love with the man who has acquired her she must appear very unwilling to go and be his wife.

One way in which this difficulty is solved, is that the bride is forcefully driven over to her husband and future home by a number of other women, usually older and married. These will suddenly appear at the girl's hut, encircle her and push and drive her along. Of course she is expected to protest.

The other form of marriage is, that as soon as the bridegroom has made his final installment, he appoints a committee of two or more strong men, usually some of his friends. Then the bride's daily movements at her father's hut are spied out, so as to know just when she may be caught alone. And so they will hide along the path somewhere and when she goes down to the river or the spring to fetch some water they suddenly rush out, nab her and carry her off, she screaming, clawing and kicking all she can, for that is the custom and it is expected of her. Meanwhile the bridegroom may be watching the whole performance from a distance. These are the two forms of marriage and you may have your choice.

But when the young husband gets his new wife safely to his hut his troubles are by no means all over, indeed sometimes they really only begin.

Every young bride as a dutiful and loving daughter of her father is expected to run away from her husband and return to her parents at least twice during the first six months. Now this is more serious for the husband than it may sound. Every time the young wife runs away to her father, her husband must give the old gentleman another cow to get his wife back. So, if he is rather short on cows, it means a close watch on his young wife, or he will have neither cows nor wife. Herein the young husband with his first wife is at the greatest disadvantage. Because an older man that already has a few wives can have the older wives watch the new one so that she may not escape.

Of course this running away custom is only effective for a certain period; if she runs away after that her father is obliged to bring her back or return payment.

But all this is awful, you will say. So it is from your point of view, but very natural from theirs.

In general the Kaffirs here, that is the natives as they like to be called, are a happy and well contented lot. They possess great selfcontrol, are relatively

quite intelligent and virtuous and dependable. I often drive out twenty-five miles into the country, meet no white man but hundreds of Kaffirs, and still I feel just as safe as on any country road in America. And my prayer is: May the Kaffirs receive the Gospel of Christ and the benefits of civilization, but may they never adopt the many different vices that you often hear of among white people.

### Two Boxes

*I thought of it once as I sat by myself,  
And looked at the boxes that stood on  
the shelf,  
One so large, one so small, with a con-  
trast most grim,  
A band-box for me and a mite-box for  
Him.*

*I paid for my hat and I paid for my  
gown,  
And I paid for my furs that I purchased  
downtown,  
And when I returned they were plain as  
could be,  
A mite-box for Him and a band-box for  
me.*

*I tossed in a dime, but it didn't seem  
right,  
I could not be proud of that curious  
sight,  
So I took out my check-book and tried  
to be square,  
For I wanted my giving to look like my  
prayer.*

—Selected.

\* \* \*

A Western Rancher has asked the district superintendent that a pastor be assigned to his community. "How big a man do you want?" the D. S. asked. "Well, Elder," the wiry man of tan replied, "we're not overly particular, but when he's on his knees we'd like to have him reach heaven."

### One Improvement a Month

For Presidents

Do you concentrate enough in your work? Do you fix on one thing, just one thing, do that, and then go on to something else? That is the way to make progress in B. Y. P. U. or anything else. Try the plan of settling on one improvement a month which you will make in your society. Make a list of twelve items in which your society may be bettered (the list of course will be subject to change). Tackle the first of these with vigor. It may be that your singing is poor. It may be that you have too few that can and will offer prayer in the meetings. It may be that your committees do not meet regularly or give regular reports. Whatever it is, make it an issue for one month, and insist upon improvement. Then maintain the improvement the next months while you go on to further conquests. The first thing you know you will have a model society.

## Wilhelm Eduard Grimm

PROF. A. J. RAMAKER

In the series of short biographical and historical sketches on the lives of the earliest founders of our German Baptist churches in



W. E. GRIMM

this country, running two years ago in the "Jugendfreund," there was also one on the labors of the man whose name appears at the head of this article. The only reason for referring to him again in the "Baptist Herald," after so short an interval, is the fact that many of our young people did not and could not read that sketch in the "Jugendfreund" because it was written in German. Wholly aside from his place in the very early history of our German churches, Grimm's life illustrates more than does the life of any other man among the "fathers" the viewpoint of Protestant Separatism with its venturesome daring on the one hand and its conscientious regard of Scripture on the other hand. With that spirit our younger generation ought to become acquainted, for persons of that stamp are fast disappearing from contemporaneous Christian history.

Brother Grimm was the first of our pioneer missionaries to start a Baptist interest in what was at the time called "Der Westen." When he landed in Milwaukee, in the year 1847, with his small company of followers to the number of fourteen, there were only two other German Baptist churches in existence in our entire land, the Fleischmann church in Philadelphia and the Eschmann church in New York City, and both of these had been founded but a few years before. He was also the first of our pioneer ministers who had seen service as a Baptist minister in Germany before his immigration here.

And still Grimm did not come out of the Oncken Baptist movement which began with the baptism of that remarkable man in 1834, at Hamburg. Like Fleischmann and Eschmann, and it is a singular coincidence, Grimm became a Christian in Switzerland where he had come in contact with a group of Believers, who were not affiliated with the State churches, among whom the New Testament truths of conversion, a living faith in the Savior and a public profession of that faith by baptism, were still believed in and practiced. Born in Memel, in Eastern Prussia, in 1806, he had gone to Switzerland as a journeyman carpenter with the idea, prevalent at that time in every trade, of seeing the country and of perfecting himself in his trade. He was twenty-nine when he, in 1835, definitely joined one of the numerous groups of Separatists there who practiced adult baptism. The bap-

tism he received, however, was not by immersion but by affusion (pouring), a mode practiced by a number of Free church bodies in Switzerland and elsewhere from the early days of the Anabaptists in the sixteenth century.

About the year 1838 we find Grimm back again in his native city of Memel and at work at his carpenter's trade. In a private letter to a later friend and collaborer, which I have read, he characterizes this year and the one following as being full of disappointments; an unaccountable restlessness and loneliness took hold of him at times which were difficult to bear. He was feeling the conviction that he ought to tell of his spiritual experience to his fellowmen and to urge them to put themselves in possession of a faith which made Christian life a real inward joy and power. But the obstacles, he thought, were insurmountable, because a prophet is not without honor save in his own country and among his own kindred. This period of indecision was ended, probably about 1840, when he began to invite small numbers of friends and acquaintances to his house for private prayer and study of the Bible. In these meetings he was very successful. He found that he could teach and preach, and he discovered that the people were responsive. So successful was he that in less than a year eleven persons were willing to be baptized on profession of this newly-found faith in Christ and form a church of baptized believers. Grimm baptized these persons by affusion, the only mode of administering that ordinance with which he was acquainted. He also introduced and celebrated with them the Lord's supper.

For all practical purposes this small group was a New Testament church. The procedure may seem a bit irregular because Grimm was not an ordained minister at the time and because the mode of baptism was not the New Testament mode. But in reintroducing a type of Christian life and practice which largely had become extinct, some irregularities may be expected and excused. Moreover, they are not vital factors in the greater problem of Separatism anyway, and they are not unknown to the historian; for in the history of the Anabaptists as well as in the history of modern Baptists such "irregularities," if they be such, have often occurred. The average Christian in every age is so glued to the external forms of religion, that every deviation from them is considered an unlawful procedure. John the Baptist did not wait for a baptizer, nor did Roger Williams wait for ordination before he baptized Ezekiel Holliman. The fact is that Separatism in its spirit of revolutionary daring is the very opposite of Catholic uniformity.

It was to be expected that the church and governmental authorities of his native city would not allow a movement of that kind to go on unchallenged. Grimm was forbidden to administer any Christian ordinances, for that privilege was restricted to the clergy of the established church, and meetings in private

houses were to cease. Needless to say that these prohibitions were not complied with, and that persecutions followed in the form of fines, levies on personal property to pay these fines and finally imprisonment in the common jail; all of which fell heaviest on the fearless preacher, who by the way suffered in this regard quite as much as did Oncken in Hamburg in the early years of the Baptist movement in that city.

But the church which Grimm founded in Memel in 1840 or 1841 was not yet a Baptist church. The question of the apostolic mode of baptism seems to have been introduced among the members by Grimm himself, who had been informed by the captain of an English ship, whose father was a Baptist minister, that immersion was practiced by the apostolic churches. After a prolonged study of the New Testament, Grimm and his followers came to the conclusion that the baptism they had received was not in accord with New Testament usage, and it speaks very much for their loyalty to the Bible that they resolved to submit to a rebaptism. They invited Oncken to come and administer the ordinance, which he did, baptizing 29 persons in the darkness of the night, at a place far from the city, for fear of a disturbance. A new church was formed and Grimm was ordained as its pastor.

The five years which followed were times of great stress and disturbances: the violence of the mobs increased, the small church was disrupted by reason of petty quarrels and misunderstandings, and, as a consequence, the missionary zeal lagged and the influence of the church in the community was destroyed. Under such unfortunate conditions we do not wonder that, like the Pilgrims of England, the much harassed people cast longing eyes toward the new, free country across the sea, where they could begin over again and live their lives in peace and harmony according to the dictates of their consciences. The first company of immigrants took the preacher with them, loyally paying his passage money which he was unable to pay. Others came over in later years, and his Memel church afterward became extinct.

If that band of fourteen persons had all remained in Milwaukee, they could have formed the nucleus of a church which in a short time would have grown in numbers and influence, for German immigration was setting in strongly to this city. Unfortunately they separated, the majority going further westward into the "bush," about forty or fifty miles, where the offer of good land was exceedingly tempting for these sturdy men and women. But this separation was a division of forces which afforded the preacher a number of new mission centers which he knew well how to utilize.

The brethren who remained in Milwaukee, mostly mechanics and fishermen, built a two-story house on Fourth street near Chestnut, reserving the entire lower floor for meeting purposes. For about ten years this church had a steady



growth, when unhappily a schism over the question of predestination rent it in twain. From this schism it appears it could not recover, and finally when several of the older families left the city it ceased to exist. But it gave to the present Immanuel Church some of its most aggressive early members. The country churches fared better. After a few years four churches were founded which bear these names in the Conference records: Polk, Wayne, Lebanon and Kosuth, two of which are still in existence.

Brother Grimm's labors in Wisconsin were typical of a frontier preacher ministering to a hardy race of German farmers who themselves were trying their best to get a foot-hold in a new country. He was clearly one of them, and gladly and heroically did he share their privations. It is unfortunate that he refused to accept a stated salary, meager as that would have been, because of the extreme poverty of these early settlers. For it compelled him to give but a fraction of his time and strength to the work for which he had such splendid equipment. He earned his own livelihood by making wash-boards and wooden shoes which he marketed himself on his preaching tours. And these tours were not made in stage coaches but on foot over corduroy roads (sometimes called "Lebenswecker") and ox-trails through the dense forests. There was much romance in this kind of work, but its wearing effect told on his otherwise strong physical makeup.

After about twelve years of this kind of pioneering, Grimm went to St. Joseph, Mich., whither a number of his former Milwaukee parishioners had gone, and here he founded the present church in 1860, which he served until 1871. He died there two years later, at the age of 67 years.

In many respects Brother Grimm was a very remarkable man. As a popular preacher he had no equal among our earliest missionaries. He was a staunch defender of those New Testament truths he had himself experienced and these made him an uncompromising Baptist. He was aggressive to a fault. The product of no school, he came to look askance at those who had theological training. He correctly claimed the right of interpreting the Scriptures as he understood them, but he fell into the mistake of not allowing others the same right of private interpretation. Yes, he had these faults, but there are some in our day and within our own fold who are making these same mistakes. The generation which knew him best loved and cherished him for his undivided loyalty to his Master. And is there anything of greater worth?

\* \* \*

It is estimated that there are one thousand languages and dialects in the world, and such has been the determination and patience of the translators of the Bible that at least some portion of it has been translated into no fewer than 770 of these mediums of expression.

## About Subscriptions to the Baptist Herald

To all subscribers of the past year we have continued to mail the paper believing that almost without exception every one would renew his or her subscription for the year upon which we have just entered.

Some of the lists sent in by our energetic boosters have not reported discontinued subscriptions and so the Subscription Department assumes that the name is not to be dropped from the list and that the payment will be remitted at a later date. We are in no hurry to drop valued readers of this publication so recently launched in behalf of our young people and a growing denominational need.

If, notwithstanding, the "Herald" is going to some one who desires it discontinued we very urgently request that we be so informed. Otherwise remittance will be expected to balance the subscription account which may be sent through your booster or direct to Cleveland.

GERMAN BAPTIST  
PUBLICATION SOCIETY,  
3804 Payne Ave., Cleveland, O.

## Requisite Family Reading

In an article on the supply of newspaper reading necessary to insure intelligence in the family concerning vital issues, the "Burlington Hawkeye" says:

Every church and every church family should establish this rule of the home and of business:

1. If only one paper is taken, let that be a church paper. Always place it first on the list.

2. The vast majority of families in the church are able to take more than one periodical. After the church paper there is place, and need for, a reliable secular newspaper, daily or weekly. It is needed. It is informative, educative, and helpful in material interests, as well as promotive of good citizenship. That proposition can stand without argument; it is embedded in human experience and observation.

3. A little economy, if need be, a little saving of inconsequential expenditures, will enable almost any self-supporting family to subscribe for a good magazine and buy an occasional book. All these things enrich the home and tend to promote human welfare, and in that sense correlating with the broad purposes of the church, look ahead to the evangelization of the world.

\* \* \*

If only all our beautiful theories became beautiful practices, what a world this would be!

## A Song of Peace

ERNEST BOURNER ALLEN, Oak Park, Ill.

*The Son of God goes forth for Peace,  
Our Father's love to show;  
From war and woe he brings release,  
O who with him will go?  
He strikes the fetters from the slave,  
Man's mind and heart makes free;  
And sends his messengers to save  
O'er every land and sea!*

*The Son of God goes forth for Peace,  
That men like brothers live,  
And all desire the other's good,  
And other's sin forgive.  
He turns our spears to pruning hooks,  
Our swords to plowshares warm,  
And war no more its death-blast brings,  
Nor men their brothers harm!*

*The Son of God goes forth for Peace,  
Nor lands nor power to gain;  
He seeks to serve, to love, to lift,—  
Who follows in his train?  
A glorious band, in every age,  
In spite of scorn and pain,  
True sons of God, his peace have made,  
Who follow in their train?*

*Now let the world to Peace be won,  
And every hatred slain;  
Let force and greed be overcome  
And love supreme remain!  
Let justice rule in all the earth,  
And mercy while we live,  
Lest we—forgiven much—forget  
Our brother to forgive!*

*We send our love to every land—  
True neighbors would we be!  
And pray God's peace to reign in them,  
Where'er their homeland be!  
O God, to us may grace be given,  
Who bear the dear Christ's name,  
To live at peace with every man,  
And thus our Christ acclaim!*

## Gleanings

To teach a Bible class at the age of ninety-one, and teach it the Sunday before her death, is a remarkable record, made by Jessie Pratt of Modesto, Cal. She was the oldest delegate at the Golden Jubilee of the Woman's Foreign Mission Society in Oakland in June, 1921, and was deeply interested in the missionary cause. With her husband, Rev. William Collins Pratt, she spent years in church work on the then frontiers and developed a rare talent for leadership. She left four children, thirteen living grandchildren, and five great-grandchildren. The influence of such a life who can estimate?

## WHEN IN BROOKLYN Do as the CRUSADERS BIBLE CLASS does

These young men meet every Sunday at 2.30  
P. M. for the Study of God's Word at the  
Second German Baptist Church  
Woodbine St., cor. Evergreen Ave.  
WELCOME WELCOME