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., AUGUST, 1924

Number Eight



Rev. Lorenz Hoeffner of Ingersoll, Okla. Council Member for the Southwestern Conference

What's Happening

Prof. B. E. Ebel of McPherson College, Kans., has accepted a call as professor of German at the University of Redlands, Cal. Bro. Ebel formerly served as pastor of our church in Boston.

Miss Anna Trieloff, missionary worker with our church in Los Angeles, Cal., has resigned to accept a similar position with the church at West Hoboken, N. J. She begins her new work in August.

Rev. J. F. Olthoff of Avon, S. D., was elected missionary secretary of the Dakota Conference. He and Rev. A. W. Lang of Tyndall represent the conference in the General Missionary Committee.

Rev. A. Orthner has resigned as pastor of the church at Sheffield, Iowa. He takes over the pastorate of the Bay City, Mich., church.

Miss Anna Brinkmann, missionary of the Second Church, Cleveland, and Mrs. Emma Meier, missionary in the Second Church, Philadelphia, were visitors at the Pacific Conference in Anaheim, Cal.

The promotion committee for Young People's Work in the Dakota conference for the coming year consists of Brethren D. Engbrecht of Fessenden, Rev. D. Klein of Eureka, and Arthur Voigt of Avon. The brethren make a good trio of boosters. We look for this committee to be real active and not merely quiescent

Rev. Max Leuschner, pastor at Anaheim. Cal., for the past eight years, has resigned his charge. His plans for the future have not yet taken definite shape.

Mr. Carl Gieser, student of our seminary at Rochester, who proposed doing colporter work in the bounds of the Dakota conference during the summer months, was compelled to undergo an operation for appendicitis upon his arrival in Avon, just before the opening session of the Dakota conference. The operation proved a success and the patient was well on the road to recovery when the conference closed. Interest in his welfare was expressed by many prayers in his behalf and by a substantial offering toward defrayal of his hospital expenses. This fine exhibition of fraternal helpfulness greatly cheered and touched Bro. Gieser.

At the East St. church, N. S., Pittsburgh, Pastor August F. Runtz baptized 6 Sunday school scholars-5 boys and a girl-on Sunday, June 8. The B. Y. P. U. held a lawn-fete on the church lawn, The occasion was greatly enjoyed, not only by the people of the church, but by the whole neighborhood, especially by the children.

Miss Alethea Kose has discontinued her labors as missionary worker with the Bismarck, N. D., church with the end of July. Her intentions are to pursue further college studies in the fall, leading up to a degree.

Rev. A. J. Heinrichs of American Falls, Idaho, had the joy of baptizing 10 converts on the first Sunday of June. Among the group were a number of adults, ranging from 40 to 70 years, former Lutherans and Catholics. Another baptismal service will be held in the near future. The Sunday school attendance has increased to 125

Rev. Wm. Graf, pastor at Bethany, Ore., was re-elected missionary secretary of the Pacific conference. Rev. J. A. H. Wuttke was elected alternate representative to the General Missionary Committee.

The church at New Kensington, Pa., Rev. C. E. Cramer, pastor, has bought a new building site, advantageously located, 92x120 feet, for \$13,000. On the rear of the lot there is a dwelling house with 12 rooms, into which the pastor has already moved. The church will wait till next spring before beginning any building operations as it is expected to effect a considerable saving by such delay. The New Kensington people are a courageous bunch and we wish them great success.

The Sunday School Promotion Committee of the Pacific Conference consists of Brethren C. E. Panke, M. Bohnet, Jr., and F. Berger. Bro. Panke presided ably at the Sunday school institute at the conference. The committee has been busy during the year. It reported an increase of 89 scholars in the enrollment of the schools of the conference, this in spite of the fact that several small schools in Idaho were disbanded during the year.

The Missionary Offering raised at the Dakota Conference on Sunday afternoon, following the missionary sermon by Rev. A. W. Lang, amounted to \$1630.92, of which \$1100 was in cash and the rest in pledges.

Mr. Raymond Bueermann of Portland, Ore., was elected as secretary of the Pacific Conference branch of our Young People's Union at Anaheim to succeed Roland Riepe, who resigned. Mr. Bueermann was also elected to represent the Pacific Conference as council member in the national organization. We regret to lose Bro. Riepe from our council. He was an energetic and enthusiastic worker. We trust he will still keep in touch with our cause. Mr. Hellwig was reelected treasurer of the Young People's Union. Miss Elizabeth Ahrens of Tacoma was elected a member of the conference promotion committee.

Rev. A. Bretschneider, pastor of the Clinton Cill church, Newark, N. J., sailed on the S. S. "Ohio" on July 5 for a two months tour of Europe. He is planning to visit France, Germany, Switzerland, Italy and England, returning about Sept. 12. Before sailing, his church presented him with a purse of \$525. Prof. L. Kaiser will supply the pulpit during July and August.

We are introducing Rev. Lorenz Hoeffner, pastor at Ingersoll, Okla., to the "Herald" family on the front page this month. Bro. Hoeffner is the representative of the Southwestern Conference on the Council of our Young People's and Sunday School Workers' Union. He was pastor at Waco before taking up the work in Ingersoll. His pastorate at the latter place has been marked by progress and success. Bro. Hoeffner has been a loyal booster for the "Herald" and the gain in the subscriber list of the conference is in part to be ascribed to his efforts. He is a young people's man and a young people's friend.

Prof. Eduard B. Scheve, well known in our German Baptist circles as a composer and organist of repute and of late years professor of music in Grinnell College, Iowa, died suddenly at Longmont. Colo., after an operation on June 00. Prof. Scheve had been spending the last year and a half in some of our churches in the East and Middle West and intended to take up his work at the college again this fall after resting in the mountains of Colorado. His death will be mourned by a wide circle of friends. Our sympathy is extended to Mrs. Scheve.

The terrific windstorm, cyclonic in character, that swept over a considerable part of South Dakota on the evening of June 14, leaving death and devastation in its wake, almost wiped out the town of Wessington Springs. Our German Baptist church there, erected only a few years ago, was totally destroyed. It cost \$4500 to build. Nearly all the barns and outbuildings of the members of the church were also destroved. Fraternal help in rebuilding ought to be extended to our stricken people.

(Continued on Page 16)

The Baptist Herald

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The Baptist Herald

Joy and Youth

THAT it a fine Bible verse that contains the summons: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." How often the last part of this verse is given the chief emphasis and the first part lightly passed over as if it needed no emphasis. The last part of the verse is determinative and directive but not a deterrent. The verse is not a trap to lure the unwary into a bottomless pit of retribution; not a whip with a scorpion at the end of it to hurt, but the plain, fearless, emphatic proclamation of one of the very noblest truths that reveals God and exalts man. It tells us that joy is both a privilege and a duty of the soul. "Rejoice in the Lord and again I say, rejoice."

"These things have I spoken to you that my joy Joy is reasonable and becoming, necessary and may be in you and that your joy may be fulfilled." unspeakably helpful. If it is becoming in all of us, All deep religion ought to be joyful. All strong how charming and suitable is joy in the young! religion assuredly will be. What the sunshine is to All young things are full of joy and God who made the landscape, the light of joy is to the human life. them means them to be. Deprived of a just measure of brightness life fails For young people, life has as yet but few cares. to attain the ideal.

conscience but few stains, memory but few dis-We hold that joyousness of spirit is the natural appointments, reason but few problems. Childhood heritage of all who fear God, believe on Christ and is behind them and manhood and womanhood in work righteousness. It is also their strength and front of them and joy is not only natural but suitsalvation. Let us claim and acquire our heritage. able. Every young person likes to have, and ought to have, a good time. God himself wants us to be Spurious Joys happy and joyous, for he is spoken of as the THE Devil is the most expert counterfeiter in "happy God," and we are made in his likeness.

Joy and Our Religion

> OD does not want us to go through life heavy-I eved and heavy-hearted, gloomy and glum. That would be a poor commendation for the religion of the Lord Jesus, which we profess. When God sent his Son into the world, the angel announcement of his coming contained the message: "Behold, I bring you good tidings of great joy."

Joy in youth seems most easy and natural, but Tell it out everywhere to confute the slander of the it is also the period of life when it needs directing world, that the Christian life is a joyful life, that and steadying. It is a time when one must choose it does not ask for the dwarfing of the normal inwisely and prove the things that differ. There are stincts of our manhood but for their glorification. many harmful pleasures luring our young people Christianity is not a drab-colored religion. The gostoday that seem innocent but they have a dangerpel is a banquet of joy. Jesus began his ministry ous backfire. They dull the Christian life and take by attending a wedding. There he performed his away the joy of salvation. They wind up in refirst miracle. The kingdom of God is righteousness, morse, loss of self-respect, shame, disrepute, death. peace and joy in the Holy Spirit. Avoid the joys of the frivolous and thoughtless. Much of the world's notion of religion is mixed those who merely live on the surface, who never up with gloom and sadness. Even some otherwise remember the right proportion of things. There is good people, whose nature seems to contain an a laughter of fools which is as the cracking of undue amount of austerity and sternness, shy at thorns under the pot.

joyousness and regard it with suspicion. Dr. Watkinson tells a story of a certain invalid woman who could not bear the visits of her pastor because he was "so cheerful." If he had entered her sickchamber with the mien of an undertaker, it might have pleased her more. But that impresses us as morbid and not normal. There is something lacking in the Christianity of the person who cannot heartily enjoy himself The godly life does not inhibit one good thing. The church of God frowns on no wholesome joy, only on those corrupting and dishonoring excitements which are contrary to health and reason, to virtue and the real joy of life. Some people have just enough religion to make them miserable. The cure for such an unhappy state is not less religion but more,-more of the genuine kind, that bears the brand and imprint of the spirit of Christ. That spirit showed itself in the upper room and it was there that Jesus said:

the universe. The prince of darkness can transform himself into the semblance of an angel of light to deceive even the elect. Satan deludes his dupes into the mistaken notion that they are enjoying life while feeding their souls with his fancied and false joys. The disguise of sin deceives many. The deceitfulness of sin is still at work. The eves of many are blinded thereby as to the true nature and the real value of things.

We do not deny that many of these worldly pleasures are fascinating and attractive. The devil is a wise fisherman. He is old at the game. He puts out the most enticing bait. But beneath the tempting bait is the deadly hook.

How shall we judge and discriminate between spurious and real worthwhile joys, Christian joys? Well, a young Christian must maintain his spiritualmindedness. That must be unspiritual which causes compunction of conscience in the quiet hour, causes unhappiness of soul and keeps us back from spiritual work and Christian fellowship. That is to be avoided which brings about such results.

If our life is centered upon the things that perish, we will have no real abiding joy. If it is centered on character, virtue, service, the attainment of ideals, if our recreations are re-creations that help to build us up along these lines, we will have joy because we will have abiding satisfaction and peace.

Editorial Jottings

OVER 1500 COPIES of the G. B. Y. P. U. song composed by Bro. Reuben Windisch have been sent out to different societies and state associations from our office in response to the free offer to supply this song to applicants. Every young people's group throughout the land ought to get acquainted with this stirring song and use it frequently. Paste the song sheet in the rear part of your hymn books and so conserve the leaflet for continuous use. We still have a supply of these song leaflets on hand and will be glad to send you sufficient for society use. Address Box 4, Forest Park, Ill.

PASSING BY a suburban church near Chicago, we saw this invitation on the bulletin-board : "Come to church. There you find God, gladness and good friends." That is a superb trinity to acquire. How much life is enriched by communion with them! And make your meetings the very best kind We need them in the summertime just as much as during the rest of the year.

WE REGRET that arrangements for beginning with the devotional topic page could not be completed in time to have the same appear in this number. We beseech the patience of our readers who are anxious for these topics for another month.

FINDING THE FOLKS

WINIFRED H. MYERS

- Shall we all launch out on a delightful quest Of "finding folks"-the very best.
- For what is more fascinating, I ask your mind Than to get up close to human kind?
- Now the very best place from which to start Is right down deep in your very own heart.
- First test your pulse beat-Is it true? Are you living four-square as you ought to do?
- Is the Gospel according to you worth while? Does it give the right message, carry the style
- Of a real, true Christian whose life is sincere And holds God's friendship as a treasure dear?
- We grant, we're not perfect, but let's do our best Be full of the Spirit of Christ and our task
- To make our own lives stand the test Of real Christian living, courageous and strong,

That can fight the good fight-conquer all wrong.

- Then with our own hearts aglow with earnest endeavor
 - Let's all join forces and work together
- To bring to our Unions the Youth of the land. Let's increase our membership-be an army grand.
- Expecting great things from our Father above, Attempting great things in the name of Love.
- How shall we find these folks you ask? Why that is not a difficult task.
- There are many young people within your church walls
- Who are only waiting for your calls.
- Now tell me this-Honor Bright! How many folks did you invite
- To attend your Union last Sunday night?
- It's the personal invitation that always draws, And the coldest heart invariably thaws.
- Now please, may I right here say
- That this is the most effective way To increase your membership however small
- Until you are crowded up close to the wall.

Now do not expect just one or two

- To have the pleasure of bringing a few. But let each member of each organization
- Have the pleasure of that warm sensation Of finding folks, lonely and sad
- And almost immediately making them glad, By introducing them to folks you know.
- Their hearts will rejoice. They'll tell you so.
- When folks come into your church to stay,
- Get in touch with them right away,
- Invite them to your Union meeting
- And see they have a cordial greeting,
- That will grip their heart as well as their mind, Then they'll begin inviting friends they know, And Lo! your Union has begun to grow!
- Next get a list from your pastor or clerk Of all the young people within your kirk,
- You may find some folks in your membership there Who had not the courage-did not dare
- To attend a meeting of your B. Y. P. U. Without a special invitation too.
- A third place where folks may be found,
- Is where you work-right on your own ground, Do you always know where your business friends
- On Sunday nights? Perhaps to a show. They would be glad for your invitation,
- Very likely you'd have a large delegation.
- Introduce them to our very best Friend, Then friendship for you would have no end.
- Now, friends, let's begin right now on this search Of finding folks for our church,
- Then our goal will be realized. What more could we ask?

Agugst, 1924

Judgement

That Act of God Whereby He Vindicates His Righteousness, Manifests the Character of Men and Makes that Final Assignment of Them in Which there is Correspondence between their Outward and Inward Condition

O. E. KRUEGER

What the

"All this have I seen in my days of Preacher Saw vanity," said "The Preacher" of old, "there is a righteous man that

perishes in his righteousness, and there is a wicked man that prolongeth his life in his evil-doing" (Eccl. 7:15). "There is a vanity which is done upon the earth, that there are righteous men unto whom it happeneth according to the work of the wicked; again there are wicked men to whom it happeneth according to the work of the righteous. I said, that also is vanity" (Eccl. 8:14). It cannot ever be thus! The tables must be turned. God must be just. Jesus expressed the conviction of the human race, deepened by age, in that simple and profound parable of Dives and Lazarus. Man's sense of justice demands just that: Lazarus in misery here, in comfort there; Dives in luxury here, in distress there.

That Now Is

Every man's work must pass through the "fire test." It is possible to erect a destructible The Judgment But while that day of final vindisuperstructure upon a solid foundation. You may cation and separation still lies in even build wood, hay, stubble upon the "Rock of the future, there is going on now Ages." Reward comes only to him who builds with a spiritual judgment of light. "And this is the judggold, silver, precious stones. The builder whose ment that light is come into the world, and men work is burned suffers the loss, but he himself may loved the darkness rather than the light; for their works were evil" (John 3:19). "Now is the judgbe saved "yet so as through fire." ment of this world" (John 12:31). A divine spir-The Set of At the final judgment the process of itual court is in session now. The "Light of the separation will be completed, God's The Sail World" is on the judgment seat, revealing the righteousness will be manifested, charcharacter of men. He came not to condemn the acter will be revealed and men will be assigned to world but to save it. But how his presence did pass their places. Let us abide by the simple statement judgment on the lives of men. In the mirror of his of Christ regarding the final judgment. People pure unselfish life they saw their own ugliness and will be separated like sheep from goats without became angry. His presence today is as a yardthe possibility of an error on the part of the judge. stick whereby we measure our own shortcomings. They will be separated according to the nature We are told that coal-miners call the yardstick the they have acquired. Each class will go to its own judge. Peter stood before this judge and said in place just as Judas went to his own place. His adself-condemnation: "Depart from me, Lord, for I vantages as a Jew and his privileges as a disciple am a sinful man." As the magnet so does the Son of Christ did not transform his life. Environment is of righteousness draw the one and leave the other. only half the truth, the other half is set forth in "Everyone that doeth evil, hateth the light and these lines: cometh not to the light, lest his works should be One ship sails East and one sails West reproved. But he that doeth the truth cometh to By the selfsame wind that blows, It's the set of the sail and not the gale the light that his works may be made manifest, That determines the way it goes. that they have been wrought in God" (John 3: 20. 21). The sun hardens the clay but softens the Being let go Peter and John came to their own pitch; it calls forth the birds of song and sends the company. All will come to their own place, not because of favoritism or cruelty on the part of the owls into hiding. Every day is a day of judgment. judge, but because each must arrive at the end of Steel is tested by the sparks that fly from it when a self-chosen course. "These shall go into eternal ground on the emery wheels. Nothing like friction punishment, but the righteous into eternal life." or adversity to reveal our mettle!

to Come

The Judgment Sympathy is a balm to the wounded heart of one who has been wronged by the miscarriage of

human justice. Better be in prison and have your fellow men say: "What an outrage!" than to be at large and have everybody think: "That fellow ought to be behind the bars." But all we may say about the compensations that now are, man's sense of justice is not satisfied, it requires the adjustment beyond the veil. "It is appointed unto man once to die, and after that the judgment."

The Books "I saw the dead, the great and the And the Bail small, standing before the throne:

and the book was opened, and another book was opened, which was the book of life; and the dead were judged out of the things which were written in the books according to their works" (Rev. 20:12, 13). Some mighty men of vice are at large and we sometimes wonder as did Job: "Wherefore do the wicked live, become old. yea, wax mighty in power?" Why does not God call them into judgment? "Fret not thyself because of evil doers, neither be thou envious against them that work unrighteousness, for they shall soon be cut down like the grass, and wither like the green herb" (Ps. 37:1. 2). God does not even require bondsmen to give bail for surety that they appear at the proper time. From his nemesis there is no escape.

Stones or God's judgment will deal with accomplishments as well as with persons. Stubble

The Sunday School

The Job Without Pay ERIC W. MEILAHN

I thank thee, Lord, for the thankless

job, The job without any pay:-The job that makes weary, the job often

I thank thee, Lord, for the precious lives Entrusted into my care :---

Those lives in my keeping, whose souls onward sweeping,

And on thyself to rely; Lest I should but fail thee when desires

But I would be willing, O Lord, and

This job assigned unto me,

And thus I co-work with thee.

Thankful I am for the unpaid job.

I can think of no greater pay.

A Boys' Class That Studied Their Bibles

Getting pupils to study their lessons

Four little boys, just promoted from

represented in the class, and suggested to the mothers that she wished the boys to prepare their lessons for the class.

leaves similarly prepared. No other les-

For Bible Study

Ecclesiastes

In the middle of our Bibles we find a book that has brought perplexity to many Bible-readers. It has caused many a careful Bible-reader to shake his head and inquire: How can the gloomy statements of this book be brought into harmony with other parts of the Holy Scriptures? Even many of the old Rabbis were bewildered and confused by the teachings of this book and knew not what to make of it. Some of them disputed over the question at the time of Christ as to whether the book was inspired.

It is certain that Ecclesiastes or The Preacher has been a dilemma to many interpreters both of former days as well as of the present time. Many have labored hard to harmonize the remarkable expressions of this book with the general tenor of Scriptural teaching. Is this book with its repeated emphasis of the futility and frailty of human existence only the gloomy brooding of a disappointed doubter, the labor of a fretful Hebrew philosopher, composed in a morose mood and representing the last extreme of scepticism? Is the Preacher with his reiterated word, "All is vanity" the oldest poet of that world-weariness (Weltschmerz) prevalent in our day, the forerunner and interpreter of that pessimism, which asserts: In human life misery and misfortune predominates and non-existence is better than existence. Some who highly value other parts of the Bible speak derogatory of this book and say it offers no real satisfaction to the religious requirement. Much is confessedly not in agreement with other parts of the Bible. "Be not righteous overmuch" (7:16). See 9:2; 3:19. 20. Luther says: "This book ought to be completer. It has neither boots nor spurs; it rides in socks just as I did, when I was still in the cloister."

What shall we make of this book? It is in our Bible and the Jewish as well as the Christian church have received it into the canon, i. e. the collection of books regarded by them as inspired by the Spirit of God. How are we to estimate it? What is the divine intent, the special message that it would bring us?

The Book of the Natural Man

Here is a devout expositor who expresses the following theory about the book. He says: Man is exhibited here in every mood and situation as pondering the great question, which has also been raised by the wise men of other peoples and times: "What is the highest good?" For what shall man labor to gain true profit? What is the noblest thing under the sun? This book is the book of the natural man. It shows us how man, standing before nature and her riddles, before God and his mysteries can only attain to half-truths and

goes on to say that the literature of the apathy. world offers evidence that Ecclesiastes is the book of the natural man. It reyeals the seed and the germs of many modern investigations concerning man and his destiny. Here you already can find the fatalism, the world-disgust, the despair that you find in Shakespeare's Hamlet, in Goethe's Faust and other modern works. There is no redeeming power in one or the other. God has preserved this book for us to convict us of our vanity, to convince us of our sin. The book is to awaken a desire for a higher revelation, so that we may turn yearningly toward the light. The book is to be a tutor to bring us unto Christ, to lead us to him who is the righteous God.

So runs this theory. It has much in its favor but it does not seem quite just and fair to the book as it tears it out of its historical connection and judges it more from the New Testament viewpoint than from the Old Testament one.

An Attempt at the Riddle of Life

It seems to us as if this book, as far as its contents are concerned, relates itself to the book of Job and like it attempts a solution of the riddle of life. Just as the form of the book of Job consists of a dialogue between Job and his friends in which the problem is argued pro and con, so Ecclesiastes is a spiritual drama of more serious nature. We have here a discussion, an exchange, an utterance of thought and opinion between the higher and the lower nature in man. We listen to the two voices of the soul. the despondent and the glad, the lower and the higher. It is a conflict of the two principles that are described in Romans 7.

Two basic thoughts, supplementing each other, run through the entire book.

1. The negative collective impression of the experiences of life. All human activity revolves in a wearisome round. There is an everlasting sameness. Its vanity cannot satisfy the spirit. This despondent feeling about the futility and the perishableness of all existence as it appears to the observer expresses itself in such statements as: "Then I looked on all the works that my hands had wrought and on the labor that I had labored to do; and, behold, all was vanity and a striving after wind, and there was no profit under the sun" (2:11). "So I hated life; because the work that is wrought under the sun was grievous to me; for all is vanity and a striving after wind" (2:17). See also 2:23; 3:19; 4:23; 9:2. So speaks the lower voice, the voice of doubt, of gloomy pessimism, which would measure every event in life after the principles of human justice and runs the risk of becoming dissatisfied with the providence to fleeting inconsistencies without the of God. In murmuring against God, it

knowledge of the divine purpose in the denies his compensating righteousness universe and in history. This expositor and finally sinks down in enervating

2. Over against this the higher, better. believing voice asserts itself. This finally draws the positive conclusion from all observations to fear God and to keep his commandments as the end of all the matter.

This voice causes the Preacher to say in spite of all oppression and violence: For one higher than the high regardeth and there be higher than they" (5:8). Or. "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this" (7:10). In the days of adversity consider: God hath made the one side by side with the other (the day of prosperity). (7:14.) See also 7:20; 7:29: 8:12.

This voice does not speak of the uselessness of all endeavors. It directs itself against avarice and selfish riches but also tells us, the noblest and safest way of investing ones riches is to exercise broadminded love. "Cast thy bread upon the waters for thou shalt find it after many days. Give a portion to seven, yea, even to eight. In the morning sow thy seed, and in the evening withhold not thine hand" (11:1. 2. 6). Remember also thy creator in the days of thy youth or ever the evil days come" (12:1). "Let us hear the conclusion of the whole matter; fear God and keep his commandments" (12:13. 14). In the fear of God we realize the bright side of life.

Is Life Worth Living?

If we look deep enough into this book, we note the author does not so much treat the question, Is life worth living? but rather the question, What life is worth living? The splendor of Solomon's reign appeared to the later Israelites like a golden period. The author lets the wise king appear like a voice from the grave (1:12), lets him describe his life and doings, makes us hear his confessions and explanations that the glory of his day was only a glittering misery and that true happiness and satisfaction is to be found in something altogether different than those things for which Solomon's time was envied. 'Under the sun" is one of the characteristic expressions of the book. Under the sun there is nothing new, nothing real. True life is beyond the passing world, in the new heaven and the new earth, which God will create.

This general truth is proven by the personal experiences, the dramatic biography of Solomon. We have successive fac-similes of himself. It is pointed out how this king, who had opportunity for it as no other, hastened from one thing to another; became by turns the man of

The worst sins are always those com-Storms the post of opposition bravely mitted against children. It is against and successfully. the children of the church that building The Baptist Teacher. committees and architects have sinned most grievously. The Sunday school Something in This for Superinpacked away in a deep basement is an abomination unto the Lord. Jesus set the tendents child in the midst. Alas! that so often "Please read me the poem you are we have set him in the cellar! reading, mother," begged a little boy sweetly.

Jesus said, "Suffer little children to come unto me." In our thoughtlessness "But I am afraid it's too old for you. we frequently use an abbreviated form dear," his mother answered. "I'm afraid of those great words and say, "Suffer, you wouldn't be able to understand it." little children!" And we see to it that "Oh, yes, I would," was the calm anthey do suffer. Frequently this is only swer, "so long as you didn't try to ex-plain."—Washington Star. the result of thoughtlessness. Sometimes it is the result of a diabolical striving for efficiency. Oh, what crimes are com-A Much-Needed Epitaph mitted in that name! An aggressive Here Lies The Teacher building committee says: "Here is a perfectly good cellar. Why not use it for Who Spent Her Life the Primary Department? The woman's Trying to Teach in class would make too much of a kick. but Spite of Interruptions we can put it over on the children. They from the are not old enough to kick." Sunday school Superintendent

Such a use of the church basement is almost an unforgivable sin. It is a sin against light, a sin against health, a sin against beauty. Recently we inspected a church which had been made over at considerable expense. One of the "improvements" was a deepening of the basement so that basketball could be played during the week. On Sundays the Primary Department descended to

son helps were used by the boys. If a this deep cave. It reminded us of nothson to him by a neighbor boy, or called at his home with it. She frequently visited the mothers.

dreary, The job of the Sabbath day.

For Eternity I may prepare.

It teaches me to be humble, this job,

assail me From thee and my job to fly.

mine_

reward-

is a perennial problem for Sunday school teachers. Here is a bit of experience that shows one good way to do it, especially if the teacher has a chance to begin early.

the Primary Department of the Sunday school, were entrusted to a teacher whose hobby was the Bible as a textbook. The first Sunday she gave each boy a Bible for his own. That day she taught the boys to find the book from which the Sunday school lesson was being drawn at that time, and also to find the chapter and verse. At the end of the lesson hour she handed to each boy a sheet of paper upon which she had written the title of the lesson for the following Sunday, the reference to the verse of its "Golden Text," and the reference to its lesson text. She had also written on each boy's paper eight or ten questions upon the lesson, together with the number of the several verses where the answers might be found.

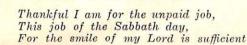
That week she visited every home

Every Sunday the teacher asked for the title of the lesson, the Golden Text, and the answers to the questions. She also drew upon all her resources to make the lesson hour attractive. Every Sunday she gave out fresh, homemade lesson-

6

perform

For the business is thine, but the job it is



All but one of the boys made a regular preparation as they would have done for a secular school, and even that boy was usually prepared. In class, after the lesson, drill in committing the books of the Bible was given, and also practice in finding verses in parts of the Bible.

This plan was followed closely for several months, at the end of which time it was discontinued, because the class had grown so large that the preparation of the lesson-leaves was impracticable. The boys were established in the habit of studying their Sunday school lesson, and they had already become more familiar with their Bibles and more skillful in using them than many classes of highschool students.

This class was what was called a "mission class." None of their parents were members of the church, or even attendants upon its services. They were foreigners of the better class. Through the boys' interest in the Sunday school, and by means of occasional picnics and socials, to which the mothers were always invited, some of the mothers were influenced to attend church from time to time.-S. S. World.

Come Out of the Basement HALFORD E. LUCCOCK

boy was absent, she either sent his les- ing so much as the pit in which his brothers threw the young Joseph. A child's first religious impressions-and these are frequently the most lastingare made by the surroundings in the Sunday school. These should be the most attractive, certainly as far as the use of those great gifts of God-light and air-are concerned. The child must not be allowed to feel that he occupies the servants' quarters in the house of the Lord. A recent play was entitled. "Come Out of the Kitchen." Let the next great Sunday school movement bear a similar slogan: "Come out of the basement!"-The Officer.

The Model Class

- Meets the teacher regularly and cheerfully.
- Obeys the teacher willingly and lovingly.
- Drinks in the truth eagerly and earnestly.
- Enters the schoolroom quietly and thoughtfully.
- Learns the lessons conscientiously and thoroughly.
- Co-operates with the teacher actively and prayerfully.
- Lives the truth consistently and influentially.
- Applies the lessons practically and profitably.
- Studies the lessons carefully and completely.

- and the
- Department Superintendent and the Secretary
- and the Treasurer and Talkative Visitors.

It Was Good Discipline for Her. But by the Time

She Was Disciplined

She Was Dead.

Ecclesiastes

(Concluded from Page 6)

pleasure, the scientist, the fatalist, the materialist, the sceptic, the Epicurian, the stoic, but when he reached his goal, it was only vanity and vexation. He applied his heart to search out by wisdom all that was done under heaven. Solomon excelled in wisdom above all men. (1:16.) But wisdom which only occupies itself with earthly things is not untouched by earthly vanity. The world in its wisdom, even Solomon's wisdom. did not come to know God.

When man turns to pleasure and sensual delights and expects to find happiness there, or in many other things, the final conclusion is the same; there is the collapse of utter disappointment; it does not pay, it does not compensate for all the travail and grief connected with these things; it does not satisfy the heart in which God has set eternity. (3:7 margin.) A careful study of this book shows how one mask after another is taken from life and underneath is found a deathface and on the countenance the hopeless word: All is vanity. The world is not big enough for the immortal soul of man.

The End of the Matter

After all has been heard, what is the end, the conclusion of the matter? "Fear God and keep his commandments; for this is the whole duty of man." This is not "vanity of vanities." This never fails in blessing. Happiness is not in a life of mere gratification, but in a life of ethical action. God is the soul's good portion and the only source of all blessedness is in whole-souled obedience to the will of God. Keep his commandments and they will keep you. The most splendid outward situation can work no true happiness. Man who separates himself from God lives only a fragmentary life.

The book recognizes human ignorance more fully than any other work in the sacred canon, says Dr. C. H. Wright. But it recognizes also that there is a judgment coming which will finally dissipate that darkness. "The book may be regarded as a cry for light, suitably stirred up by the Holy Spirit, who ever broods over the chaos of man's ignorance and designed fitly to precede the New Testament revelation of the Light of the world and the victor over the grave."

From beginning to end of this book God has given us an Old Testament verification of the eternal truth: "And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever" (1 John 2:17).

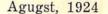
А. Р. МІНМ.

Down On It and Why

"Men are down on what they are not up on," said a distinguished minister in a recent sermon.

Was he not right in his diagnosis? What has been your observation? Have you not found yourself opposed to certain things simply because you knew nothing about them?

THE BAPTIST HERALD



Our Story

PIGEON PIE J. S. Ellis

The Binneys were new in the Lineville charge and were anxious that first impressions should be favorable. They had carried the first line of defense, the matter of getting acquainted with the parishioners, and Mr. Binney had reached the strategical position where he knew that Mr. Campbell was own brother to Mrs. Larnet and could be sure that Miss Snow was Miss Snow when he met her at the church door. Lineville folk had uncovered local tradition for him and had warned him of things that had troubled every preacher sent to Lineville in

Thorndyke, a character who lived in the house next to the parsonage, was something of a local celebrity; he was noted for his fondness for argument on the contrary side of questions and for a rude wit that made for him a place among those who liked to laugh over his kind of joke. Among his other traits was a habit of always quarreling with some one. Lineville thought it was a great joke that . Thorndyke had found something on which to base a quarrel with every family that had moved into the parsonage. With one family it was the sweet peas that the preacher's wife planted on the line fence between the houses; Thorndyke would not have the fence cluttered up with vines when he wanted to hang out his wash. With another family it was the preacher's cow; she mooed early in the morning and woke Thorndyke up.

Mrs. Binney looked at the packing boxes that still were standing on the back porch, waiting to be emptied. "Well," she said firmly, "we are not going to move in a year. I feel as if I'd like to stay for forty years. We'll not let a dyspeptic old bachelor run us out. When we get through unpacking I'll bake him a pie that will melt in his mouth. We'll make him glad that we came to Lineville."

carry his mail," said Ralph, one of the twins.

"And we don't keep a cow," said four-teen-year-old Alice. "We agree with him whole fence for his clothes."

the ill wind blew. The pie was baked, a beautiful golden pumpkin pie, and Thorn-

twenty years.

"Let us try to get along with this man," Mr. Binney announced to his family. "A preacher has been moving from Lineville at the end of the year every year for ten years. Stokes and Baker had to move on account of scandalous stories some one started."

that people living in town should not have cows to bawl round and wake up their neighbors. And we'll give him the

But try as they would to be friendly, dyke received it critically. "Oh, I ain't starving," he said shortly. "It looks all

A Great Baptismal Service

Sunday, June 22, was for the little city of Herreid, S. D., "Baptist Day." Pastor H. G. Bens had arranged for a baptismal service which took place about half a mile south of Herreid on the Meagher-Schirber ranch. The weather was ideal and so was the place of baptism, a certain part of Spring Creek where it takes a curve widening out to the dimensions of a beautiful small lake. Some 600 automobiles had been instrumental in bringing about 2500 people to the grounds, where on a small platform Rev. E. Huber, of Fredonia, N. D., preached a good sermon from Mark. 16: 16, and Rev. Bens followed him with a short address in English on Romans 6: 3. 4. Rev. Huber had assisted Bro. Bens in an able and noble way in his winter campaign, when 170 confessed faith in the Lord Jesus Christ. After the preaching service the two ministers proceeded to administer the rite of baptism. In 42 minutes Rev. Bens immersed the 81 candidates, who had reported for baptism, in the baptismal waters of Spring Creek, while Rev. Huber stood at his side rendering whatever aid was necessary. Rev. Bens expects to have another baptismal service during the month of July, and perhaps still another one in August, as others have reported for baptism since. After the baptism the Lord's Supper was held in the Herreid Baptist Church and it certainly was a grand spectacle to see 81 new members, mostly in the prime of life, receiving from the pastor the hand of fellowship and celebrating together with the church the commemoration of the Savior's death for our soul's salvation. It seemed as if a whole congregation were taken up as members of the church. Rev. Bens has held the record of having baptized the most number of people in one ceremony in the Dakotas, having baptized 72 on one occasion, when he was pastor of the church at Parkston, S. D. He has now broken his own record.

* * *

The best bonds to invest in are the bonds of friendship.

The Summer Institute of the Atlantic Conference Branch of the Young People's and Sunday School Workers' Union will be held at the New England Baptist Young People's Home at Madison, Conn.,

Program of the Madison Institute

from Aug. 23-30. Each morning after breakfast at 8 o'clock the "morning watch" will be held. During the forenoon, four class periods take place, at 9-9:40, 9:45-10:25, 10:35-11-15, 11:20-12. During these periods Rev. Paul Wengel will teach on the subject of "The Apostolic Church" and "Baptist Polity;" Mrs. E. Meier on "Teacher Training" and a mission study course; Rev. G. H. Schneck on "Christian Fundamentals" and "The Life of Christ;" Miss Priscilla Hoops has as subjects "Church History" and "Biographical Sketches of Old Testament Prophets;" Dr. Fred Meyer will speak on "A Medical Missionary in the Philippines;" Rev. W. L. Schoeffel will conduct classes in "Leadership in Recreation."

The afternoons will be devoted to recreation, swimming. Supper is at 5:30. At seven a Sunset service is on the program. The hour from 8-9 is set aside for a musicale, a social, a lecture, stunts by various delegations and a consecration service, according to the program. A beach fire from 9-10 closes the full day.

Every one is requested to bring Bibles and notebooks. Room and board is \$12. Registration fee amounts to \$1. Those who plan to attend are requested to send reservations to Rev. Julius Kaaz, 12 Broad St., New Haven, Conn., not later than August 15.

The general opinion of those who attended this Institute last year was: "It was the best time we ever had in our life." A still larger number ought to take in the blessings and privileges this year. Don't miss it.

* * *

Don't have a head like a bell-nothing but a tongue to it.

A blotter absorbs everything and gives nothing. Don't be a blotter.

ears

complained.

ness!"

the time." him."

On another day the ill wind became a gale. The Binneys were visiting in the country at the home of an influential member, Silas Craven, and Mr. Binney happened to speak of the flock of pigeons wheeling round the barn. "Pigeons!" Silas Craven stood with thumbs in vest pockets looking at them. "I'd like to wring the neck of the last one of them." "What for?" The twins, standing near

by, chorused the question. Silas Craven stroked his stubby red chin, and his blue eyes twinkled. "Pigeon pie! Yum, yum! Boys, you can have all the pigeons you can catch between now and time to go home, and your ma can make pigeon pie!"

They were two exceedingly busy boys for the rest of that day. Every time they saw pigeons enter the barn they closed the opening and took up the chase in the interior. A dozen pigeons rode back to town in a box on the laps of the twins.

By the next morning the twins, being boys, had arrived at an unalterable conclusion. "We are going to keep these," announced Ted, "and raise some others to eat."

"Oh. I don't know." Mr. Binney looked up thoughtfully from his paper. "I am afraid that in town folks might complain of them." "Well, we can't eat them," said Ralph.

Mr. Binney consented somewhat doubtcation. fully to keep the pigeons. His feeling of "I don't want your money for that doubt increased when the boys carried rooster," Thorndyke shouted after him, the pigeons out to the barn and he saw "but I'll have my pay; I'll ring the neck Thorndyke looking on critically from his of the last one of those pigeons you've back yard. got in the barn!"

question I'd like to ask. Why is it women nowadays haven't got time to keep house like they are supposed to?"

Mrs. Binney went home with tingling

On another day the twins came home, ruffled. "We offered to carry in wood for Thorndyke, and he told us to go home and mind our own business," they

"Stay away from his place," said Mrs. Binney. "We will mind our own busi-

"I'd like to shoot his old red chickens," said Ted; "they are over here all

"You let those chickens alone," his father ordered. "Whatever Thorndyke does, we are not going to quarrel with

He put his hand into the box and touched "Ted and I will ask him if we can the bobbing heads. "Why, I'd feel like a cannibal to eat these pigeons!"

> Spring was coming. The Binneys wanted a good garden; they wanted it for the green vegetables that it would yield and because one of Mr. Binneys theories was that the parsonage garden

right," he concluded. Then his love for He made an asparagus bed and dug argument asserted itself. "I've got a trenches for celery. Beds for early vertrenches for celery. Beds for early vegetables he prepared with special care. Then the ill wind became a storm.

Chickens! Thorndyke's chickens! Red chickens scratched in the newly made beds; red chickens dug up the seeds soon after they were planted. The children were in school, and Mr. Binney could not watch the garden all day. He could shoo the chickens vigorously and send them cackling over the fence; then when he went back to his work the red chickens came back to their work-scratching in the lettuce bed.

That sort of thing happened several times a day for several days. Then one morning from the window of his study Mr. Binney saw the chickens scratching in the asparagus bed. He ran downstairs and out of the door. He flung Lineville traditions to the wind-he was looking for something to throw. Then his hand fell on a broomstick that the twins had been using for a shinny club. The stick flew through the air with deadly aim. Before it had reached its aim Mr. Binney was experiencing a sinking of heart. a sense of awfulness that he could not describe. There was a cackling and a squawking and a flying of red chickens: and flopping about on the ground was a red rooster!

Mr. Binney was almost paralyzed. He cast a guilty look at Thorndyke's house; no one was in sight. He walked across the garden and picked up the red rooster by one foot; it was a very dead rooster. At that moment Thorndyke opened his back door and came out. Mr. Binney carried the chicken to the fence. killed your chicken-rather accidentally.'

Thorndyke scoffed and rose to the battle. "Quite an accident," he said. "I saw you throw a stick at it."

Mr. Binney was nettled. "I'll pay you for this rooster; you say what it's worth. But you have no business letting your chickens run loose in town.'

"You get the law to make me keep them cooped up." Thorndyke had come close to the fence and was speaking in a loud voice and waving his fists. "If you want a garden, fence it-that's all.'

Mr. Binney dropped the red rooster over the fence and started to retreat. He was sure that a number of neighbors on either side were enjoying the alter-

Mr. Binney went into the house very red in the face. The old Lineville joke was brandnew! A few mornings after that event Mrs. Binney, having risen early, found to her dismay a dozen headshould be a model for the community. less pigeons on the back porch. She

10

"Get up quick," she whispered. "Don't wake the children. That mean old Thorndyke has killed the boys' pigeons just as he threatened. You must get ney family was being made in the heart them buried before the boys wake up. They must not know about it. They would never forgive him."

Mr. Binney dressed hurriedly. "The scoundrel!" he said. "Mother, I guess we shall be ready to move at the end of the year."

He went out into the gray morning light and, digging a hole in the garden, buried the pigeons; all the while he was sure that Thorndyke was chuckling behind the window shades. When he had smoothed over the spot in the garden he went back into the house with some unanswered questions in mind. How could he square it with the boys? Would Thorndyke openly boast of his deed? "fother," he said to his wife, "I had her move at the end of the year than boys know that anyone could be

ean" After breakfast Mr. Binney went downtown to get the mail. The twins had not yet noticed the absence of their pets; as he walked along he was turning them. Benny Hogue met him, on the

corner. "'Lo, Mr. Binney!" Mr. Binney looked at Benny's freckled face, and his own face brightened. Boy scouts! The very idea! Had not he, their scout master, been instructing them to do a good turn daily? "Benny," he said, grasping the boy's coat, "look here; I want some pigeons. I want them right away. You get the Eagle Patrol to get me some. I'll pay you, let's see, fifty cents apiece for them. Say," he called as Benny was darting away to spread the news, "don't tell Ted and Ralph. I want the pigeons for a surprise."

That was not quite what Mr. Binney intended to say, but what should a good man say in such a complicated chickenpigeon affair? At Fisher's Emporium he stopped to chat for a moment, and while he was there the telephone rang.

"Your wife wants to speak to you, Mr. Binney," called the clerk.

"John, O John!" Mrs. Binney's voice sounded hysterical. "Come home right away and dig up those pigeons. We have to have pigeon pie for dinner. Silas Craven left those pigeons on the back porch on his way to Clermont. He is going to stop on the way back at noon to eat pigeon pie with us. His wife just called up."

Mr. Binney hung up the receiver and made a hasty, perhaps undignified, retreat from the emporium. He found his wife in the stir and anticipation of a company dinner.

'You'll have to hurry," she called laughing; "there will be just time to get that pie baked by noon."

Once more Mr. Binney went to the garden with his spade; this time he earnestly hoped that no one would witness his strange actions. He dropped the pigeons into a pail and hurried into the house; they were none the worse for their burial.

The guest arrived on time, and the

hurried upstairs to call her husband. pigeon pie was a glory to behold. Its crust was a delicate, flaky brown, and Mrs. Binney had the satisfaction of knowing that a warm place for the Binof at least one member of the Lineville church. The dinner had only begun when a knock sounded at the door. Ted, who answered it, came running back. "It's Benny Hogue, dad. He's got pigeons and says you ordered them-

fifty cents apiece. Benny, who had followed to the door of the dining room, saluted his scout master. "The kids, they wouldn't believe me at first," he piped in his shrill voice; but I said, 'If a scout's honor is to be trusted, ain't a scout master's?' I guess they believed me then!"

Mr. Binney tried to look cheerful. "Just a little surprise for the boys, Brother Craven. They have taken great pleasure in the ones you gave them."

"Fifty cents is too much," persisted the thrifty farmer; "they ain't worth it. They look fair-sized, but there's nothing to them.

Mr. Binney ordered the pigeons taken to the barn and had just managed to switch the conversation into other chanover in his mind plans for replacing nels when the doorbell rang vigorously.

"It's Willie Bim," said Alice. "He says he wants three dollars for six pigeons." Mr. Binney, red of face, rose to make the trade. Silas Craven sat stiffly at the table; his appetite for pigeon pie had almost gone. "I had no idea"-his mind fell back into the groove that it had just traveled-"that you folks were so fond of pigeon. I could just as well have brought in two dozen. When you want to buy any more pigeons I'll bring in the last one we've got at half what you're paying these boys. It's robbery!"

Mrs. Binney sat cold and silent. She was sure that Silas Craven was making a new estimate of his preacher.

Ten times during the meal that fateful bell rang, and each time a boy stood there with a box or crate of pigeons. Mr. Binney had almost given up trying to converse. Alice, who had been let into the secret, was helping her mother serve; from the kitchen she was repeating in tragic tones:

"Thou canst not say I did it; never shake Thy gory locks at me."

Then just as Mr. Binney and Silas Craven were leaving the table come one final, long, exasperating ring at the bell. Wearily and tormented by the slings and arrows of an outrageous fortune, Mr. Binney went to the door. Thorndyke was on the porch. As he extended his hand there was something almost friendly in his face. "Say, Mr. Binney," he said, "I give up. I like a good fight, but I don't like it one-sided. If you are going to buy up all the pigeons in the state to turn loose on me, those chickens of mine will be cooped up. I'm right about that; my theory is right. The one who wants a garden ought to fence But I don't know how I'll fence it. against a sky full of pigeons. Never mind the rooster. I ate him for dinner, so it wasn't any loss. We'll let bygones be bygones."-Youth's Companion.

Daily Vacation Bible School Nottingham Baptist Church, Cleveland, Ohio

In the July "Baptist Herald" appeared an article telling of the dedication of our enlarged church building. We thank God for our church home and for all the conveniences we enjoy. We have a great work here and many families whom as yet we have not reached. So in order to reach them we decided to have a Daily Vacation Bible School for children from four to fourteen years of age.

The school opened on June 30 with an enrollment of 99 children. This is only our second week and the enrollment is 150. We have children present of many denominations, among them a number of Catholics.

We are having very enjoyable times every morning from nine to eleven-thirty in worshipping God through song and prayer, repeating of Bible verses, Bible study, story telling and music, after which follows an hour of handwork. The childern are very much interested. Our prayer is that through this effort some souls may be saved for Christ and his Kingdom.

A. VICTORIA ORTHNER.

Farewell Concert, Brooklyn, N. Y.

It may interest "Baptist Herald" readers to get some news from a choir of young people that is on the job. With the exception of about four Sundays the mixed choir of the First German Baptist Church sang regularly both during the morning and evening services. Besides that the choir rendered valuable aid at other special gatherings of the church. We also took great pleasure in rendering concerts at the Evangelical Old People's Home and the Chinatown Midnight Mission. Two cantatas were sung by the choir during the season 1923-1924, the Christmas cantata "The First Christmas," by Ira B. Wilson, and the Easter cantata, "Das Passah," by E. L. Ashford, German text by Prof. H. von Berge. Both of these were rendered successfully and with spiritual benefit. The choir concluded this season by giving a Special Farewell Concert on June 19. Four numbers were rendered on that evening, each of which was well received by the audience. They were: Festival Te Deum Dudley Buck The Volga Boatman's Song. N. C. Paige The Village Blacksmith.....Noyes

Gross und wundersam.... Theo. F. Miller Special features on that program were vocal selections by Arthur Billings Hunt of the radio station WEAF, recitations by Miss Charlotte Drews and several piano trio selections. Blessed be Jehovah, who has counted us worthy to sing his praises. We are looking forward to an even more successful season when the summer days are over.

JULIA ESCHMANN, Sec.

* * *

The surest way to spoil a kindness you have done is to talk about it. * * *

It is always easy to find a reason why somebody else should undertake a disagreeable duty.

Agugst, 1924

Young People's Society Springs the Lord will not bless us in the future problems but pick up courage and face Successful Surprise on Pastor

The 16th day of April, 1924, is a day that will long be remembered by the Young People as well as the members of the First German Baptist Church, Chicago. On that day we had a surprise on our dearly beloved and honored Pastor, Rev. H. C. Baum, who has won the hearts of all the young people of the church. To prove that this is so, one only has to come to some of our meetings and see how whole-heartedly and eager the young people rally around their pastor. They are ever ready to do any work assigned to them for the good of the church and the building of the Kingdom. Indeed, this was a great day.

After the revival meeting was over a previously well arranged program was carried out by the Young People's Society, and everyone present surely enjoved themselves beyond expression. The meeting was taken over by our President, Mr. H. W. Pfaff, and in addition to the musical numbers and the refreshments which were served, a great surprise was given to our Pastor, Rev. Baum. Through the efforts of the young people and members who joined the young people, we were able to present Rev. Baum with a new automobile, which he is able to use and will use in his work to win souls for Christ and also keep in closer touch with the members of the church, as they are so scattered all over the city of Chicago. The young people and their friends are confident that Rev. Baum will put this machine to good use for the purpose for which it was donated to him as a present by the Young People's Society and their friends.

After the musical program came to an end, our president, Mr. H. W. Pfaff, appointed Brothers Malwitz, Rennegarbe, Martin and Rosenbach to serve on the committee and to introduce our pastor him outside of the church. They escorted him, and the whole society and members of the church followed the pastor and viewed the automobile which was splendidly illuminated and quite attractive. After that refreshments were served and everybody was happy and went home with a spirit of determination to consecrate more of their time and life in the future to assist the pastor to carry on the work that Christ may be glorified and his Kingdom be built.

Special mention is to be made of the fact, for which the young people are very appreciative to Bro. Malwitz, is that without him we would not have been able to celebrate so completely as we did, owing to the short time and being right in the season where it would require weeks for delivery of the automobile. We were able, through Bro. Malwitz' efforts to have the automobile on short notice, for which the young people are very thankful to him.

We are all united as young people and what is more pleasing is that we have

A men's service was held in the First German Baptist Church of Passaic, N. J., Under the splendid leadership of our of which Rev. L. Rabe is pastor. This president, Mr. A. A. Voigt, the program meeting was held on Monday evening, of the convention was carried out to the June 16, under the auspices of the Viccomplete satisfaction of all concerned. tory Bible Class. All those who attended the convention

Rev. W. J. Zirbes of Brooklyn, N. Y., at Madison, S. D., will agree that Madiwas the principal speaker of the eveson is a fine town, but that the young ning. His topic being, "Peace and Peacepeople of the First German Baptist makers." A few songs and selections in Church are better yet. They were very both vocal and instrumental were given. congenial and living examples of hospi-The word of welcome was given by the tality. Their good will and cheerfulness committee chairman, E. Earl Travers. sure was contagious, and it permeated and leader throughout the evening. the whole convention. They had a fine It might be helpful and worthwhile to method of getting some of us bashful publish some good thoughts given Rev. Zirbes on Peace and Peacema His definition of Peace was harn We must be closely related with the of Peace and must stand right with him in order to be a Peacemaker. God's wish and plan of peace had its first lack in

folks out of our shell of reservedness, to renew our old acquaintances and make new ones by means of a little slip of paper for the purpose of collecting autographs. Mrs. Rev. J. F. Olthoff got the prize for collecting the largest number of autographs. Cain who slew his brother Abel. In Je-Some of our stay-at-home friends and sus have we only Peace because he is the those of the other B. Y. P. U.s might Prince of Peace. In many instances ask, "Who was there?" To be exact, when Jesus was on earth he was a Peaceone hundred and twenty-eight registered, maker and many marveled at his calmstill that was not all. But some of the ness of mind. Rev. Zirbes gave an amusoutstanding delegates, visitors and speaking parable of a man and wife who were ers were Professor F. W. C. Meyer of living in peace in a western town. When-Rochester, N. Y., Rev. J. F. Olthoff of ever they heard of all this unrest be-Avon, Rev. C. Dippel of Plum Creek, tween men and women, such as divorces Rev. A. Lang of Tyndall, Rev. C. Swyter and other quarrelsome proceedings, they wondered how this could be. The man of Chancellor, Rev. H. Lohr of Monroe (all of South Dakota), Rev. O. Lohse of being open-minded gave this example to Martin, N. D., last but not least, Miss his wife: "When I say something is Alethea Kose of Bismarck, N. D. Besides mine and you insist it is yours is the these and others too numerous to menway of breaking peoce." So his wife tion there were the following students said. "Let's try it." She put an article from our Seminary at Rochester, N. Y., on the table and said, "This is mine!" Messrs. Martin Deboer, William Voigt and he being a fine specimen of a Peaceto his new friend which was awaiting and Webber. These added to the cream maker made the wise reply, "Then keep of our splendid young people of the Sunit." A portrait by an artist of a laborer shine State made a very fine convention, returning from his work of the day tired and hungry. Under this is the inscrip-tion "Peace." On many a gravestone indeed. "And what did you get out of it all?" the inscription: "Peace." A picture of a beautiful sunset with the inscription "Peace." These three pictures are a very weak sign of Peace. Where there is not peace there can be no harmony. Harmony means working together smoothly. In a fast running shaft on a machine there must be oil, the proper kind of oil that will keep these two metals running smoothly together without wearing out or getting hot. When there is perfect lubrication there is no noise. We people are inconsistent and must all try to strive for that one prize as a Peacemaker because our Master wants us to be so.

To the materialist one would say, "We got two days splendid board and room out of it" (those folks in Madison knew how to prepare good things to eat, and that isn't all either); to the vacationers one would say, "We had a jolly good time at the convention." But, then to the Christian student of life one would say, "The lectures and addresses of the convention were very helpful. They encouraged one to give his very best to the Master. A Christian's life is to be such that truthfully reflects our Lord Jesus Christ. Professor Meyer said that people are prone to read human lives rather than the Bible. The delegates and repre-FRED LUZ. sentatives of the different societies have * * * Somebody has said that there are three been encouraged to plan and to attempt kinds of church-members-those that greater things in their respective places. push, those that ride, and those that Many individuals have been confronted and possibly inspired with the idea of ride and drag their feet. arousing their talents and to use them * * * That your wagon is hitched to a star a perfect understanding with the older in the upbuilding of the Kingdom of is no reason for failing to respect the ones, and with such a leader as Rev. God. The societies of South Dakota Baum there is no reason to believe that shall no longer be discouraged by petty other traffic in the road.

and will use the best that is in us so that he may be glorified.

LILLIAN DIETZ, Sec.

The German B. Y. P. U. at Madison, S. D.

the great issues of life and the tasks of the Kingdom.

S. C. BLUMHAGEN.

Men's Service of Victory Bible Class

Missions-Home and Worldwide

Kachin Bride and Groom

Zau Hkum and Ma Tawng

did a substantial increase in his salary

make him feel independent of his God.

On the contrary he served both his coun-

try and his God better than ever before.

For four years he was over two hun-

dred miles away from the mission sta-

tion. This may not mean much to people

living in an auto country; it took him

just one month to reach his new home in

On Sunday he met with his family to

worship his God. His household joined

him and soon some of his neighbors.

Soon there was a small company of

true believers. Scon this company made

could conscientiously give, so when I

arrived in November he wrote me say-

ing that they needed a full time worker

from his earnings thirty rupees (\$9.74)

er. This man has been found. A grad-

uate of this year's class from the Karen

seminary is here now studying the lan-

guage and will soon be ready to take

Lahpai Yaw belongs to the tribe from

which chiefs are chosen. When there-

fore his daughter who attended our

school was given in marriage he, accord-

ing to Kachin custom, could have de-

ter a handsome present of four hundred

his long journey north.

the north.

A Crown of Glorving

12

GEO. J. GEIS

One of the great compensations in the life of a missionary is to see the gradual development of Christian character among his people. The development of such a character is naturally a slow growth. At times it seems almost arrested development and yet, when comparison is made after a number of years a wonderful progress in Christian life is noticeable.

Such a rich compensation has been ours since we again have taken up the work among our people after an absence of eight years. Again and again we find ourselves asking this question: "Are these the boys and girls who came to us in filth and rags and are now occupying such places of trust and honor in their community?"

Education, of course, will make a wonderful change in the expression of a Kachin especially when a change of dress is added. But these, without a change of heart, will only produce a more cunning man and woman, as we too well know from the experience of a few who have gone forth from our school without this change of heart.

But given this change of heart and letting the divine life of the Lord Jesus have the controlling interest in this life a most wonderful transformation is bound to take place, and such a life here because of its dark background will shine even with greater luster than it would in Christian lands.

The father of the bride in the picture was one of our first pupils and one of the first converts on this field. Because of his age he left school after passing the third grade. However he made the most of his limited education. In fact he made more use of it than many a college man in America. Because of his natural leadership he was chosen headman of our first Christian village. This brought him in contact with higher officials who soon came to recognize and greater demands on his time than he appreciate his sterling Christian qualities.

His remarkable ability in acquiring languages secured for him a position as and that he would be willing to give Interpreter when Government brought a large territory under law and order a month towards the salary of a preachnorth of Myitkyina. On this expedition Lahpai Yaw rendered such conspicuous service that he was publicly honored by the Government and given a small judgeship over a large tract of land. Twice he has been publicly honored in this position, once he received a silver mounted sword and later a double barrel shot gun and with this came also an increase in salary.

Prosperity is often a greater test of manded many gifts in exchange for his Christian character than poverty. It daughter, but rather than follow these was with fear and trembling that we old heathen customs, he made his daughsaw this young man rise in political power and material prosperity. But I rupees (\$129.87). The young man who am happy to say that he stood the test. won the heart of the bride is Zau Hkum,

son of a chief. He now holds the position of court interpreter.

Do you wonder why we are happy to be back among these our spiritual children? These and many more are the great compensation of the missionary's life or as the Apostle Paul wrote to the Thessalonians: "For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming?"

A Missionary Journey in China China Inland Mission,

Pingyanghsien, Chekaing, China, June 5, 1924.

My dear friends and fellow-workers. Iowa Jugendhund

Before another day passes, I must get my promised letter off to you. It is true, we have been back for weeks now and yet your letter is here. The past weeks have been busy ones, for my second language examination had to be taken and now that's over, my next obligation is a letter to you. Soon you will be gathering for your annual meeting at Elginhow I should love to be there with you, for the last time the meeting was at Elgin, I enjoyed it so very much.

Now a little about our journey and the incidentals. We started from home about 8:30 Tuesday morning, in the rain. The first stage of the journey was done by small boat and lasted about two and one half hours. Our boy, the Bible woman and we two ladies composed our party. Our boy left home a few hours before us and got our luggage safely into the bigger boat which was to take us the greater part of our journey.

Perhaps it would be best to give you a peep into our boat first. The boy has one small "apartment," wherein he sleeps, cooks, washes dishes, etc. The next place is the Bible woman's. In her "apartment" is hers and our lunch basket-it isn't a small lunch basket as you would imagine upon the first thought, for it contains our food for the next five weeks. For dinner and supper the top of the lunch basket serves as a table for us-of course we have no chairs but must sit at meal on the floor of the boat. The next "apartment" is ours-in it we sleep, read, write and eat breakfast or anything else to pass away the time, for I must tell you, we have gone at the tremendous speed of 11/2 miles in one hour! Our bedding is spread flat on the floor of the boat and isn't the very softest place to sleep for three nights.

The first day and night the journey was made in stages for we had to await the tides. What a strange feeling it is at first-a dark night, raining, far from home, amid strangers. How good is the God we adore, to us. Amid the turmoil, lawlessness and brigandage which rages in so many parts of China, we two Praises of men did not spoil him, nor also a graduate of our school and the safety, without fear. Indeed we do thank ladies are able to travel in peace and





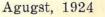


vior's love.

come for a meal owing to the fact that a few Christians lived there. However, since two of our workers from Wenchow were to stop and have services that night, we declined. Before retiring, we have prayers with the Bible woman, boy and our boatmen. Our hearts are gladdened to know that one of the boatmen only about 20 weeks ago accepted Christ as his Savior. Our boy, a sincere Christian and good speaker, gives the message. All four listen very attentively and one cannot help but notice the contrast in the faces of these men. The one with a look of satisfaction and peace, whereas the others seem troubled, for although they have heard, they cannot at once fathom the depths of the Sa-

The third day of our journey is a beautiful one. Could you but see the scenery! The mountains, the waterfalls, the rapids, the leaves and flowers just showing life-one cannot help but look to the Creator and thank him. How one longs that the Creator of all these beautiful things might be worshipped by these people.

Thursday evening found us at the end of the second stage of our journey. What was wrong in the place where we stopped? Could it possibly be there was a fire? Was the President of the U.S. passing through? Or could it be a circus? It wasn't any of these thingssimply two foreign ladies and bless their hearts, their eyes had never beheld such peculiar beings before. 'Tis true, they had seen foreign men, but not foreign women. We walked up to the Gospel hall. All along the way men, old and young, grannies, mothers with babes on their arms, all came out to have a peep. That evening Mr. Worley (of our mission) was in the same town and it was decided best to have a separate meeting for women and men. Needles to say there were crowds in both places. Men were not allowed to come into the women's room but even with the very best of efforts on the part of the preacher there, some did get in. One old granddaddy, practically toothless stood there all the time listening not only with open ears but open mouth as well. One woman sad answer was, "No." Poor soul, never tians there say you are not to hide your





seemed so interested and when asked to believe the Gospel she said, "We have no one to teach the women." A most pathetic look was on her face. Then she wanted to know how to pray-a short prayer was taught her-she repeated it like a child. Young women at home, is it nothing to you that these women want to learn about the Gospel and yet there is no one to teach them? Truly our hearts ached that night as we wended our way back to the boat

We had to get up the next morning

had he heard the blessed name of Jesus! Young men, is it nothing to you that these men have never heard?

By dinner time we were sitting at a wayside inn much to the amusement of the crowd. News does travel quickly in China even though there are no telephones. Perhaps the quickest way of sending messages in China is the same as it is said to be at home, namely, "tell a woman." At any rate people from all over the mountains seemed to come running to see us. One woman gazed at us for some time and then said, "Well, they aren't any different from us." Later when talking to a man she said, "Emperor save us! They are funny." Dinner was ready and so we were invited to her "pig's pen" for dinner. Indeed it was a pig's pen for in one corner the pigs were making a dreadful noise eating. In an opposite corner we sat at a small table, eating a bowl of rice and a poached egg with chop sticks while the crowd stood there beholding those "funny people."

After dinner, on we went. Part time walking, part time riding. We were tired, but we weren't to our destination. After it grew dark one of my chair bearers fell flat on his face. Indeed I was thankful my chair tipped on the left side for had it fallen to the right, I should have fallen several feet into a flooded rice field. On we went again-



The Sz Ch'i Chapel

fast eaten and dishes packed for the next stage of our journey. By 7 we were on our way-this time going by chair. Up, up, up the mountains we went. The scenery indescribably pretty. Passers-by and those working their fields had to know who we were. Never, never shall I forget the feeling that came over me at the one conversation that took place. Our boy was walking behind my chair. A man came near, he gazed at me and then said to the boy, "Where are they from and where are they going?" He told them. Then he asked, "What do they do?" The boy said, "Teach the Gospel." "What Gospel?" was the next question. He was told the "Gospel of Jesus?" Then came the question, "What name did you say?" Again the name of

"Jesus" was told him and the boy said, "Haven't you ever heard it before?" The

at 4:30 and get our beds packed, break- after having gone a few more paces, the man carrying at the front fell, again I was tipped over but not hurt.

About 9 P. M. we reached the place of our first Bible school. Tired and weary from having walked ten or twelve miles over stony paths and up hill. Having arrived at the chapel one felt as though home folks were there to welcome us. for such was our reception of the preacher's family and the Bible woman there. A big meal had been prepared but we were too tired to do justice to it that night. As soon as our camp beds arrived we made them and tried to sleep, but were not able to do much sleeping. for we were too weary.

The church which you as the Iowa Jugendbund helped build (for much of the money you sent me went towards the building of that church) is not yet complete. It stands on a hill, for the Chris-

light. It will interest you, I know, to hear that the men put in 800 days of work for which none of them received one day's wages. Below the hill on which the church stands is a waterfall. Until the baptistry is finished, they must baptize in the creek below. What an impressive service it must have been a few weeks after we left to see 20 souls following Him in baptism. Is missionary work done in vain? The work there is increasing-the preacher is most anxious to win souls for the Lord. His wife feels that she ought to give her baby to someone else so that she can go out to help the women, for she's the only one who understands her Bible enough to help others. The work in that district has only been begun in the last years. Pray much for the work at Sz-ch'i.

14



Pastor of Sz-Ch'i Chapel and Family

My letter to you is such a lengthy one that I think perhaps it is best to leave you at Sz-ch'i and perhaps some other time take you back home. In closing let me say that our time away (almost (five weeks) among these people has truly done us good. But dear prayer helpers and friends, we had to leave them! That's the sad part of it. The work is prospering-souls are being saved, but who is there to feed them? Women have so little teaching-they know so little and because of shortage of foreign workers these poor souls must wait until year after next when we can come this way again. If we only had good Bible women it wouldn't be quite so bad, but they are so hard to find. I'm bringing the need of the women's work of China for those who believe, pray that God

will raise up more Bible women for us. Pray for us, his messengers.

Truly the harvest is ripe, but the reapers? May his richest blessing rest upon you as the Iowa Jugendbund, in a special way in this your new year. With best wishes to you all,

Believe me to be,

Yours in His glad service, BERTHA M. LANG.

Crusader's Bible Class, Second Church, Brooklyn

On Saturday evening, May 24, the Crusader's Bible Class of the Second Church of Brooklyn, N. Y., held its fifth annual parents' supper at the church parlor. In spite of the dampness of the evening more than seventy parents and friends were present. After a most hearty meal, which was prepared by the young ladies of the church, we were inspired by four excellent messages.

Our beloved teacher, Bro. Chas. E. Eisenhardt, urged our parents to support us heartily in our work for our Lord and Master, Jesus Christ.

Bro. P. Wengel followed, and in his loving manner gave us a wonderful message of the great work done by young men in biblical days, spurring and urging us on to do greater work as young men.

Next, Bro. Walter Makowsky brought us a stirring message from the fifth commandment, entreating us to honor our parents who have done so much for

Last, but no least, our pastor, Rev. W. J. Zirbes, also gave us a fine message.

Following each message we were entertained by solos and recitations, and we are indeed grateful to Miss Charlotte Drews and Bros. Joseph and Oscar Conrad for serving us in this manner.

We are thankful to our Lord and Master, Jesus Christ, for the way in which he has led our class, and are es-Mr. Eisenhardt. We certainly appreciate the effort he has put forth. His wonderful devotion to the class, his spiritual leadership, his Christian mode of living, and his faithfulness to his Lord has greatly influenced our lives and has been an inspiration in attaining the record we have made.

We have supplied four presidents to our Young People's Society, one of our young men is our Sunday school superintendent, one has completed two years of study at our Seminary at Rochester, another enters the Seminary this fall, and others are Sunday school teachers. We certainly have much to be thankful for.

Our present officers are: Erich Twaroschk, president; Wm. Lotz, vice-president; Ernest Fuchs, secretary; Wm. Hoof, treasurer. ERICH TWAROSCHK.

Annual Convention of the Iowa Jugendbund

The Annual Convention of the Iowa Jugendbund was held June 17-19 at Elgin, a neat little town, beautifully situated among the hills. About 200 dele- a beautiful Reference Bible. Our Stand-

ent churches to participate in the conference. The local society and church are deserving of much commendation. for their splendid and efficient service in taking care of this large and lively company.

The convention was preceded by a Sunday School Institute held on Tuesday afternoon under the leadership of Rev. V. Witter, Director of Religious Education of the Iowa Baptist State Convention. The writer arrived too late to attend this meeting, but according to all reports the program was most interesting and profitable.

Prof. L. Kaiser was the chief speaker of the convention. His perfect command of the English language, the clear, logical order in the development of the theme, the apt illustrations add emphasis to the truth he presents. Prof. Kaiser spoke in three addresses on "The Symmetrical Christian Life;" "God's Claim Upon Youth" and "A Call to the Supreme Service." We saw anew God's plan for our lives and his provision to make them beautiful and useful. May the Holy Spirit be able to quicken in us the truth we heard unto abiding fruit!

Another important feature of the convention was the Round Table Discussion on Wednesday afternoon. Representatives from six societies read papers treating from different angles the general theme: "Bible Study." Many good thoughts were brought out concerning the necessity, the value and the methods of the study of God's Word, both in the papers and in the general discussion. If we have received a new incentive to find our delight in the law of Jehovah and to meditate on his law day and night (Ps. 1:2), our Round Table Discussion has not been in vain.

Many of the young people testify that the presence of the Lord's Spirit was realized by them most in the hours of devotion, when under the leadership of pecially grateful to him for our leader, a delegate we united our hearts and voices in prayer and praise and testimony

All the meetings were beautified by musical numbers, vocal and instrumental. On Wednesday night several readings were most effectively rendered. Thus the Young People's Convention gives opportunity in different ways for the exercise of the diversified gifts in our societies.

The treasurer's report revealed the fact that we had not fully reached our goal of \$1000 in our Missionary Offering, which amounted to \$832.50. But the sum is in advance of any previous offering, and together with the money in our regular treasury we had about \$1000 on hand. The following disbursements were agreed upon: For J. Speicher's Missionary Home, China, \$500; for Bertha Lang, China, \$250; for Carl Jordan, China, \$50; for our Missionary and Benevolence Offering \$100.

The society of Victor won the victory this year in the race for the highest percentage in our Standard of Excellence. As a reward the society received before you so you will help pray. Pray gates and visitors assembled-some by ard is very simple, emphasizing just rail, the most by auto-from our differ- three fundamental requirements: Church

Agugst, 1924

Attendance, Systematic Bible Study, Daily Devotional Bible Reading.

The officers of the Iowa Jugendbund for the ensuing year are: President, H. B. Wiesley, Aplington, Iowa; Vice-President, Carl Speeker, George, Iowa; Secretary-Treasurer, L. B. Johnson, Steamboat Rock. Iowa.

May the Lord's blessing be manifested increasingly in our Young People's work! A VISITOR.

Annual Concert, Choir of Second Church, New York

On Tuesday evening, June 10, the choir of the Second German Baptist Church, New York City, gave its ninth annual concert. The church was crowded, and it was agreed by all present that this was the best concert the choir had ever given

There were eleven anthems by the choir, and the quartet rendered a very beautiful selection, "Now the Night in Starlight Splendor," from the Sextet from Lucia di Lammermoor.

Our pastor, Bro. F. Busch, read an extensive report by our organist-director, Charles G. Kling, which showed that the choir had a record of 92 per cent for the season, including Sundays and rehearsals. Since last season the membership of the choir has very nearly doubled in number. Mr. Kling also pointed out the fact that of the sixty offices in the church, forty are held by members of the choir. Not only do we singwe also work.

Then too we have recreation. On Decoration Day the choir had an outing to Mauch Chunk, Pa. The day was marvelous and we all had a jolly good time out there in the mountains.

The object of the choir has been to render their work so as to be of spiritual benefit to the congregation, and our pastor has certainly found the choir of great help in this respect.

The evening held surprises for the choir members, the director and the audience. Six members of the choir were awarded first prize (a beautiful leatherbound hymnal with the name engraved in gold) for having 100 per cent in attendance for the season, and three members received second prize (a red-letter pocket Testament, also with the name engraved in gold.) Bro. Kling was surprised with a purse from the congregation as a token of appreciation.

After the last number on the program we had the third surprise which consisted of refreshments-home-made cake from the sisters of the church and ice cream which was donated by one of the sisters of the church.

Although our work is completed for the season, it is only in the sense that we will endeavor to start the new season with better work than before. * * *

Old Lady-"My dear little boy, what are you going to be when you get big?" Little Boy-"A man."-Boy's Life.

On Monday evening, June 23, our choir gave a musical program which was a complete success. With the untiring efforts of our choir director, Bro. Walter Bertuleit, we have just completed six months of musical service to our church. During this period of service, we ourselves have received many a blessing in co-operating with our pastor, Bro. Monschke, in both the Sunday services and also during the revival meetings. Our program consisted of five choir numbers; a piano duet by Ruth and Emily Wolst; a violin solo by Joe Karl and three vocal solos by Mrs. Ida Seiler Scudamore, a prominent vocalist and member of our church, one of these, "Die Uhr," was by special request.

As the program followed in the wake isters are careless about the reading of of the Pacific Conference we were very the Scripture lesson, and so in their fortunate in having many talented visreading put before their young people a itors from our other Pacific Coast churchshocking example of slovenly, indistinct, es. One among these was Henry Berthoughtless indifference as to the sense tuleit of the First Church at Portland, of the text. Ore., who rendered a very good bass solo, The example of the Levites and the "Der Wanderer." Then last but not least laymen associated with them in the olden we had the pleasure of having with us time has the right ring about it. (Neh. Emma Bertuleit Meier, a missionary of 8:7. 8.) They "caused the people to unthe Second Church at Philadelphia, who derstand the law So they read in sang for us an English number, "Fear the book, in the law of God, distinctly, not ye, O Israel." During this program and gave the sense, and caused them to a collection was taken netting us \$50, understand the reading." which we handed to Bro. Kratt of Port-Whatever else our modern schools of land. Ore., to help pay off the \$2000 learning and criticism may have taught, mortgage on the Altenheim of that city. one thing remains. The Bible is a won-Terminating this meeting, our presderful piece of literature. Very well, ident, Mr. Herman Kageler, Jr., pre-Why not at least, then, treat it with respect and seek to get the truth out of it?

sented our pianist, Miss Ruth Wolst, with a very handsome bouquet of flowers as a farewell gift from our choir, and as an inducement for a speedy return from her trip which she is taking to her former home in Michigan. Our very capable soprano, Sister Martha Ferus, accompanied her on her journey East. Both have been a great help and blessing in our midst and we hope they will make a speedy return to the land of sunshine and flowers. HERMAN WESSEL, JR., Vice-Pres.



Choir of Los Angeles Church

Successful Musical Program Given by Choir of the First German Baptist Church, Los Angeles, Cal.

* * *

He who helps a child helps humanity with an immediateness not possible at

About Reading the Scripture Lesson

REV. JOHN H. ELLIOT, D. D.

If there is one thing above another that needs special attention and reverent care in a society meeting, it is the reading of the Scripture lesson. Too often little or no serious or respectful consideration seems to be given to it. Just why young people with the advantage of the splendid schools and colleges we now possess in this country of ours are careless and slovenly in their public reading of the Bible is beyond my comprehension. Notice this matter, and tell me if I am in error.

Of all the books in existence no book is more carefully punctuated than the Bible, and most copies of it now have a sytem of pronunciation easily comprehended.

I shall have to admit that many min-

Careless, thoughtless reading in public oftentimes puts into the text what it does not contain or teach, and is therefore an unfair treatment of the text of the Book.

Most societies now have a committee meet with the prospective leader before the meeting to assist and make suggestions especially to beginners. This is a most excellent plan. May I suggest, however, that more attention be given to the matter of reading the lesson? First, let the committee see to it that no one is seated while the lesson is being read. Second, encourage the leader to put steam back of the voice, speak distinctly and at a moderate pace. To let the voice sink any other stage of life .-- Phillips Brooks. so low as to be inaudible to any one ex-

cept those of acute hearing-faculty is to be impolite to others or conceitedly con-scious of self. Young ladies should remember that a very low voice is no indication of sweetness, but rather of selfish weakness or indolence. Third, pay strict attention to punctuation. Note that the Bible is so carefully printed in regard to this matter that commas are sometimes used at the end of a line. Unfortunately the modern printer is careless about punctuation, and so often gives the wrong sense. Study the average newspaper or magazine for proof of this. Read over the Scripture lesson in private out loud beforehand. Pray about it, and then do your best with the best book you will ever have the privilege of reading to your fellows.

* * *

The city girl boarding in the country spoke to the farmer about the savage way in which the cow regarded her.

"Well," said the farmer, "it must be on account of that red waist you're wearing."

"Dear me!" cried the girl. "Of course I know it's terribly out of style, but I had no idea a country cow would notice it."—Country Gentleman.

Do You Believe in Signs?

To borrow money to spend on pleasure or indulgence is a sign that your mind is weak.

If you can make three people smile before breakfast on a rainy morning, it is a sign that great good fortune is awaiting you.

If your money doesn't last from one pay day to another, it is a sign that you will be poor all your life.

To betray a confidence given you is a sign that shame is coming to you.

If you wear a scowl or gloomy look four days out of each seven, it is a sign that you will have few friends.

To do a favor for a stranger or some one who cannot repay you is a sign that you will be happy for the next twentyfour hours.

To tell one lie is a sign that you will suffer from an uneasy conscience; to tell two, is a sign of a bad memory; to tell three, is a sign, if you are wise, that you will not repeat the offense.—Ex.

Points of Argument, No. 2

Many a pious Christian has had serious scruples about having his life insured, fearing he might be thereby sacrificing his trust in God. Much has been said and written in defense of their viewpoint, and often it seemed their arguments were convincing and correct. Still, the life insurance business kept on growing, until today it is about the greatest and most important business in the world.

Life insurance is now a highly developed science, whose principles are well understood. It is a commodity with a definite money value which is figured out in dollars and cents the same as the value of a pound of groceries, or meat, or any other commercial article.

The cost of life insurance depends upon the number of deaths in the organization. If there are many deaths, during a calendar year, the cost is high for that year; if there are few deaths the cost is low. The all important thing is to have a standard of rates high enough to cover the highest possible cost. Such a standard is the American Experience Mortality, which is used by the German Baptists' Life Association. Now, since the G. B. L. A. is not conducted for profit to stockholders, but for the sole benefit of our members, under this high standard we are able to give the cheapest kind of insurance. All claims are paid out of a common mortuary fund. At the close of each year an inventory is taken of income and expenditures of that year. Each member is charged with his share of the death losses and his share in the legal reserve to guarantee the stability of his certificate. Whatever the member has paid above losses, reserve and expense is the surplus which is returned to the member in dividends. Thus the member has received his insurance at cost on an unquestionable safe and sound basis. The same process is repeated year after year, and as time goes on the reserve accumulation increases.

In case of death these certificates are worth their full face value. The minute you receive a G. B. L. A. certificate you have created a fund which will be turned over to your beneficiary at the time of your death. There is nothing more certain in this world than your death. The only uncertainty about it is the time of your death. Hence the wisdom of taking life insurance, which, in many instances, may be the only way of providing an amount of money at that time.

If you write us, stating age, we will send you figures for either one of our six contracts: Ordinary Life, Twenty Payment Life, Endowment at age Seventy, Twenty Year or Thirty Year Endowment. Speak with local agent or your pastor, or address us as follows:

> GERMAN BAPTISTS' LIFE ASSOCIATION, 19 Sprenger Ave., Buffalo, N. Y. (To be continued next month)

What's Happening

The Hoboken Sunday School Association, of which Rev. Wm. L. Schoeffel is president, had a very successful excursion up the Hudson river to Indian Point Park. 1900 passengers were on board. All Sunday school children were carried free.

During June, the Editor of the "Herald" was privileged to visit the Dakota Conference at Avon, S. D., and the Pacific Conference at Anaheim, Cal. At both conferences he was given good opportunity to present the claims of our Young People's and Sunday school work. During July he will take part in the Institute at Mound, Minn., and visit the Texas Conference at Dallas, where he is scheduled for six addresses.

Rev. H. F. Schade has accepted the call of the Grace Baptist church as successor to Rev. H. F. Hoops. He has supplied the church for several months. His family moves to Racine August first.

The Young People's and Sunday School Workers' Union of the Lake Ontario District is arranging for a Summer Assembly and Institute at Dunkirk, N. Y., Aug. 4-11. Dunkirk is on the shores of Lake Erie and excursion rates to Niagara Falls and Buffalo at reduced fares will curtail expense. We hope many of the young people in the district will plan to spend their vacation at Dunkirk.

On Sunday, May 18, the Canton, Ohio, German Baptist Church was filled with the members and their friends who came to see ten newly born souls follow the Lord in baptism. The Young People were greatly blessed during the evangelistic services conducted by our pastor, Rev. Hilko Swyter. It was wonderful to witness the power of God draw sinners to the foot of the cross; to see men and women who had hardened their hearts against accepting the Savior, break down and cry for pardon. This strengthened our faith and led us to consecrate ourselves anew to our Lord and Master. We rejoice that several of our Young People accepted Jesus as their personal Savior. May we live to glorify our Master! is our prayer.

H. E. G.

Misplaced Matter

An ounce of nitrate in the parlor is dirt, but in the cornfield it is fertilizer. Unconnected observations and disjointed ideas are misplaced thoughts. Most of the observations passing through our minds are useful—if we had a habit of using them, of finding their place and fitting them into place.

