

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 Tricloff, 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 re-elected 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 destroyed. Fraternal help in rebuilding ought to be extended to our stricken people.

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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."

Joy is reasonable and becoming, necessary and unspeakably helpful. If it is becoming in all of us, how charming and suitable is joy in the young! All young things are full of joy and God who made them means them to be.

For young people, life has as yet but few cares, conscience but few stains, memory but few disappointments, reason but few problems. Childhood is behind them and manhood and womanhood in front of them and joy is not only natural but suitable. Every young person likes to have, and ought to have, a good time. God himself wants us to be happy and joyous, for he is spoken of as the "happy God," and we are made in his likeness.

Joy and Our Religion

GOD does not want us to go through life heavy-eyed 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." Tell it out everywhere to confute the slander of the world, that the Christian life is a joyful life, that it does not ask for the dwarfing of the normal instincts of our manhood but for their glorification. Christianity is not a drab-colored religion. The gospel is a banquet of joy. Jesus began his ministry by attending a wedding. There he performed his first miracle. The kingdom of God is righteousness, peace and joy in the Holy Spirit.

Much of the world's notion of religion is mixed up with gloom and sadness. Even some otherwise good people, whose nature seems to contain an undue amount of austerity and sternness, shy at

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 sick-chamber 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: "These things have I spoken to you that my joy may be in you and that your joy may be fulfilled."

All deep religion ought to be joyful. All strong religion assuredly will be. What the sunshine is to the landscape, the light of joy is to the human life. Deprived of a just measure of brightness life fails to attain the ideal.

We hold that joyousness of spirit is the natural heritage of all who fear God, believe on Christ and work righteousness. It is also their strength and salvation. Let us claim and acquire our heritage.

Spurious Joys

THE Devil is the most expert counterfeiter in 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 eyes of many are blinded thereby as to the true nature and the real value of things.

Joy in youth seems most easy and natural, but it is also the period of life when it needs directing and steadying. It is a time when one must choose wisely and prove the things that differ. There are many harmful pleasures luring our young people today that seem innocent but they have a dangerous backfire. They dull the Christian life and take away the joy of salvation. They wind up in remorse, loss of self-respect, shame, disrepute, death. Avoid the joys of the frivolous and thoughtless, those who merely live on the surface, who never remember the right proportion of things. There is a laughter of fools which is as the cracking of thorns under the pot.

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 spiritual-mindedness. 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! 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
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,
And make your meetings the very best kind
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
go
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,
Be full of the Spirit of Christ and our task
Then our goal will be realized. What more could
we ask?

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 Cor-
respondence between their
Outward and Inward
Condition

O. E. KRUEGER

What the Preacher Saw "All this have I seen in my days of 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.

The Judgment That Now Is But while that day of final vindication and separation still lies in the future, there is going on now a spiritual judgment of light. "And this is the judgment that light is come into the world, and men loved the darkness rather than the light; for their works were evil" (John 3:19). "Now is the judgment of this world" (John 12:31). A divine spiritual court is in session now. The "Light of the World" is on the judgment seat, revealing the character of men. He came not to condemn the world but to save it. But how his presence did pass judgment on the lives of men. In the mirror of his pure unselfish life they saw their own ugliness and became angry. His presence today is as a yardstick whereby we measure our own shortcomings. We are told that coal-miners call the yardstick the judge. Peter stood before this judge and said in self-condemnation: "Depart from me, Lord, for I am a sinful man." As the magnet so does the Son of righteousness draw the one and leave the other. "Everyone that doeth evil, hateth the light and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light that his works may be made manifest, that they have been wrought in God" (John 3: 20, 21). The sun hardens the clay but softens the pitch; it calls forth the birds of song and sends the owls into hiding. Every day is a day of judgment. Steel is tested by the sparks that fly from it when ground on the emery wheels. Nothing like friction or adversity to reveal our mettle!

The Judgment to Come 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 And the Bail "I saw the dead, the great and the 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 Stubble God's judgment will deal with accomplishments as well as with persons. Every man's work must pass through the "fire test." It is possible to erect a destructible superstructure upon a solid foundation. You may even build wood, hay, stubble upon the "Rock of Ages." Reward comes only to him who builds with gold, silver, precious stones. The builder whose work is burned suffers the loss, but he himself may be saved "yet so as through fire."

The Set of The Sail At the final judgment the process of separation will be completed, God's righteousness will be manifested, character will be revealed and men will be assigned to their places. Let us abide by the simple statement of Christ regarding the final judgment. People will be separated like sheep from goats without the possibility of an error on the part of the judge. They will be separated according to the nature they have acquired. Each class will go to its own place just as Judas went to his own place. His advantages as a Jew and his privileges as a disciple of Christ did not transform his life. Environment is only half the truth, the other half is set forth in these lines:

*One ship sails East and one sails West
By the selfsame wind that blows,
It's the set of the sail and not the gale
That determines the way it goes.*

Being let go Peter and John came to their own company. All will come to their own place, not because of favoritism or cruelty on the part of the judge, but because each must arrive at the end of a self-chosen course. "These shall go into eternal punishment, but the righteous into eternal life."

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 to fleeting inconsistencies without the

knowledge of the divine purpose in the universe and in history. This expositor goes on to say that the literature of the world offers evidence that Ecclesiastes is the book of the natural man. It reveals 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 of God. In murmuring against God, it

denies his compensating righteousness and finally sinks down in enervating apathy.

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

(Continued on Page 8)

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 dreary,
The job of the Sabbath day.*

*I thank thee, Lord, for the precious lives
Entrusted into my care:—
Those lives in my keeping, whose souls
onward sweeping,
For Eternity I may prepare.*

*It teaches me to be humble, this job,
And on thyself to rely;
Lest I should but fail thee when desires
assail me
From thee and my job to fly.*

*But I would be willing, O Lord, and
perform
This job assigned unto me,
For the business is thine, but the job it is
mine—
And thus I co-work with thee.*

*Thankful I am for the unpaid job,
This job of the Sabbath day,
For the smile of my Lord is sufficient
reward—
I can think of no greater pay.*

A Boys' Class That Studied Their Bibles

Getting pupils to study their lessons 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.

Four little boys, just promoted from 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 represented in the class, and suggested to the mothers that she wished the boys to prepare their lessons for the class.

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-leaves similarly prepared. No other les-

son helps were used by the boys. If a boy was absent, she either sent his lesson to him by a neighbor boy, or called at his home with it. She frequently visited the mothers.

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 high-school 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

The worst sins are always those committed against children. It is against the children of the church that building committees and architects have sinned most grievously. The Sunday school packed away in a deep basement is an abomination unto the Lord. Jesus set the child in the midst. Alas! that so often we have set him in the cellar!

Jesus said, "Suffer little children to come unto me." In our thoughtlessness we frequently use an abbreviated form of those great words and say, "Suffer, little children!" And we see to it that they do suffer. Frequently this is only the result of thoughtlessness. Sometimes it is the result of a diabolical striving for efficiency. Oh, what crimes are committed in that name! An aggressive building committee says: "Here is a perfectly good cellar. Why not use it for the Primary Department? The woman's class would make too much of a kick, but we can put it over on the children. They are not old enough to kick."

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

this deep cave. It reminded us of nothing 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 lasting—are 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.
Storms the post of opposition bravely and successfully.

The Baptist Teacher.

Something in This for Superintendents

"Please read me the poem you are reading, mother," begged a little boy sweetly.

"But I am afraid it's too old for you, dear," his mother answered. "I'm afraid you wouldn't be able to understand it."
"Oh, yes, I would," was the calm answer, "so long as you didn't try to explain."—Washington Star.

A Much-Needed Epitaph

Here Lies The Teacher
Who Spent Her Life
Trying to Teach in
Spite of Interruptions
from the
Sunday school Superintendent
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.
—Illinois Trumpet Call.

Missions—Home and Worldwide

A Crown of Glorifying

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 appreciate his sterling Christian qualities.

His remarkable ability in acquiring languages secured for him a position as Interpreter when Government brought a large territory under law and order north 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 Christian character than poverty. It was with fear and trembling that we saw this young man rise in political power and material prosperity. But I am happy to say that he stood the test. Praises of men did not spoil him, nor



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 country and his God better than ever before. For four years he was over two hundred miles away from the mission station. This may not mean much to people living in an auto country; it took him just one month to reach his new home in the north.

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. Soon this company made greater demands on his time than he could conscientiously give, so when I arrived in November he wrote me saying that they needed a full time worker and that he would be willing to give from his earnings thirty rupees (\$9.74) a month towards the salary of a preacher. This man has been found. A graduate of this year's class from the Karen seminary is here now studying the language and will soon be ready to take his long journey north.

Lahpai Yaw belongs to the tribe from which chiefs are chosen. When therefore his daughter who attended our school was given in marriage he, according to Kachin custom, could have demanded many gifts in exchange for his daughter, but rather than follow these old heathen customs, he made his daughter a handsome present of four hundred rupees (\$129.87). The young man who won the heart of the bride is Zau Hkum, also a graduate of our school and the

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 glorifying? 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 Jugendbund.

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 Elgin—how 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 1½ 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 ladies are able to travel in peace and safety, without fear. Indeed we do thank



Miss Lang on Journey

him. The second night we spent in a small village. There we were invited to 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 Savior's love.

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 things—simply 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

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



The
Sz-
Ch'i
Chapel

at 4:30 and get our beds packed, breakfast 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 sad answer was, "No." Poor soul, never

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—

cept those of acute hearing-faculty is to be impolite to others or conceitedly conscious 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 twenty-four 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.

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.

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)

WHEN IN BROOKLYN Do as the CRUSADERS BIBLE CLASS does

These young men meet every Sunday at 10
A. M. for the Study of God's Word at the
Second German Baptist Church
Woodbine St., cor. Evergreen Ave.
WELCOME WELCOME