

# The Baptist Herald

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

Volume Three

CLEVELAND, O., JANUARY, 1925

Number One

*The enchanted  
Barn.*



*Study Course Class of the B. Y. P. U., Second Church, George, Iowa*  
*Rev. J. E. Ehrhorn, Pastor*

# What's Happening

The men of the Second German church, Brooklyn, N. Y., held a successful banquet on Dec. 9. Over 150 men were present. After dinner talks were given by Rev. Geo. Hensel of Newark, Rev. Paul Wengel of Brooklyn, and Mr. Wm. Lippard, Secretary of the American Baptist Foreign Missionary Society. The ladies of the church prepared the excellent dinner.

Rev. F. W. Keese has resigned as pastor of the Wilmington, Del., church.

Advance sheets of the Baptist Year Book for 1924, edited by Rev. Chas. A. Walker, Dover, Del., show 8742 churches and 8757 ordained ministers in the Northern Convention. The total membership in the churches of the N. B. C. is 1,355,492, and the baptisms last year numbered 62,487. There are slightly more than a million pupils enrolled in our Sunday schools, the total value of church property is \$139,972,200 and the contributions for both current expenses and benevolences for 1923 amounted to the sum of \$32,368,814.

Rev. A. A. Schade of the Temple Church, Mt. Oliver, Pittsburgh, preached a series of sermons on Religious Problems during November and December with the following topics: Why is Man? —What is God?—Is Sin real and awful? —Can we be sure we are right?—The Purpose and Peril of a Good Time—The Logos Incarnate—A Retrospect.

Theophilus Otto of Syracuse, N. Y., was elected president of the New York State Baptist Convention at its recent meeting in Olean, N. Y. He is a son of Rev. Reinhard Otto, of honored memory, who was pastor of our German Baptist churches in Pittsburgh, Buffalo, Detroit, etc., and a brother of Rev. Emil Otto of Watertown, Wis., and of Rev. Benjamin Otto, secretary of the Baptist Executive Council of Chicago. Bro. T. Otto was a member of our German Baptist church in Syracuse when that was still in existence years ago. He has also served on the Board of the Foreign Missionary Society. Another notable instance how our churches have furnished many good and worthy men to the denomination-at-large, who are in places of prominent service.

One of the largest Sunday school buildings in the world was recently opened in Knoxville, Tenn. It is the educational plant of the First Baptist Church and cost more than \$600,000. It contains 101 separate rooms. One floor of an entire wing is devoted to the executive offices of employed workers of the church.

Rev. A. Rosner, pastor of the Edmonton, Alberta, Can., church, resigned in the latter part of November and closed his work with the church there on Dec. 1. Mr. and Mrs. Rosner are visiting relatives at present in Oklahoma.

The Young People's Society of Passaic, N. J., and their friends enjoyed a straw-ride to Preakness Mountain to the home of one of the church-members on Hallowe'en night. The evening was spent in playing games and in music. Refreshments were served by the social committee. All participating were unanimous it was the best time ever.

Rev. H. A. Meyer, pastor of the church at Marion, Kans., has resigned.

Inter-Pastoral Evangelism was the order of the day in our Kansas churches last month. Rev. G. Heide of Bethany, Lincoln Co., assisted Rev. A. Pauer in the Ebenezer church, Dickinson Co., in special meetings for two weeks; Rev. J. Kepl of Durham assisted Rev. R. Klitzing in Herington and Tampa; Rev. W. Buening of Stafford, assisted Rev. P. A. Friederichsen in Kansas City for two weeks and Rev. H. R. Schroeder helped in revival services at the Dillon church, Rev. G. W. Pust, pastor. The latter church purchased "Select Hymns of His Praise" for the special meetings.

It was also reported that Rev. A. J. Harms of Lorraine, Kans., was conducting revival meetings in the Ellinwood church, Rev. Chas. Wagner, pastor. These arrangements bespeak a good brotherly spirit among pastors and churches. Where we dwell in unity, the Lord commands his blessing.

Miss Celia Kose, daughter of Rev. S. A. Kose of Philadelphia, is the new missionary at the Bethel Church, Detroit. She entered on her new duties on Nov. 1. Miss Kose is a graduate of the Baptist Institute for Christian Workers in Philadelphia.

The officers of the Alberta Jugendbund for the coming year are Rev. E. P. Wahl, Leduc, president; Rev. F. Behnke, Wetaskiwin, vice-president; Mrs. E. Adam, secretary; Mr. Benj. Link, treasurer. The league voted to hold their meeting next summer, the first week in July if possible, at Gull Lake, the assembly grounds of the Baptists of Alberta. Rev. Philip Daum was appointed as general promoter and booster for the "Herald" in the churches of the Bund. The sum of \$100 was voted for the Missionary and Benevolent Offering. Systematic Bible Study was recommended and plans developed for introducing same in each society.

The Alberta "Sängerbund," an organized league of singers, young people from the churches in Alberta, is affiliated with the Young People's League and yet has its own corps of officers. The newly elected officers are Rev. A. Kujath, president; Rev. Phil. Daum, vice-president; Miss Minna Dickau, secretary; Mr. Arthur Weisser, treasurer; Mrs. E. Adam, accompanist; Miss Hertha Domreis, substitute; Rev. E. P. Wahl, director of the united choirs. Rev. A. P. Mihm addressed the singers on

"Music and Song in the Sunday School." The Sängerbund issues a monthly mimeographed bulletin, for which Rev. A. Kujath has the responsibility.

The recently elected officers of the Saskatchewan Jugendbund are Mr. Edward Fenske, president; Mr. Christ. Rumpel, vice-president; Mr. G. Liedtke, secretary, and Mr. H. Fenske, treasurer. Rev. R. E. Reschke was appointed to promote the interests of the "Herald" within the confines of the Bund and to disseminate other good literature.

There are some real good sized young people's societies in western Canada and they are on the job. Ebenezer, East reports 73 members, Nokomis 69, Fenwood 46, Yorkton 46, Edmonton 58, Freudental 83, Leduc 90, Trochu 49. Many societies in churches of smaller membership are, however, just as active and faithful.

Mr. Edgar W. Engelmann was recently ordained at Bellevue, Mich., where he has become pastor of the Baptist church. He is a graduate of the German and English departments of our Seminary at Rochester. His father is Rev. G. Engelmann, now retired but for many years pastor of our churches in Iowa, Michigan and Wisconsin.

The Buffalo correspondent of the "Watchman-Examiner" writes in a recent number concerning our council member of the Eastern Conference: "Rev. F. H. Willkens, director of religious education, has no time to eat or sleep. He is promoting, in some cases leading, fifteen teacher training classes. The Baptist baseball league and two basketball teams, supervised by Mr. Willkens, are drawing together the young men of the churches for co-operative endeavor in other lines."

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## A New Year's Letter

By E. Y. MULLINS, D. D., LL.D.,  
President of the Baptist World Alliance

**T**O the Baptist Brotherhood of the World, members and friends of the Baptist World Alliance:

The beginning of the New Year brings many tokens of divine favor upon our work. From the mission fields come inspiring reports of many conversions through the faithful preaching of the Gospel and witnessing of disciples. In the two great Baptist Conventions of the United States and among our Canadian brethren new movements have been launched for more effective prosecution of our work. From England likewise comes news of fresh inspiration and new forward steps in Kingdom work. From the Continent of Europe we are disturbed by news of persecution in some countries, but in others the work of our Lord Jesus Christ is winning great victories. Even persecution is stirring afresh the zeal of disciples.

Our Baptist people have many reasons for thanking God and taking courage. The great masses of our people remain loyal to the faith of the New Testament. There have been controversies, but these have served to define more clearly our unity in the greater things. The deity and Lordship of Jesus Christ, the efficacy of his atoning death and the power of his resurrection are the central truths of our message.

The various families of Baptists scattered over the world are coming to a new sense of their mission, inspired by one great vision. That vision presents Christianity in its universal elements: salvation by faith in Christ, regeneration by God's Spirit, the direct relation of the soul to God, and the freedom and equality of all believers in the church under the sole lordship of Jesus Christ, and the New Testament as our authoritative guide in our religious life.

We are seeing more clearly the world's need for these universal elements of the Christian religion. Our Baptist message to mankind supplies a platform as broad as human need and as comprehensive as the races of mankind. It is a message of loyalty to a divinely revealed gospel, of love and good will toward all races and peoples, of desire for the coming of equality and fraternity in all human relations, and of prayer and labor for the triumph of the Kingdom of righteousness, that the will of God may be done on earth as it is in heaven.

In conclusion, may we all abide faithful to our great loyalties, courageous in our defense of the truth, seeking ever the unity of the Spirit in the bonds of peace, and filled with holy enthusiasm for the spread of the gospel over the earth.

"Now to him who is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, to him be the glory in the church, and in Christ Jesus, unto all the generations of the eternal ages. Amen."

## Helpful Influences Recognized

**I**N a recent number of the "Christian Endeavor World" there appeared the following tribute, "What Christian Endeavor has done for me." It was read by a young man at a farewell service of the society he was leaving to enter a theological seminary to prepare for the ministry. The statement says,

1. It converted me.
2. It has taught me how to speak and pray in public and think while on my feet.
3. It has initiated me into the art of administration and leadership.
4. It has given me the best friends.
5. It has afforded me my best "good times."
6. It has given me something to do for my Master.
7. It has revealed to me much of human nature.
8. It has taught me how to give.
9. It has interested me vitally in religious matters.
10. It has helped me in my fight for character.
11. It has inspired me to enter the ministry.
12. What more could it do?

Is this not true of many young people in our midst, even though they may not have entered full time Christian service like this young man? The active membership in a young people's society has indeed conferred most of these benefits and advantages upon those who have been faithful to make full use of the same.

Our first and chief ambition is indeed not to ask: "What can I get out of it?" but rather: "What can I put into it?" But the more we put into the society, the more we will get out of it. There will be a reflex blessing. Passing over the years, making a review and checking up, many will agree with the fine tribute made by the young man and will say of our B. Y. P. U.: "It did all that for me."

## The Need of a New Song Book

**O**F the making of new hymn books for churches and Sunday schools there is also no end. Yet as we write the above heading we have not these publications in general in mind, but the need of a new, distinctive song book for our own German Baptist Sunday schools and young people's meetings, and which could also be used in the weekly prayer meeting of the churches.

Most of the present German song books used in our schools and young people's meetings have been in use for many years. The "Evangeliumslieder," the "Singvögelein" and "Frohe Lieder," etc., have

**Beginning Again**

O. E. KRUEGER

*I wish there were some wonderful place,  
Called the Land of Beginning Again,  
Where all our mistakes and all our heartaches,  
And all our selfish grief,  
Could be dropped like a shabby old coat at the door,  
And never be put on again."*

—Louise Fletcher Tarkington.

been in use for 25-30 years and "Evangeliums-Sänger" for at least 10 years. In some places one or the other of these books is being used in the Sunday night service, the Sunday school, the young people's meeting and the church prayer meeting. The constant usage of the book has caused many of these songs to become worn out. They are becoming hackneyed, threadbare and, to tell the truth, somewhat stale.

An increasing desire for a new song book is making itself felt in many quarters. In view of the bi-lingual character of our work in our schools and societies, the new book should be a collection of new songs with both German and English text, or a combined collection, half in German and half in English. The books now used were issued before the transition of many of our churches into bi-lingual churches. The exact makeup could be determined upon later, but there is no doubt that a new book of selected songs, which could be used in the meetings mentioned, would be welcomed in many parts of our extended field and would find a ready sale. We have the men in our midst, who could edit such a collection. Many of the best songs in the various Children's day, Bible and Missionary Harvest festival programs of the past could be rescued from a too early grave and given a longer and useful lease of life in such a book. The best of the newer Sunday school and gospel hymns would be incorporated.

Variety is the spice of life and variety and freshness is needed in many places as far as a song book of this nature is concerned. We believe a first class combination German and English collection of new melodious, singable songs would be a boon to many of our churches and would find a good market. The editor would be glad to hear from others concerning this proposition.

What, dear fellow-worker, do you think of this idea?

**Editorial Jottings**

THE WINTER MONTHS could be utilized with great profit to many societies and organized classes by introducing an intensive study course. How about taking up the study of Prof. A. J. Ramaker's new book on the History of our German Baptist churches in North America? How about a teacher-training class for the Sunday school workers? In making up the next program, take these things into account.

WE ARE GRATEFUL to the Editor of the "Sendbote," Rev. G. Fetzer, for the good word he puts into his columns every now and then for the "Herald." The issue of Dec. 5 contains another fine, brotherly expression of good wishes for the success of our "Herald" campaign for 5000 subscribers. The "Sendbote" and the "Herald" are not rivals, crowding each other out, but brothers, both intent upon furthering our common cause, our mutual task. We wish our older brother the most successful year of his existence.

bills could not take the joy of your homecoming out of your life, because you had come to begin again. What a fine set of resolutions had surged through your brain—indeed some just surged through—a few may have gone into your very heart and life. Even that constitutes a new beginning.

**Job and****Jonah and Others**

The story of Job ends as we like it—health, wealth, family and friends restored. When bankruptcy stares a man in the face, and just in the darkest hour the unexpected happens and he is not only saved but finds himself in possession of wealth far beyond his most optimistic calculation, what a day of rejoicing! But if the crash actually does come and he loses everything but the determination to begin again, he is to be congratulated.

More vital than physical and material new beginnings are those of the spirit. "The word of Jehovah came to Jonah a second time." There is a good text for a sermon on "The Gospel of a New Beginning." Jonah got a second chance. We suggest that the readers write a five-minute sermonette on that subject and give it at the B. Y. P. U. devotional meeting. Jesus opened unto Nicodemus a new world when he spoke to him about being born again. One of the ten lepers experienced more than a restoration of sound flesh. His spirit too had been cleansed from leprosy. He came back praising God, and falling at the feet of Jesus he thanked him. Four men carried a friend to the door of the Land of Beginning Again. Jesus opened the door for him by healing him from sin and sickness. Zachaeus climbed into a tree to knock at that same door which Jesus most gladly opened. Paul entered that land at a great loss of credit and comfort, honor and friendship. He never desired to come back. "For me to live, is Christ,"—all things are new.

**Nineteen****Twenty-five**

In looking over the past year we see some of our failures, some of them hidden to our eyes are distinctly seen by others, God sees them all. Mrs. Tarkington's poem speaks of our friends who have suffered through our injustice, misunderstanding and neglect to speak the word of encouragement and appreciation. These are some of our many regrets and we wish for the Land of Beginning Again. There are some things that have dropped out of our lives that should be restored. We are all given more or less to taking inventory at this time and no doubt share in that wish: It need not be in vain. There is a Land of Beginning Again close at hand. Its name is Nineteen Twenty-five. It would seem presumptuous to attempt an improvement on the writings of capable people but I do wish Mrs. Tarkington might have changed the last stanza to read:

*O yes, there is a wonderful place,  
Called the Land of Beginning Again,  
Where all our mistakes and all our heartaches  
And all our poor selfish grief  
Can be dropped like a shabby old coat at the door  
And never be put on again.*

**Common Sense "Hows"****I—How to Get Education Without Schools**

JOHN F. COWAN

YOU are past sixteen; poorly educated; how to catch up with the procession?

Just as thousands do who were cheated of school—dig up education by the spoonful, anywhere, everywhere. One brother went to college; the other worked the farm. He got Chautauqua textbooks on history, science, etc., and dug out almost as much as the college course gives. Before he died he was better informed than the college graduate. With a five-foot shelf of books in the kitchen or attic one may dig up almost the equivalent of a college course. "Reading makes a full man."

**Pigeonhole your facts.** Reading must amount to more than tickling the ears; the results must be tagged and pigeon-holed in the brain-pan. For instance, what one reads about astronomy must be available for instant use. Reading merely for the "emotional kick" is about as educative as tabasco sauce is a full meal. Racing for the climax of stories makes a flabby, unretentive mind.

**Observing educates,** next after reading. The plainsman's eyes, the reporter's ears, the Sherlock Holmes observation may constitute a better practical education than a college diploma stands for. The country boy, the shop girl have big books open before them all day. He is the best-educated man who knows the world, men, best, and makes the greatest practical use of what he knows.

**Thinking over what one reads** is the other blade of the mental scissors. Undigested knowledge is no better than undigested food. Practice writing memoranda of your best, early-in-the-morning thoughts. That will make them yours; otherwise they will flash and disappear like shooting stars. The note-book habit encourages thoughts to come to you. Neglect to notice a thought, discourages your inventive faculties, just as snubbing your children discourages them from running to kiss you.

**Conversation educates.** Talk with those who can inform you. Think over what they say; make it yours. You meet no one from whom you can't get something of value. If one can read tolerably well, write a little, talk, there's no need of going on uneducated. On every hand are correspondence schools, evening schools, educational magazines. Go to school as much as possible, but remember that blacksmiths have been educated at their anvils, cobblers on their benches, and housewives in their kitchens.

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OUR CONTEST for the prizes to the "Boosters" and the council members closes Jan. 31. All subscriptions should be in Cleveland on or before that date. "Gather the fragments that remain" during January. Let every booster make a final spurt for the goal.

# For Bible Study

## The Young Christian and His Bible

In response to a need felt by all men, there comes to us, among the many books of this world, one book which claims to be divine in its aim, authorship, construction, preservation and power. (2 Tim. 3:16; 2 Pet. 1:19-21.) It is the Bible. It is the oldest of existing books. It is the wisest of all books. It is a book as pure as it is sublime. It is designated to make us wise to salvation and bring us into living union with God. (Jas. 1:18. 21.)

Right reading of the Bible will place in our hands the key which will unlock the door of duty and the treasure-house of faith.

Every young Christian ought to have a good copy of the Bible. Good as to mechanical excellence, print and binding. One that he can read without hurting and destroying his eyesight. One that he can use without fear of spoiling. One that he is not afraid to use and handle daily.

### 1. He must read his Bible

There is a good deal of listless and careless reading of the Bible. Some read fragmentarily. Some merely in a routine manner. Some are mere "chapter" readers,—the eyes do more work than the brain. Avoid being a mere formal, spasmodic, choppy reader. Don't read by the "grass-hopper" method, skipping and jumping from place to place at random.

*Read it regularly.* Not only on Sunday or when sick, or when there is a funeral in the family or when some great calamity befalls the people. *Read it daily.* God bade the Israelites to gather manna every day and regularly in the morning. The Bible can not give you the help it has unless you turn to it each day. Lying on the table or standing on a bookshelf, the Bible is as useless for spiritual aid as is a stone idol. An unread Bible is always a lost Bible.

*Read it honestly.* It claims to be the Word of God. The only way to verify or refute its claims is to open the Book and read it with open, unbiased, unprejudiced mind. (John 7:17.)

*Read it widely.* Many chapters, even a whole book at a sitting. Use your Sunday afternoons and spare time for that. The longest book in the Old Testament—the Psalter—contains about 60 pages. The longest book in the New Testament—Gospel according to Luke—is about as long as one of Shakespeare's plays. The story of Esther or Ruth is not as long as the average magazine story of today. Try reading Genesis, John's Gospel or the Book of Acts at one sitting. Read not only little snatches of it here and there but long passages that will really be the road to the heart of it. The more you read, the more will become plain what things are worth while and what things are not.

*Read consecutively.* God's revelation is a progressive one. He leads mankind on, step by step. (Heb. 1:1.) There is a sequence of time, method and purpose in the Bible, even in the arrangement of its books. Scripture will explain Scripture. The New Testament lies hid in the Old. The Old Testament lies open in the New.

*Read it prayerfully.* Spiritual discernment is needed even more than intellectual insight. This is secured by earnest perusal in the spirit of fervent effectual prayer. The spirit of the Boy Samuel: "Speak, Lord, for thy servant heareth." Psalmist: "Open thou mine eyes, that I may behold wondrous things out of thy law." Luther used to read his Bible on his knees.

### 2. He must learn to know his Bible

Our Lord calls upon us to "search the Scriptures." Search rather than skim. Whatever is profitable is apt to cost labor. The worthless we can get without effort. Search, i. e. look through and through. To learn the Word of God requires diligent and persistent searching.

The Bible unsearched is a mine unworked. You may find enough of the heavenly gold even on the surface to keep you from spiritual pauperism, but if you do not dig for hid treasure, you will never become rich and wealthy in the truth. Every Christian with the Bible in his hand is rich whether he knows it or not. But he should realize on his possessions and become conscious of his ownership.

If the faith of the young Christian is to be strong and vigorous, if his Christian life is to be stalwart, pure and holy, abounding in the fruit of the Spirit, it must rest upon and be developed by means of an intimate, thorough and loving acquaintance with the Word of God.

*Read it studiously.* We are not calling upon every young Christian to study as deeply as the preacher or theological professor, though he is at perfect liberty to do so. We would, however, have him read with his eyes, ready to detect shades of verbal meaning.

*Pen or pencil is a great aid to the reader.* Make notes and markings as you read. "To read without a pencil is to sleep." Look for words or phrases or verses to mark. Thus you may later recall the best thoughts of your reading, while at the same time recording your mental and spiritual history.

*Study it with the help of a Bible dictionary.* The Bible dictionary explains the meaning of Bible terms, describes Bible places and characters, gives information about Bible books and incidents.

*Study the Bible topically.* The desire and design is to get on any one topic all that the Scripture contains and the tendency is to promote system to our work and thinking. Take up great Bible

subjects and follow them from Genesis to Revelation, like God, Redemption, Faith, Grace, Love, Hope, etc. Topical study of the Bible calls for constant use of a concordance and of a Bible index.

*Study it as an ever new book.* (Rom. 15:4.) Not as ancient history. One of the marvels of the Bible is its inexhaustible freshness and vigor. It is dateless, deathless. The Bible is a fountain which cannot be dried up by repeated reading. Let us drink, then, again and again to our heart's content. "God has yet more truth to break forth out of his word."

*Study it devotionally.* It must be read not for its history or its value as literature but chiefly for its value as food for the soul, both at the family altar and in the quiet hour or silent watch. It builds up. (Acts 20:32; 1 Pet. 2:2.) It sanctifies and saves. (John 17:17; 2 Thess. 2:13.) "Each day read your chapter or passage with the idea that you are receiving your marching orders, that there is some new service to render, some new duty to perform, some new virtue to acquire." F. B. Meyer.

### 3. He must endeavor to live the Bible

The Bible loved and the Bible lived is the only true sequel to the Bible studied.

John Ruskin said to the students at Oxford: "Make it the first morning business of your life to understand some portion of the Word clearly and your daily business to obey it in all you understand." (James 1:22-25.)

Try learning a verse of the Bible at the beginning of each day and try to practice the teaching of that verse all through the day. Try this for a week and see how it helps you. The Book of God is the book for man, the unerring guide in every difficulty, the fit companion of daily life.

*Obey the Bible.* (1 Pet. 4:17.) It is God's law. (Ps. 19:7.)

*Love the Bible.* (Deut. 6:4-9.) It is God's gift. (Ezek. 20:11.)

*Trust the Bible.* (Isa. 26:4.) It is God's promise. (Heb. 6:13-20.)

You are in darkness. (Eph. 5:8.) It is your lantern. (Ps. 119:105.)

You are in the enemy's land. (2 Cor. 4:4.) It is your sword. (Eph. 6:17.)

Let all our young Christians adopt as their own, the language of an aged South Sea Islander, who at a prayer-meeting lifted up his Bible and said. "This is my resolve: the dust shall never cover my Bible; the moth shall never eat it; the mildew shall never rot it, my light, my joy."

A. P. MIHM.

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A corn syrup manufacturing company received the following letter: "Dear Sirs—I have ate three cans of your corn syrup and it has not helped my corns one bit."—Farm and Home, Vancouver, B. C.

January, 1925

# The Sunday School

## On-Time Folk

On-time faces are pictures wreathed in smiles.

On-time hearts are mirrors to reflect Christ and the Word.

On-time voices have the music of heaven in them.

On-time hands are seldom idle when service calls.

On-time feet are ready to adventure out on difficult trails if they but see the Master's footprints.

On-time minds are not distracted by the devils of haste and worry.

On-time souls feed at God's first table.

On-time folk are the inspiration of the teacher, the joy of the superintendent, and the back-bone of the school.—Sunday School Worker.

## Wasting Money

It is depressing to witness the large amount of money that is being squandered in Sunday school buildings that could not possibly give proper accommodation to the kind of church school work advocated by leaders of religious education. A few weeks ago the writer visited a new church costing one hundred thousand dollars, in which religious education could not be carried on properly. There was space, to be sure; but the architectural plans were ancient and will prove a handicap to good work in the church for the next half century.

Churches contemplating rebuilding or remodeling should not trust to local experience alone on important matters but should consult their denominational leaders, who are giving study to such things.—Illinois Trumpet Call.

## The Surprise Element

GUY J. FANSIER

A Sunday school cannot cling to old cut-and-dried methods and be successful.

Let me suggest something quite simple in itself—hence within the reach of every school—but which nevertheless brightens an otherwise drab and monotonous session and which at the same time develops talent. The writer has used this method for a number of years and in different schools with much success.

It originated in the fertile brain of a superintendent of my school at a certain county-seat in Iowa.

At the workers' conference a committee was appointed to act for one, two or three months. This committee was known as the "surprise committee." It was the duty of this committee to get someone to furnish a brief special number for the service of worship. No one but the committee and the one (or ones) to take part knew what the number was to be for the given Sunday.

The effective teacher must be able to marshal specific ideas, and send them home to the heart with the impact of bullets. General, vague, misty teaching, with only an idea here and there lost

in the rubbish of words, will avail nothing.

It's impossible to dwell in the clouds and teach a Sunday school class. The teacher must live on the earth, be in sympathetic touch with his class, have a definite aim in teaching, and relate the whole lesson to life round about him before he can impress it with any power upon the hearts of his students.

The teacher may dislike to give up his highly flavored abstractions, and substitute therefor things of purely human interest, and yet this must be done in order to succeed. One must drop all vague and misty matters and become personal and specific. In developing ideas and relating great lessons to life, one should use the simplest and purest language possible.

The use of many long words and involved phrases, always causes confusion of thought. Fact is, anything worth saying at all can be said in words so simple as to be understood by all. Our best speakers, writers and teachers always use short words when possible.

Those who string together many long words are the ones who have no ideas. The problem in Sunday school teaching is not so much that of teaching books. Our big business is to teach boys and girls. And we can't teach them unless we can relate all we have and are to their present life.

Thus all successful teaching must be personal: must be adapted to the individual. The ultimate aim of every true teacher is to lead his students to Christ. This is the final test of teaching. It isn't enough for the salesman to show his goods. He might travel day and night, but if he never sells anything he's worth nothing to his company. Likewise with the teacher. If he can't lead his students to Christ, then he has largely failed.

It is all well to study methods of teaching, but if we ever lead students to Christ, we must study persons. The true teacher must know the problems, temperament and inclinations of each individual in his class. It's all important to know the lesson leaf, but more to know the individual life.

To illustrate: it isn't wise to tell a class in a nonchalant way that Christ died to save the world. As a matter of fact, such a statement is true; yet it's too general to appeal to George, a boy who sits on the front seat. What does George care about the world, whether saved or lost? But George is interested in himself; then why not let him know that Christ died to save George?

Yes, it makes a difference. Jesus spoke of the lost coin, the one sheep, the prodigal boy. He taught not as the scribes. His was to the point, personal and filled with human interest.—Convention Teacher.

# The Enchanted Barn

Grace Livingston Hill

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## CHAPTER I

Shirley Hollister pushed back the hair from her hot forehead, pressed her hands wearily over tired eyes, then dropped her fingers again to the typewriter keys, and flew on with the letter she was writing.

There was no one else in the inner office where she sat. Mr. Barnard, the senior member of the firm, whose stenographer she was, had stepped into the outer office for a moment with a telegram which he had just received. His absence gave Shirley a moment's respite from that feeling that she must keep strained up to meet his gaze and not let trouble show in her eyes, though a great lump was choking in her throat and the tears stung her hot eyelids and insisted on blurring her vision new and then. But it was only for an instant that she gave way. Her fingers flew on with their work, for this was an important letter, and Mr. Barnard wanted it to go in the next mail.

As she wrote, a vision of her mother's face appeared to her between the lines, the mother weak and white, with tears on her cheeks and that despairing look in her eyes. Mother hadn't been able to get up for a week. It seemed as if the cares of life were getting almost too much for her, and the warm spring days made the little brick house in the narrow street a stifling place to stay. There was only one small window in mother's room, opening against a brick wall, for they had had to rent the front room with its two windows.

But, poor as it was, the little brick house had been home; and now they were not to have that long. Notice had been served that they must vacate in four weeks; for the house, in fact, the situated, had been sold, and was to be pulled down to make way for a big apartment-house that was to be put up.

Where they were going and what they were going to do now was the great problem that throbbed on Shirley's weary brain night and day, that kept her from sleeping and eating, that choked in her throat when she tried to speak to Mr. Barnard, that stared from her feverish eyes as she looked at the sunshine on the street or tried to work in the busy monotony of the office.

They had been in the little house nearly a year, ever since father died. It had taken all they could scrape together to pay the funeral expenses, and now with her salary, and the roomer's rent, and what George got as cash-boy in a department store they were just barely able to get along. There was not a cent over for sickness or trouble, and nothing to move with, even if they had anywhere to move, or any time to

Ten minutes later Shirley stood on the street below in the warm spring sunshine, and gazed about her half-dazed. It seemed a travesty on her poor little life just now to have a holiday and no way to make it count for the dear ones at home. How should she use it, anyway? Should she go home and help Carol? Or should she go out and see whether she could find a house somewhere that they could possibly afford to move to? That, of course, was the sensible thing to do; yet she had no idea where to go. But they did not expect her home at this time of day. Perhaps it was as well that she should use this time and find out something without worrying her mother. At least, she would have time to think undisturbed.

She grasped her little package of lunch that she had brought from home with her and looked about her helplessly. In her thin purse was the dime she always carried with her to pay her fare in case something happened that she had to ride either way—though she seldom rode, even in a storm. But her mother insisted on the dime. She said it was not safe to go without any money at all. This dime was her capital whereabouts to hunt a house. Perhaps the day had been given her by a kind heavenly Father to go on her search. She would try to use it to the best of her ability. She lifted her bewildered heart in a feeble petition for light and help in her difficult problem, and then she went and stood on the corner of the street where many trolley-cars were passing and repassing. Which one should she take, and where should she go? The ten cents must cover all her riding, and she must save half of it for her return.

She studied the names on the cars. "Glenside Road" one read. What had she heard about that? Ah! that it was the longest ride one could take for five cents within the limits of the city's roads! Her heart leaped up at the word. It sounded restful anyway, and would give her time to think. It wasn't likely, if it went near any glens, that there would be any houses within her means on its way; but possibly it passed some as it went through the city, and she could take notice of the streets and numbers and get out on her return trip to investigate if there proved to be anything promising; or, if it were too far away from home for her to walk back from it, she could come another time in the evening with George, some night when he did not have school. Anyhow, the ride would rest her and give her a chance to think what she ought to do, and one car was as good as another for that. Her resolve was taken, and she stepped out and signalled it.

"Miss Hollister," he said hurriedly, "if you have those letters ready, I will sign them at once. We have just had word that Mr. Baker of the firm died last night in Chicago, and I must go on at once. The office will be closed for the rest of the day. You can let those other matters that I spoke of go until tomorrow, and you may have the day off. I shall not be at the office at the usual hour tomorrow morning, but you can come in and look after the mail. I will leave further directions with Mr. Clegg. You can mail these letters as you go down."

Shirley settled back in her seat, and leaned her head against the window-sash

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wearily. She felt so tired, body and soul, that she would have been glad to sleep and forget for a while, only that there was need for her to be up and doing. Her room had been oppressively warm the night before; and Doris, who slept with her, had rolled from one side of the bed to the other, making sleep well-nigh impossible for the elder sister. She felt bruised and bleeding in her weary soul, and longed for rest.

The car was passing through the thickest of the city's business thoroughfare, and the noise and confusion whirled about her ears like some fiendish monotonous music that set the time for the mad dance of the world. One danced to it whether one would or not, and danced on to one's death.

Around the city hall the car passed, and on up Main Street. They passed a great fruit-store, and the waft of air that entered the open windows came laden with the scent of over-ripe bananas, late oranges and lemons; a moment later with sickening fumes it blended into a deadly smell of gas from a yawning hole in the pavement, and mingled with the sweat of the swarthy foreigners grouped about it, picks in hand. It seemed as though all the smells in creation were met and congregated in that street within four or five blocks. The faint sweet breath of early daffodils and violets from an occasional street vendor stood no chance at all with these, and all the air seemed sickening and dreadful to the girl as she rested wearily against the window with closed eyes, and tried to think.

They slipped at last into the subway with a whir and a swish, where the cool, clean smell of cement seemed gradually to rise and drown the memory of the upper world, and came refreshingly in at the windows. Shirley had a passing thought, wondering whether it would be like that in the grave, all restful and sweet and quiet and clean, with the noisy, heartless world roaring overhead. Then they came up suddenly out of the subway, with a kind of triumphant leap and shout of brakes and wheels, into the light and sunshine above, and a new world. For here were broad streets, clean pavements, ample houses, well-trimmed lawns, quiet people walking in comfort, bits of flower-boxes on the window-sills filled with pansies and hyacinths; and the air was sweet and clean. The difference made Shirley look up and look about her; and the contrast reminded her of the heaven that would be beyond the grave. It was just because she was so tired and disheartened that her thoughts took this solemn form.

But now her heart sank again, for she was in the world of plenty far beyond her means, and there was no place for such as she. Not in either direction could she see any little side streets with tiny houses that would rent for fifteen dollars a month. There were such in the city, she knew; but they were scarce, and were gobblled up as soon as vacant. She had spent summers in the country, of course; and she knew and loved nature, but it had been five years since she had been free to get outside the city limits for more than a day, and then not far. It seemed to her now that she had never sensed the beauty of the country as today; perhaps because she had never needed it as now.

The road went on smoothly ahead, with now a rounding curve, and then another long stretch of perfect road. Men were ploughing in the fields on one side, and on the other lay the emerald velvet of a field of spring wheat. More people had got into the car as it left

the city. Plain, substantial men, nice, pleasant women; but Shirley did not notice them; she was watching the changing landscape and thinking her dismal, pitiful thoughts. Thinking, too, that she had spent her money—or would have when she returned, with nothing to show for it, and her conscience condemned her.

They were coming now to a wide, old-fashioned barn of stone, with ample grassy stone-coped entrance rising like a stately carpeted stairway from the barn-yard. It was resting on the top of a green knoll, and a great elm-tree arched over it protectingly. A tiny stream purled below at one side, and the ground sloped gradually off at the other. Shirley was not noticing the place much except as it was a part of the landscape until she heard the conductor talking to the man across the aisle about it.

"Good barn!" he was saying reflectively. "Pity to have it standing idle so long; but they'll never rent it without a house, and they won't build. It belongs to the old man's estate, and can't be divided until the youngest boy's of age, four or five years yet. The house burned down two years ago. Some tramps set it afire. No, nobody was living in it at the time. The last renter didn't make the farm pay,—too far from the railroad, I guess,—and there ain't anybody near enough round to use the barn since Halyer built his new barn," and he indicated a great red structure down the road on the other side. "Halyer useta use this,—rented if fer less'n nothing, but he got too lazy to come this fur, and so he sold off half his farm for a dairy and built that there barn. So now I s'pose that barn'll stand idle and run to waste till that kid comes of age and there's a boom up this way and it's sold. Pity about it, though; it's a good barn. Wish I had it up to my place; I could fill it."

"Make a good location for a house," said the other man, looking intently at the big stone pile. "Been a fine barn in its time. Old man must uv had a pile of chink when he built it. Who'd you say owned it?"

"Graham, Walter Graham, big firm down near the city hall—guess you know 'em. Got all kinds of money. This ain't one, two, three with the other places they own. Got a regular palace out Arden way fer summer and a town house in the swellest neighborhood, and own land all over. Old man inherited it from father and three uncles. They don't even scarcely know they got this barn, I reckon. It ain't very stylish out this way just yet."

"Be a big boom here some day; nice location," said the passenger.

"Not yetta while," said the conductor sagely; "railroad station's too far. Wait till they get a station out Allister Avenue; then you can talk. Till then it'll stay as it is, I reckon. There's a spring down behind the barn, the best water in the county. I useta get a drink every day when the switch was up here."

I missed it a lot when they moved the switch to the top of the hill. Water's cold as ice and clear as crystal—can't be beat this side of the soda-fountain. I sometimes stop the car on a hot summer day now, and run to get a drink—it's great."

The men talked on, but Shirley heard no more. Her eyes were intent on the barn as they passed it—the great, beautiful, wide, comfortable-looking barn. What a wonderful house it would make! She almost longed to be a cow to enter this peaceful shelter and feel at home for a little while.

The car went on, and left the big barn in the distance; but Shirley kept thinking, going over almost unconsciously all the men had said about it. Walter Graham! Where had she seen that name? Oh, of course in the Ward Trust Building, the whole fourth floor. Leather goods of some sort, perhaps, she couldn't just remember; yet she was sure of the name.

The man had said the barn rented for almost nothing. What could that mean translated in terms of dollars? Would the fifteen dollars a month that they were paying for the little brick house cover it? But there would be care-fare for herself and George. Walking that distance twice a day, or even once, would be impossible. Ten cents a day, sixty cents a week—twice sixty cents! If they lived out of the city, they couldn't afford to pay but twelve dollars a month. They never would rent that barn for that, of course, it was so big and grand-looking; and yet—it was a barn! What did barns rent for, anyway?

And, if it could be had, could they live in a barn? What were barns like, anyway, inside? Did they have floors, or only stalls and mud? There had been but two tiny windows visible in the front; how did they get light inside? But then it couldn't be much darker than the brick house, no matter what it was. Perhaps there was a skylight, and hay, pleasant hay, to lie down on and rest. Anyhow, if they could only manage to get out there for the summer somehow, they could bear some discomforts, just to sit under that great tree Doris playing under that tree! And mother sitting under it sewing! Mother could get well out here in that fresh air, and Doris would get rosy cheeks again. There would not likely be a school about for Carol; but that would not hurt her for the summer, anyway, and maybe by fall they could find a little house. Perhaps she would get a raise in the fall. If they could only get somewhere to go now!

But yet—a barn! Live in a barn! What would mother say? Would she feel that it was a disgrace? Would she call it one of Shirley's wild schemes? Well, but what were they going to do? They must live somewhere, unless they were destined to die homeless.

The car droned on through the open country coming now and then to settlements of prosperous houses, some of

them small; but no empty ones seemed to beckon to her. Indeed, they looked too high-priced to make her even look twice at them; besides, her heart was left behind with that barn, that great, beautiful barn with the tinkling brook beside it, and the arching tree and gentle green slope.

At last the car stopped in a commonplace little town in front of a red brick church, and everybody got up and went out. The conductor disappeared, too, and the motorman leaned back on his brake and looked at her significantly.

"End of the line, lady," he said with a grin, as if she were dreaming and had not taken notice of her surroundings.

"Oh," said Shirley, rousing up, and looking bewilderedly about her. "Well, you go back, don't you?"

"Yes. Go back in fifteen minutes," said the motorman indulgently. There was something appealing in the sadness of this girl's eyes that made him think of his little girl at home.

"Do you go back just the same way?" she asked with sudden alarm. She did want to see that barn again, and to get its exact location so that she could come back to it some day, if possible.

"Yes, we go back just the same way," nodded the motorman.

Shirley sat back in her seat again contented, and resumed her thoughts. The motorman took up his dinner-pail, sat down on a high stool with his back to her, and began to eat. It was a good time now for her to eat her little lunch, but she was not hungry. However, she would be if she did not eat it, of course; and there would be no other time when people would not be around. She put her hand in her shabby coat-pocket for her handkerchief, and her fingers came into contact with something small and hard and round. For a moment she thought it was a button that had been off her cuff for several days. But no, she remembered sewing that on that very morning. Then she drew the little object out, and behold it was a five-cent piece! Yes, of course, she remembered now. It was the nickel she put in her pocket last night when she went for the extra loaf of bread and found the store closed. She had made johnny-cake instead, and supper had been late; but the nickel had stayed in her coat-pocket forgotten. And now suddenly a big temptation descended upon her, to spend that nickel in car-fare, riding to the barn and getting out for another closer look at it, and then taking the next car on into the city. Was it wild and foolish, was it not perhaps actually wrong, to spend that nickel that way when they needed so much at home, and had so little? A crazy idea,—for how could a barn ever be their shelter?

She thought so hard about it that she forgot to eat her lunch until the motorman slammed the cover down on his tin pail and put the high stool away. The conductor, too, was coming out of a tiny frame house, wiping his mouth with the back of his hand and calling to his wife, who stood in the doorway and told

him about an errand she wanted him to do for her in the city.

Shirley's cheeks grew red with excitement, for the nickel was burning in her hand, and she knew in her heart that she was going to spend it getting off that car near that barn. She would eat her lunch under the tree by the brook! How exciting that would be! At least it would be something to tell the children about at night! Or no! they would think her crazy and selfish, perhaps, to waste a whole day and fifteen cents on herself. Still, it was not on herself; it was really for them. If they could only see that beautiful spot!

When she handed her nickel to the conductor, she felt almost guilty; but she told herself that she was not sure she was going to get off at all. She could decide as she came near the place. She would have to get off either before she got there or after she had passed and walk back. The conductor would think it strange if a young girl got off the car in the country in front of an empty barn. How would she manage it? There had been houses on the way, not far from the barn. What was the name the conductor had mentioned of the man who had built another barn? She might get off at his house, but still—stay—what was that avenue where they had said the railroad would come some day with a station? They had called it out as they stopped to let off the woman and the little girl. Allister Avenue! That was it. She would ask the conductor to let her off at Allister Avenue.

She watched the way intently; and, as they neared the place where Allister Avenue ought to be, her heart pounded so that she felt quite conscious, as if she were going to steal a barn and carry it home in her coat-pocket.

She managed to signal the car to stop quite quietly, however, and stepped down to the pavement as if it were her regular stopping-place. She was aware of the curious gaze of both motorman and conductor, but she held her head up, and walked a few steps up Allister Avenue until the car had whirled out of sight. Then she turned anxiously, looking down the road, and there to her joy saw the stone gable of the great barn high on its knoll in the distance.

(To be continued)

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The Editor was with the Ebenezer Church, Detroit, Rev. J. G. Draewell, pastor, on Sunday, Nov. 30, at the invitation of the Y. P. Society and occupied the pulpit at both services. Mr. Leroy Grosser of Oak Park, president of the Central Conference Y. P. Union, accompanied the Editor and also spoke to the young people at the Burns Ave. and Ebenezer churches. Sunday, Dec. 7, the Editor supplied the pulpit of the Oak St. Church, Burlington, Iowa, in the absence of Pastor O. E. Krueger, who was conducting special meetings in Madison, S. D. Rev. C. A. Daniel of Chicago supplied at Burlington Dec. 14.

January, 1925

#### A Reliable Young Men's Class

Not very many of our readers are very well acquainted with "The Reliabiles." But that is not because we are idle or inactive. It is mostly due to the fact that in the past we have been shamefully neglecting ourselves in the way of publicity. We introduce ourselves to the reader as "The Young Man's Class of the McDermott Ave. Baptist Sunday school, Winnipeg, Man." "Reliabiles" is our name. Don't forget the name so when you see it in future you will know whose it is, as we intend to correspond more with the "Herald" in the future. On Tuesday, Oct. 28, the Reliabiles gave a concert in the above mentioned church. Due to the able leadership of Mrs. J. Leyboldt, teacher of the class, this concert proved a tremendous success. The main feature of the program was a mock trial (Robbing God).

This play made a great hit with the audience and together with several smaller items it made a very enjoyable program. A hot dog booth was also provided and the way the hot dogs disappeared was only more proof that hot dogs will be hot dogs. Another attraction was a booth where one could obtain anything from self-propelled locomotives to marmalade jars. Being so close to the cold winter the locomotives did not sell quite as good as the marmalade jars, however, several of the former were disposed of. The concert in all was the most successful event held by the young men in years, both financially and socially. We don't attain much publicity abroad but we are the "Reliabiles" in our own home town.

THE RELIABILES,  
WM. BAKER, Sec.-Treas.

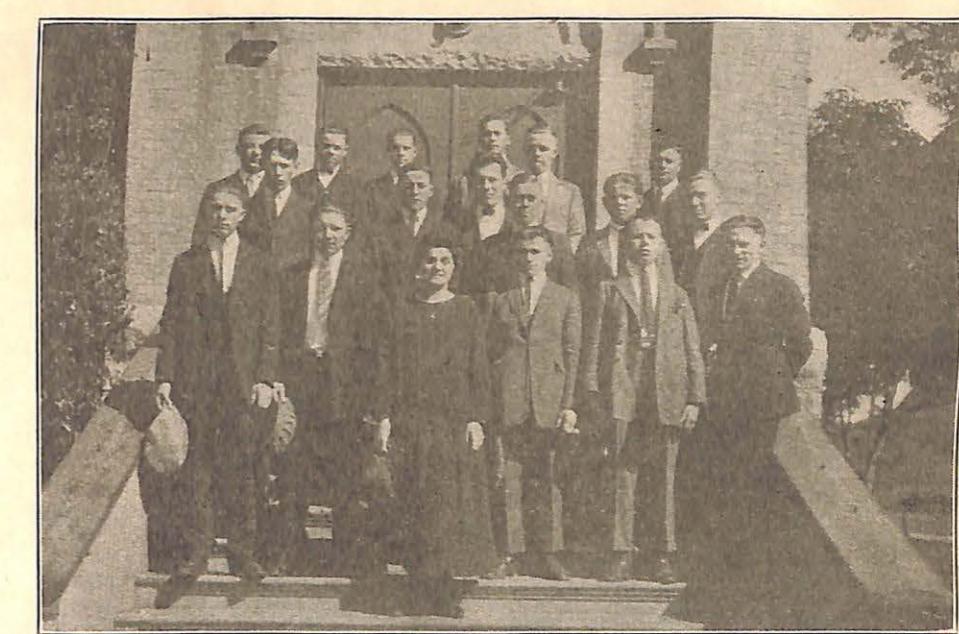
#### Anniversary at Minneapolis

On Friday evening, November 14, 1924, the Young People's Society of the First German Baptist Church of Minneapolis presented a short spicy program to celebrate their "Jahresfest" event.

Mr. Fred F. Woyke, the president of the Young People's Society, was in charge of the program. This consisted of a piano prelude by Miss Esther Steinfeld, certain songs by the congregation, Scripture reading and prayer, several musical numbers both vocal and violin, and three dialogues.

The Young People's Societies of the two German Baptist Churches of St. Paul were asked to attend and render a number on the program. Rev. C. F. Stoeckmann's oldest son was picked out as the "victim" to give their Young People's number and he rendered a vocal solo, accompanied by his brother. The Young People's Society of Rev. Wm. E. Schmitt's church were unable to comply with our request inasmuch as a long contemplated church meeting took place on that evening. It goes without saying that we were glad to have as many as could be present.

Mr. Henry Marks gave a short and snappy speech on "What Are You



Young Men's Class, McDermott Ave. Baptist Sunday School, Winnipeg Man.

Worth?" We appreciated this very much as it made us all take inventory of ourselves and go forward with more punch.

Rev. F. L. Hahn, our pastor, made a few closing remarks, which were in keeping with the program; that is to say, short and to the point.

FLORA H. MINKS, Secretary.

#### Nottingham Young People Help the Needy

Our young people have had the very nice custom for some years past to remember needy families on Thanksgiving Day. This year they arranged a very interesting program for Tuesday night, Nov. 25. All the members and friends of the church were invited and were asked to bring some article of food. Everyone responded heartily and enough food was brought to make up twenty-five baskets. The free will offering amounted to over eleven dollars which money was used to buy meat, bread and butter to go into the baskets.

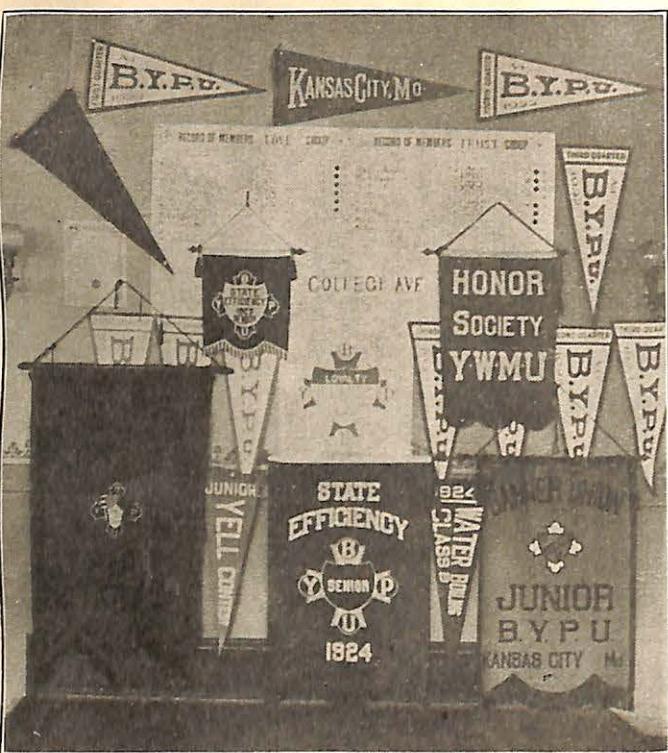
The next evening a happy crowd of young people met at the church to deliver the baskets. Ten needy families were made happy for Thanksgiving. Their words of thanks and gratitude more than repaid us for our efforts. We returned to our homes happy in the thought that we were able to be of some service for the Lord because he has said, "Whatsoever ye have done to the least of these my brethren ye have done unto me."

A VICTORIA ORTHNER.

#### Notice

The week of February 8, 1925, has been designated as "Siberia Week." During this week all societies and Sunday schools represented in the Central Conference Young People's and Sunday School Workers' Union are urged to cooperate in the support of the four mission field. Watch for special instructions.

L. M. GROSSER, President.

**They Cop the Banners**

The above picture shows the collections of banners we, the College Ave. B. Y. P. U. of Kansas City, Mo., are holding at the present. The Senior Union has the State Banners for 1923 and 1924 and the City Banner for Efficiency awarded each quarter. The Junior Union has also the Efficiency Banner of City Union (has had it for three last quarters). They also have the Banner for Yell Contest. Our Y. W. M. U. also has won the Banner as Honor Society for the second time in succession; this Banner is also awarded each quarter by the City Union. We have here in Kansas City 32 Baptist churches, so our little German church has quite a few who are in the contest with us, but as you see we are workers and not shirkers.

Mrs. H. F. W. MEYER,  
Corr. Sec. B. Y. P. U.

**Anniversary at Kyle**

The German Baptist Young People's Society of Kyle, Texas, held its 31st Annual Program Nov. 27, which was well attended. Under the splendid leadership of our president, Mr. Walter A. Hill, a very interesting program of an instructive nature was rendered. The secretary's report showed that there are 68 members on our list, 11 new members were added in the past year. Forty meetings were held, all of which proved to be a blessing to us.

The speakers for the occasion were Rev. Launch, pastor of the Methodist Church of Maxwell, Texas, and our faithful pastor, Rev. R. Vassel, both of whom urged us to serve our Master better and become happier in doing so. A collection was held which will be used to purchase a clock for the church.

Following the program refreshments were served after which we departed

for our respective homes, having fully enjoyed the evening. We pray the Lord to bless us and use the best that is in us so that he may be glorified.

BESSIE MAE HILL, Secretary.

**Study Class in George, Iowa**

If the readers of the "Herald" were to visit the Second Baptist Church at George, Iowa, especially from 6:30 to 7:30 on a Sunday evening you would find a busy crowd of young people assembled for their weekly meeting. The members of the Union which number 40 seem to be alive to their work and working with renewed vigor. Since Bro. Ehrhorn and his family have been in our midst we have been filled with greater interest, they are a source of great help to us.

Bro. Ehrhorn had repeatedly emphasized the need of a course of study for our Union which would make us more efficient, so after a few postponements, we decided to hold a week of study in September. We met each evening, Saturday not included, from 7:30 to 10 o'clock, with a half hour for intermission, during which time the ladies of the church served refreshments at the parsonage, which was appreciated by all. We took up the course of study given in the new B. Y. P. U. Manual by Leavell. There was a very good attendance each evening.

The following week examinations were held, 15 receiving passing grades. For Sunday evening, Oct. 26, a special program had been arranged which included short talks by our pastor, our able society president, Harm Johnson, and our chorister, Raymond Feldman, music by the choir and a boys' quartet, also a reading by Edith J. Burns. A cordial invitation had been extended to everyone, and Bro. Ehrhorn before a good assemblage, in the name of the

Union presented these 15 with a diploma in appreciation of their splendid work.

Since then another has passed the examination and been awarded the diploma, others are planning on doing so. We feel that the Lord is with us and we hope by his help and guidance to grow in grace and become efficient kingdom workers, that we might all consecrate our lives to him.

EMILIE HASS, Cor. Sec.

**Oklahoma Young People**

After six months of labor and joy we were again to meet as Jugendbund and this time with the society at Ingersoll. Expectancy was written on every face, "Who has been the most faithful?" The young people of Ingersoll proved delightful and unselfish entertainers.

Friday evening was Young People's evening. On that evening Rev. P. Geissler brought the sermon on 2 Tim. 2:15, in which he pointed out two leading thoughts. First, our privileges as young Christians, second, our sacred obligations as young Christian workers. It was an inspiring message.

Saturday morning we gathered for prayer. Bro. Hoeffner spoke on "Teach us how to pray." Many took part in prayer and testimony. After the devotional service we had our business meeting.

The first thing we heard were reports from the different societies. Some of the reports showed us that effort had not been in vain; others again did not show marked results; but all were full of confidence and gratitude to God.

The result of our election was: President, Rev. P. Geissler; Vice-President, Rev. D. Klein; Secretary, Jake Wiegand; Treasurer, Margaret Jelden.

The report from our Bible women in God for the opportunity to support these Bible women. For the coming year we have pledged ourselves to support a brother in Russia. The Young People of Oklahoma are greatly interested in the advancement of the cause of Christ in the world.

Perhaps no better German B. Y. P. U. program has ever been rendered in Oklahoma than the one given this year. It was not only a display of talent and intelligence, but more particularly also of devotion and inspiration. The offering was \$38.

All too soon the time had come when we were to hear who had worked the hardest during the past year and who would win the banner. Everything was still and we were all holding our breath while the scores were being read. Hurrah for Ingersoll! They won the banner!

In the Spring, God willing, we will meet at Gotebo.

RUTH SCHLECHTER.

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Rev. F. Hoffmann, pastor of the Second church Portland, Ore., resigned after a fruitful pastorate of eight years on Nov. 2. Bro. Hoffmann is one of our veterans, who has been in the ministry 49 years.

January, 1925

# Our Devotional Meeting

G. W. PUST

January 4

## How Can We Develop the Spirit of Friendliness?

Prov. 18: 24; 27:6. 9. 10

Friendliness is a virtue that every Christian should covet. Without it this world would be dark and dreary.

We should train our hearts to think friendly thoughts. "As a man thinketh in his heart, so he is" (Prov. 23:7). Yet, how often unfriendly thoughts and feelings concerning our fellowmen are harbored and cherished there. Their failings are magnified, while their good points are studiously ignored. That, however, is not in harmony with the spirit of Christ. Let us bring our hearts into captivity to the spirit of friendliness!

We should train our tongues to express friendly words. Friendly words are not the inevitable result of a friendly heart. There are persons with no malevolence in their natures, who yet unconsciously wound and fret and chafe the feelings of those with whom they mingle, thus causing pain and distress.

Because they were primary in the thought of God. He did not chose Israel merely for Israel's sake, but because he desired to bless the whole world. Speaking of Abraham God said: "All nations of the earth shall be blessed in him." And how clearly God's thought in regard to missions is revealed in Jesus! (John 3:16.) "God had an only son and he was a missionary and a physician." Can anyone ignore missions and still be a Christian?

And, most important of all: We should live close to the Master, thus imbibing his spirit. Concerning our Lord it is recorded, as a summary of his entire life, that he went about doing good. What a world of meaning in those familiar words, the expression of his friendliness!

January 11

## How to Read the Bible Helpfully

Ps. 19:7-14; Matt. 7:24-29

Much of our Bible reading does us little good, because we go about it as if it were an irksome duty instead of a delight and joy.

A definite time should be set apart for Bible reading. A good time is the early morning when mind and body have been refreshed by sleep. That, of course, means earlier rising than is otherwise necessary. But why should we not gladly exert ourselves in behalf of our higher nature, especially since untold blessings will accrue to us and others because of the practice! Regularity is as necessary in Bible reading as in other duties.

Reading aloud is a very helpful habit. Each sentence and text should be given its due weight. Such reading fixes the meaning of the words deeply on the mind and memory. Much of our Bible reading is merely a pious formality. It should be meat and drink for the soul.

We should read according to a plan. We do our Bible great injustice by our

fragmentary reading. So many have the habit of reading a half dozen verses anywhere, without any thought of their place in the chapter, just so they read the Bible. Why not read it from beginning to end, or separate books or parts thereof at a time? It can also be read by topics, such as prayer, love, faith, joy, etc.

We should read with reverence. See 2 Tim. 3:16; 2 Pet. 1:16-21.

January 18

## What Place Shall We Give to Missions?

Rom. 10:13—21; Mark 16:15-20

There are still some so-called Christians who ignore the missionary obligation. Missions have no place in their prayer nor giving. We should, however, consider them of prime importance:

Because they were primary in the thought of God. He did not chose Israel merely for Israel's sake, but because he desired to bless the whole world. Speaking of Abraham God said: "All nations of the earth shall be blessed in him." And how clearly God's thought in regard to missions is revealed in Jesus! (John 3:16.) "God had an only son and he was a missionary and a physician." Can anyone ignore missions and still be a Christian?

We should train our hearts to perform friendly deeds. Friendly thoughts and words may be comparatively easy to bestow; but "actions speak louder than words."

Because they are primary in the life of the church. History proves that a church which ignores missions will herself wither and shrivel. She may still exist as an institution, but the life will evaporate. A saved church must have a purpose to save.

Because of the world's need. The non-Christian religions cannot meet this. They merely express the profound religious nature of man. Jesus teaches us that a tree must be judged by its fruit. How impotent the non-Christian religions have left the poor heathen!

Because we possess that which will meet the primary need of the world. The duty to share this treasure cannot be evaded. Only thus can we be loyal to him who said: "Go ye into all the world."

January 25

## Our Society's Part in Our Denominational Program

Rom. 12:3-13

(Denominational Day)

Next to the Sunday school the Young People's Society is the greatest organization in the church. Its work is of inestimable value in a well functioning society.

It should discover and develop the talents of our young people. This is in line with its past history. Many of our young people first discovered here the talents slumbering within them. Were

it not for the society, many might never have known that they possessed the gift of speech or prayer; and had they not discovered that fact in the society, they would never have attained unto the place of leadership in their church or denomination, which they occupy. No doubt, even some of our pastors and missionaries here received the first intimation that a special work was awaiting them. The discovery and development of talent must always remain an important function of our societies.

It should develop and foster the missionary spirit. Missions at home and abroad are dependent upon a favorable attitude in the churches toward missionary endeavors. The society presents a fine opportunity for creating such an attitude. By means of mission study classes, mission programs and lectures not only the young people but the whole church can be transfused with the missionary spirit.

It should satisfy the social instinct of our young people. This is also a vital part of its task, and no society does its work completely unless it gives the social side due consideration in its program.

February 1

## The B. Y. P. U. as an Expression of Friendliness

Phil. 2:1-11

(B. Y. P. U. Day. Decision Service)

The dictionary defines friendliness as "having the temper and disposition of a friend; disposed to promote the good of another." Surely, men have a right to expect that of the B. Y. P. U. It is this virtue that bestows upon it the right of its existence.

The B. Y. P. U. has a large share in the formation of Christian character. There is nothing that can compare with this sacred task. Think of young men and young women going out into the world animated by the spirit of the Master, desirous of doing his will! Much of this is generated in the B. Y. P. U. The world does not realize the debt it owes to this organization of the church.

The B. Y. P. U. disseminates much valuable knowledge. This is especially true concerning the Bible and mission fields. But other subjects are also treated. Lecturers who are specialists in their respective fields are procured. Much valuable knowledge can thus be acquired by those who consider it worth while to attend the meetings. What a power for good such knowledge may become!

The B. Y. P. U. shares in the great task of evangelizing the world. Many societies make substantial contributions toward missions while others support one or more missionaries in various parts of the world.

# Our Women and Girls

Edited by MRS. R. E. HOEFFLIN

1925

I asked the New Year for some motto sweet,  
Some rule of life by which to guide my feet,  
I asked and paused. He answered soft and low,  
"God's will to know."

"Will knowledge, then, suffice, New Year?" I cried.  
But ere the question into silence died  
The answer came, "Nay, this remember too,  
"God's will to do."

Once more I asked, "Is there still more to tell?"  
And once again the answer sweetly fell,  
"Yea, this one thing all other things above,  
"God's will to love."

## Prayer Topic

Our Denomination—Our Church—Our Home—Ourselves

Again we have been permitted to start anew, with an unwritten page before us, and while we all join in wishing each other a "Happy New Year" we would remember that to be truly happy we must be busy in the service of the Master, therefore the above Topic. We would especially remind the members of our Women's Missionary Societies that the annual "Day of Prayer of the "Allgemeine Schwesternbund" occurs on Wednesday, February 18 1925, the program for which has been prepared by Miss H. Neve, and is headed, "Thy Kingdom Come." 1. In our churches. 2. In our Home Mission work. 3. Among all nationalities in our country. 4. In our Foreign Mission work, even unto the end of the world.

"Lord, what a change within us one short hour Spent in thy presence will prevail to make!— We kneel and all around us seems to lower: We rise, and all, the distant and the near, Stands out a sunny outline brave and clear. We kneel how weak! We rise, how full of power!"

## Co-operation

The State League of Women Voters recently held their annual convention in New York and at the final luncheon the subject for the speakers was "What Next?" and it was answered equally well by those who called the election a victory and by those who called it a defeat. One gave the winning side of the case, and the other spoke for the losing side.

## Beautiful Thoughts

"God wants the happy-hearted girls, The loving girls, the best of girls, The worst of girls— God wants to make the girls his pearls, And to reflect his holy face, And bring to mind his wondrous grace. That beautiful The world may be, And filled with love And purity,"—American Legion Weekly.

GOD WANTS THE GIRLS."

*I never knew a night so black  
Light failed to follow on its track.  
I never knew a storm so gray  
It failed to have its clearing day.  
I never knew such bleak despair  
That there was not a rift somewhere.  
I never knew an hour so drear  
Love could not fill it full of cheer!*

John Kendrick Bangs.

\* \* \*

*We must share, if we would keep  
The good gifts from above;  
Ceasing to share, we cease to have,  
So runs the law of love.*

\* \* \*

*A little said and truly said,  
Can deeper joy impart,  
Than hosts of words that reach the head  
But never reach the heart.*

\* \* \*

Keep a bridle on your temper and the bit of kindness in your mouth.

\* \* \*

Be a friend. You never know when you may need one.

## Smiles

Boy Scout (small but polite): "May I accompany you across the street, madam?"

Old Lady: "Certainly you may, my lad. How long have you been waiting here for somebody to take you across?"

\* \* \*

Old Colored Mammy: "Ise wants a ticket fo' Florence."

Ticket Agent (after ten minutes of weary thumbing over railroad guides): "Where is Florence?"

Old Colored Mammy: "Settin' over dar on de bench."—Princeton Tiger.

\* \* \*

"Your husband, madam, is suffering from voluntary inertia."

"Poor dear Robert! And I accused him all along of being just plain lazy."—Boston Transcript.

\* \* \*

The boat had suddenly stopped, when a passenger rushed up to the captain and said: "Why has the steamer stopped?"

"Too much fog," replied the captain; "can't see the water."

"But," said the passenger, "you can see the stars overhead."

"Yes," said the captain, "but we ain't going that way unless the boiler busts."

—Boys' Life.

\* \* \*

## An Exception

"Tommy, stop eating with your fingers."

"But, Mamma, weren't fingers made before forks?"

"Not yours, Tommy."—American Legion Weekly.

GOD WANTS THE GIRLS."

January, 1925

## Missionary-Elect for Bolivia

Miss Mary Epp has been accepted by the Canadian Baptist Foreign Mission Board for work in Bolivia.

Miss Epp was born of German parents, in Winkler, Man., on March 13, 1898. She was converted on July 27th, 1909, and baptized in Winnipeg by the Rev. F. Hoffman, at that time pastor of the German Baptist Church. In ad-



Miss Mary Epp  
Under Appointment for Bolivia

dition to the regular public and high school courses, she spent three years in training for Christian service at the Moody Bible Institute, Chicago, and at present is training for a nurse in Grace Hospital, Winnipeg. As her hospital course will be finished about the first of December, Miss Epp will probably be sailing for Bolivia in April 1925.

Miss Epp is a young woman of attractive personality, and is highly esteemed by all who know her. She passed almost a perfect medical examination. She has been a very active worker in the Sunday school of the McDermott Avenue Baptist Church of which she is a member. For some years she felt the call to the foreign field, growing out of the need for workers in non-Christian lands. We pray that Miss Epp may be greatly used of God as she breaks the Bread of Life to those who sit in darkness.

## The German Baptist Jugendbund of South Africa

A little over a year ago the first German Baptist Jugendbund of South Africa was organized, of which the undersigned had the privilege of being the first president. The German saying that every beginning is hard did not apply in our case, for the simple reason that we at once had a goodly number of not only able but also willing helpers, imbued with the Spirit of Christ.

Our first annual conference, lately held with one of our churches, was a real success from every point of view, the financial included. One of our arrangements out here is that the chairmanship of the Jugendbund is not merely an honorary office but a real job. Besides superintending the executive affairs it is the president's duty to visit all the Young People's Societies and lecture to them at least once a year.

inforcements in the person of Rev. A. Ittermann who is now with us nearly a year and has now kindly taken over the chairmanship of the Jugendbund.

All this goes to show that although seven or eight thousand miles of the deep blue sea may part us, we all belong to that one great army, serving the same cause and the One King, Christ our Lord. May "Progress Along the Whole Line, with God's Help," be your watchword as well as ours in this New Year!

LOUIS BAIER.

## Shall Reuben Windisch Sing in Your Home?

Only those who have heard his tenor solos at our Conferences know what that would mean!

After repeated urging he has finally consented to have some gems from his collection of gospel songs reproduced on records—and then only upon condition that he be allowed to donate them to our denomination. Consequently the entire selling price goes to the General Missionary Society.

## Six Hymns on Three Double-Faced Records

- |           |   |
|-----------|---|
| A—12 Inch | { Jesus Lover of My Soul (Special Arrangement).           |
|           | \$1.50 { The Print of His Bleeding Feet (Cello Obligato). |
| B—10 Inch | { I Know that my Redeemer Liveth.                         |
|           | \$1.25 { Child of Jesus Watch and Pray (Cello Obligato).  |
| C—10 Inch | { When I look into the Face of Jesus.                     |
|           | \$1.25 { Give me a Heart like Thine.                      |

## Entire Set for \$3.75 — All Prices Postpaid

Tenor Solos by Reuben Windisch—in English. Accompaniment by Marion Wohlfarth, Organist of Clinton Hill Baptist Church, Newark, N. J.

Cello Obligatos by Gustave Drews, of the Second German Baptist Church, Brooklyn, N. Y.

These Records are clear. Every one carries a message.

Send Check or Money Order now for immediate delivery to  
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3804 Payne Ave., Cleveland, Ohio

## Bible School Contest Standing

		Date	Attendance	Offering	Enrollment
Oak St., Burlington	11/23/24	476	\$ 19.76	564	
"	11/30/24	461	287.90		..
"	12/7/24	474	23.31		..
Evangel, Newark	11/23/24	481	46.69	494	
"	11/30/24	482	44.38		..
"	12/7/24	491	68.87		..
Temple, Pittsburgh	11/23/24	275	17.06	320	
"	11/30/24	260	16.02		..
"	12/7/24	275	21.70		..
Clinton Hill, Newark	11/23/24	301	34.30	327	
"	11/30/24	303	25.11		..
"	12/7/24	262	41.94		..

### New Union in Detroit

*Hark! Ye Young People and others!*  
Another "youngster" is asking admittance to the list of Baptist organizations.

On Sunday afternoon, November 23, the Young People and Sunday School Workers of the four German Baptist churches of Detroit met at the Bethel Church to express their opinions of uniting so as to effect a closer relationship between the workers in the various societies and Sunday schools and to discuss and develop the various phases of the work.

The ideas of the various B. Y. P. U. presidents and Sunday school superintendents were called for by Mr. Edward W. Hoek, chairman of the meeting, and then the meeting was open for general discussion. Many reasons were given voice why an organization of this kind would be a splendid thing, but when it came to those who did not agree, it was as one of the gentlemen present remarked, "They've gone home."

Each of the churches had a splendid turnout and a wonderful spirit of real good-fellowship prevailed throughout, so the business was taken up immediately. The name, "The German Baptist Young People's and Sunday School Workers' Union of Detroit" was adopted, and the following officers were elected: Mr. Ed-

ward W. Hoek, of the Bethel Church, president; Mr. Charles Lemke, of the Second German Baptist Church, vice-president; Mr. Strauss, of the Ebenezer Church, second vice-president; Miss Dorothea Rossbach, of the Second German Baptist Church, secretary; and Mr. Albert Wolfe, of the Burns Ave. Church, treasurer.

The organization has already provided for a mass meeting Dec. 2 with Rev. A. P. Mihm as speaker of the evening, showing that it is well forward on the road to big things in the city of Detroit.

*Now, the Baby Organization.  
Soon, the Leading Organization.*

DOROTHEA ROSSBACH, Secretary.

The First Public Meeting of the newly organized Young People's and Sunday School Workers' Union of Detroit was held on Dec. 2 in the Bethel church and proved to be a success. The attendance was gratifying, the spirit electric and optimistic, the program rendered by the various societies attractive and entertaining. The orchestra of the Ebenezer church added greatly to the entertainment by its masterly playing. Mr. Leroy Grosser, president of the Central Conference Y. P. & S. S. W. Union, was present and brought the felicitations of that body. The main address was given

by Executive Secretary A. P. Mihm. Under the energetic leadership of President Edw. W. Hoek we expect great things of the Detroit Union.

### Striking a Brave Blow

The prize illustration in a recent issue of the "Sunday School Times" gave the story of a man who wanted to drive a nail in a wall to carry a picture. He stood on a chair; he was not high enough. His wife put on a small box, and, balancing himself precariously, he began to give the nail hesitating taps with the hammer. His wife said, "Why don't you give a brave blow or two, and settle it?" He replied, "How can a man give a brave blow or two when he is standing on a foundation like this?" That settles the question of certainty and uncertainty. It depends upon the foundation on which the preacher or teacher is standing. One need have no note of uncertainty if he believes the Bible, and has "Thus saith the Lord" for all he preaches or teaches.

\* \* \*

Rev. S. Blum, formerly pastor at Wasco, Cal., has accepted the call of the church at Emery, S. D., and is already on the field.

\* \* \*

Grouchiness is next to ungodliness.

### Laugh

*Build for yourself a strong box;  
Fashion each part with care;  
Fit it in with hasp and padlock,  
Put all your troubles there.  
Hide therein all your failures,  
And each bitter cup you quaff,  
Lock all your heartaches within it,  
Then sit on the lid and LAUGH.*

*Tell no one of its contents,  
Never its secret share,  
Drop in your cares and worries,  
Keep them forever there.  
Hide them from sight so completely  
The world will never dream half.  
Fasten the top down securely,  
Then sit on the lid and LAUGH.*

### BAPTIST DEACONESS' HOME AND HOSPITAL SOCIETY, CHICAGO, ILL.

Provides home for girls desiring to become deaconesses or missionaries. Deaconesses have one year of training in the Northern Baptist Theological Seminary and three years training in the Deaconess Hospital here. Missionaries have two years of training in the above named Seminary and one year in the Deaconess Hospital. Girls will find a true Christian home, spiritual atmosphere, thorough training and splendid opportunity for service. For particulars write to:

REV. C. A. DANIEL, President, or to  
MISS MARG. WAGNER, Supt.,  
3264 Cortland St., Chicago, Ill.

**WHEN IN BROOKLYN**  
**Do as the**  
**CRUSADERS BIBLE CLASS**  
**does**  
**These young men meet every Sunday at 2.30**  
**P. M. for the Study of God's Word at the**  
**Second German Baptist Church**  
**Woodbine St., cor. Evergreen Ave.**  
**WELCOME**  
**WELCOEM**

### Points of Argument, No. 3

When our traveling salesmen come home they always have interesting experiences to relate. They feel the pulse of the people in their visitations. During the year just closed our Baptist people of Pittsburgh, Erie, Detroit, Philadelphia and Milwaukee have been approached by them. What is the result?—NEARLY 400 NEW MEMBERS HAVE BEEN SECURED. The pastors of these churches have lent them valuable assistance for which we feel truly grateful. The prominent influential men gave them encouragement and their names we cannot forget.

But what about the difficulties?—Of course our salesmen have them and these we especially take to heart. We want to speak of these as our "Points of Argument No. 3." Our salesmen occasionally meet brethren who tell them that we, as a denomination, ought not to be engaged in the life insurance business. Of course they have a right to their opinion, but the very fact that so many of our people have become members of our Association proves that our critics are in the minority; the minority is so small that it is, perhaps, hardly worth while to make here a point of argument about it. However: every person has a following and every person has an influence over others and some persons are very loud in their talk. We feel we must answer. We want every one as a friend and supporter. What have we to say?

Is our German Baptist Denomination alone in this field of endeavor to offer our people Life Insurance, Endowment, Accident, Disability, Sickness and Old Age benefits?

The Society of Friends (Quakers) controls and owns an insurance corporation with half a million policy holders; the Presbyterians have one with which thousands of pastors are affiliated; the Lutherans have five with over 200,000 members; the Catholics have so many that we actually find it difficult to keep track of them; and our Swedish Baptist brethren own and manage one the size of ours. Why should not we German Baptists maintain one? When we hear these objections, though they are few, we must always think of what our deceased Brother J. C. Andresen said: "Eine erfolgreiche Gesellschaft, die Tausende unserer Glieder umfasst, die im besten Lebensalter sich befinden, muss in letzter Linie durch die ihr innewohnende Interessengemeinschaft, wenn dieselbe auch in erster Linie eine materielle ist, doch einen mächtigen Einfluss ausüben auf die Solidarität und Zusammengehörigkeit unseres ganzen Gemeinschaftswesens als deutsche Baptisten. Ich möchte hiermit unsere Brüder ernstlich ersuchen, diesen Punkt wohl zu erwägen."

Our Baptist Insurance is going forward with rapid strides. In 1911, when we put our house in order, we recorded 1140 members; today we have on our list a little over 2900. Watch us grow. Are you next to become a member? Write us today stating your age.

GERMAN BAPTISTS' LIFE ASSOCIATION,  
19 Sprenger Ave., Buffalo, N. Y.