

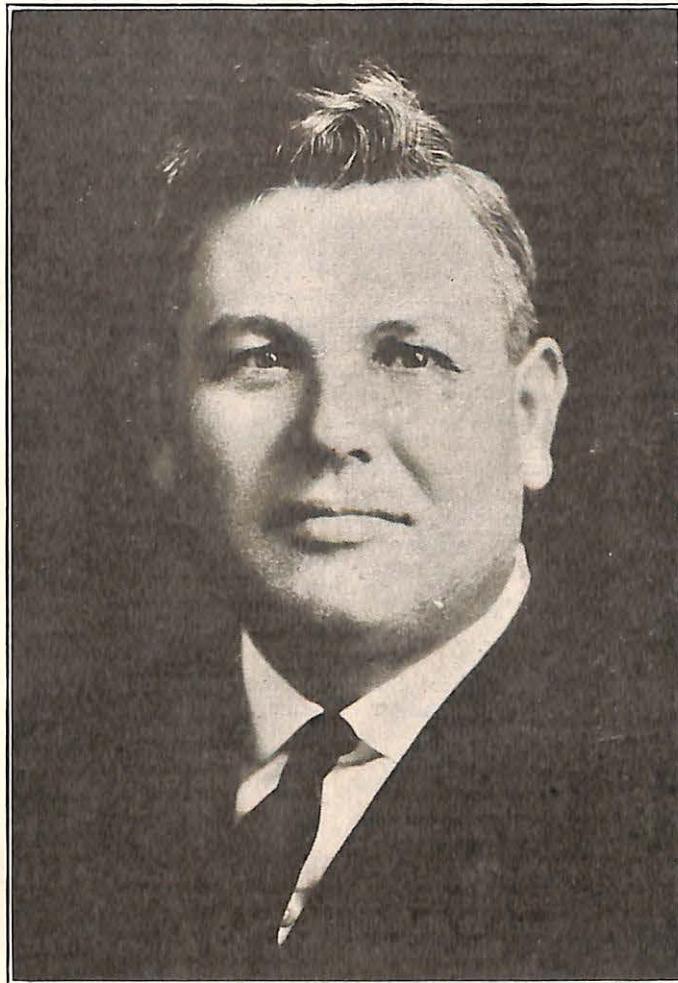
# The Baptist Herald

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

Volume Four

CLEVELAND, O., APRIL 15, 1926

Number Eight



*A. V. Zuber*

*Council Member Dakota Conference Y. P. and S. S. W. Union*

*Chairman of Council*



## Winning the Race

PROF. LEWIS KAISER

lish monthly a thirty-page paper booklet of "Daily Notes on the Scripture Portions" which cost only a few pennies. We can supply it from our office.

**Read to learn of Jesus.** Truth was revealed to man piecemeal. God revealed himself gradually. (Heb. 1:1.) Moses got a fuller revelation than Abraham had. (Exod. 6:3.) Jesus brought the fullest revelation of all. The doctrine of redemption grows clearer and clearer as we proceed down the ages until in Christ, our Redeemer, it finds its full explanation. All Scripture testifies of One who was "the true Light that lighteth every man that cometh into the world." The supreme purpose of the Bible is to show man his Savior. The light which shines from Calvary is the light which unveils the Scriptures. The lifeblood of the Scriptures is the blood of the Lamb.

**Read it believably.** The Bible must be read with a deep sense of our entire dependence for light and guidance upon the Spirit of God. Like a little child, receive the Word of God in simple trust. Never doubt your heavenly Father's word. Look up and say: "Speak, Lord, for thy servant heareth."

**Read it obediently.** The obedient spirit is the receptive spirit. We would know the Bible better if we would obey what we do know. We will get every minute of it, looks back upon it with satisfaction what we read. In doing this one becomes a living Bible, read of all men.

**Read it joyously.** There is pleasure and profit in reading the Bible. If your reading is merely perfunctory, if it is done just because others urge you or just from a sense of duty, if you start with distaste and are glad when you are through, you will gain nothing from the painful exercise or if you gain anything it will be merely by chance. The kind of reading we have in mind anticipates with eagerness the quiet hour with the book, enjoys every minute of it, looks back upon it with satisfaction and longs for a repetition of the happy experience. Let the Bible be precious to your soul and the time spent with it will be a delight.

## Editorial Jottings

WE CALL SPECIAL ATTENTION to the fine study supplement in this number, prepared by Prof. A. J. Ramaker, D. D., and entitled "Know Our Earlier Leaders." Every organized young people's group in the German Baptist churches of North America ought to incorporate these denominational studies into their regular program. Let all get into line.

THE SCRIPTURE UNION of England whose daily consecutive readings we publish in our Bible Readers Course, issues a folder containing the daily Scripture portions for the entire calendar year. It is convenient to keep in your Bible. If you wish a copy, write the editor, enclosing a two-cent stamp. Enclose another stamp if you desire a copy of the Scripture Union Almanac containing a text for each day of the year, chosen out of the daily portions.

"**S**o run, that ye may obtain (win)" is Paul's challenge to the Christians at Corinth. (1 Cor. 9:24.) Indeed a fine motto for life's contest, for all life is a contest, a race, and this is eminently true of the Christian life. The great apostle took a real interest in the sports of his day, of course not primarily as a sportsman, but as a teacher of truth who saw analogies of higher things even in the athletic contests that were the rage of his time, much as baseball and football are in our time. Whether he went to see these games, when at Corinth, Ephesus or Philippi, we will not say, but he seems to know much about them, for he repeatedly alludes to the stadium, the race course and the arena.

Any reference to these popular sports was sure to appeal to the Greeks with their enthusiasm for these exhibitions of athletic skill and physical endurance. He points to the runner in the course. "Look at that man," he says, "with his body swaying forward, with his arms flung out in front of him, with his eye traveling beyond the grasp of his hand!" "Look at him pressing on, every muscle taut, himself oblivious of everything except the winning post, toward which he strains forward!" "And now see him, how he puts all of his force into the one last, fierce short spurt of the race, to reach the goal and to win the prize!" "Know ye not, that they which race in a race run all, but one receiveth the prize—not a chaplet that will fade in a week, a corruptible crown, but an incorruptible crown, a prize worth while! "So run, that ye may obtain!"

## We Are All In the Game

We are all in the race—the race of life. Life is indeed a game in which the prize comes to them only who have approved themselves worthy of it. Life is not a game of chance. Whether our life be blessed or blasted is not a mere matter of good luck or ill luck. Life is a scientific game, as much as a fine exhibition of baseball. In the race of life as self-discipline and absolute self-mastery are the winning factors. Even in the race for material success only those will score who observe the rules of the game, who pay the price, that all real success exacts. We cannot have even the lesser values of life—business success, influence, prestige, knowledge, etc., unless we go through the strait and narrow gate.

True, we hear much in our day of "short cuts" to success, of "get rich quick" schemes, but they usually end in delusion, disappointment and disaster. If we would win in the race of life, even in life on its lower levels, we must SO run, that we may obtain. We must lay aside every weight that hampers. We must pay the price. We must conform to the rules of the game. But the same thing is true of life on its higher plane, of the Christian life. After all, the things most worth while, the enduring, the abiding values of life, do not lie in the

April 15, 1926

realm of material achievement; they are rather character, spiritual power and the service of love. These are the goals toward which we should press. And here too we must SO run, that we may obtain. How?

There must be

## Definiteness of Aim

The lives of many professing Christians are aimless, they are simply drifting. There is no goal. Some claim to be running and are not even in the race-track. Why are you a Christian? What are you living for? "Oh," you say, "for heaven." But are you sure of getting to heaven, if there be no aim to your Christian life here and now? "I therefore so run, not as uncertainly." Lack of aim is fatal. The life that points nowhere will get nowhere. Why are we Christians? That we may become like him whom we profess, like him in character and in deed. We are to reflect Jesus Christ in life and conduct, counting the things that seem gain, for loss, that we may **win Christ**. Winning Christ is both the goal and the race, the aim and the effort.

There must be

## Discipline, Self-Mastery

We do not like to put ourselves under discipline, under restraint of any kind. It is easier, more convenient and congenial, as we imagine, to let ourselves go along the line of least resistance to follow our momentary impulses, to let our whims, moods and humors carry us on as they will and whither they will. We want to go with the crowd, drift with the current, follow the fashion and the fad of the day. That is the popular thing to do. And to many the lure of the fancy of the moment is irresistible.

But did you ever hear of an athlete winning the prize in some contest who had not first undergone the most strenuous training, weeks and months of rigid self-discipline? It is not mere knowledge of the game, not even mere skill that win for him the laurels of victory. These are rather the reward of that self-mastery that can be gained only through severe training and ceaseless drill. "Every man that striveth for the mastery is temperate in all things" ("Every athlete practises self-restraint all around" Moffat). "Now they do it to obtain a corruptible crown, but we an incorruptible." We can't have self-fulfillment without self-repression. We must first master ourselves and then we shall master our environment, our circumstances, our destiny.

A little girl was having her music lesson. She was playing scales and octaves with much of an effort. After a while she turned to her teacher and said: "Oh, Miss Graham, my hands are so tired!" The teacher said: "Never mind, Norma; just try to play them once or twice more. The longer you practice them, the stronger your hands will grow, so that after a while you will not feel it at all." With a yawn of weariness the little girl replied: "Miss Graham, it seems as if everything that

strengthens hurts!" The child was right. It is true in music, it is true in all art, it is true in the making of character; everything that strengthens hurts, costs pain and self-denial.

## We Must Die to Live

We must crucify the flesh in order that we may find spiritual gains. In his valiant fight of faith Paul "kept under his body and brought it into subjection," so that after having called others to the contest he might not himself be disqualified. Ah, how many short-winded and feeble-kneed runners there are in the race of the Christian life! How many drop by the way! Many start in the race, but do not get far, when they fall out of the line. Jesus made self-denial the one condition of true discipleship: "Whosoever will follow me, let him deny himself and follow me!" Self-denial is only another word for self-discipline, self-mastery.

Self-denial is not an end in itself, as the ascetics and monks of ancient times thought. It has no value in itself, but only as a means to an end, namely, to make us **fit to run**. We simply cannot win out in the Christian race, if we are not willing to forego and surrender the things that unfit us for the great aims of the Christian life. We must refrain from the things that weaken our character and that incapacitate us for Christian service. We must shun all that would obscure and obliterate the image of Christ in us.

And here we have the decisive test in ordering the manner and way of our life. It is the test that should determine our choice of the friends with whom we associate, of the amusements and social diversions in which we participate and of the activities that we pursue. Whatever adds strength to our character we should diligently seek and we should flee whatever might tend to weaken our moral purpose. It is only as we bring our appetites, our desires, our tastes, our affections and even our diversions and recreations into subjection to the high aim and purpose of the Christian life, that we shall become fit to run our course and to win the prize, namely the crown of a life, lived at its best.

"Life is not an idle ore,  
But iron dug from central gloom  
And heated hot in burning fears,  
And dipped in baths of hissing tears,  
And battered with the shocks of doom,  
To shape and use."

Tennyson.

\* \* \*

The Bible is supernatural in origin, divine in authorship, human in penmanship, infallible in authorship, infinite in scope, universal in interest, eternal in duration, and personal in application.

\* \* \*

Scoffers may sneer at the Bible's teaching as obsolete, pessimists may mourn the decline of its influence, but with every year its circulation increases.

**A Bible**

The charter of all true liberty.  
The forerunner of civilization.  
The molder of institutions and governments.

The fashioner of law.  
The secret of national progress.  
The guide of history.  
The ornament and mainspring of literature.

The friend of science.  
The inspiration of philosophies.

The text-book of ethics.  
The light of intellect.

The answer to the deepest human heart hungers.  
The soul of all strong heart life.

The illuminator of darkness.  
The foe of superstition.

The enemy of oppression.  
The uprooter of sin.

The regulator of all high and worthy standards.  
The comfort in sorrow.

The strength in weakness.  
The pathway in perplexity.

The escape from temptation.  
The steadier in the day of power.

The embodiment of all lofty ideals.  
The begetter of life.

The promise of the future.  
The star of death's night.

The revealer of God.  
The guide and hope and inspiration of man.—Bishop William F. Anderson.

**Rousing Attendance Contest at Ebenezer**

The Young People of the Ebenezer Church of Detroit, Mich., had an exciting and beneficial "Red" and "Blue" attendance contest which started last November and ended Feb. 21, 1926.

The membership was divided into two equal groups and points were counted as follows: For each member present and on time, one point. For each member present but late, one-half point. Each visitor also counted for one-half point.

Programs were printed, announcing the topic for discussion, and also the leader and a musical number for each Sunday and ten points extra were added for each meeting conducted exactly as outlined in the program. The "sides" alternated in taking charge of the meetings and both "Reds" and "Blues" had a perfect score in this respect. It was also agreed upon that the losing side should entertain with a banquet and program.

The contest proved to be a neck and neck affair throughout with the "Blues" leading one Sunday and the "Reds" forging ahead the following week. After the second last meeting the "Blues" were leading by 18 points and this so startled the "Reds" that they put forth a still greater effort and staged a big surprise by bringing in 185 visitors on the closing evening which put them across the line by 47 points.

Our two captains displayed a fine spirit and we have again united our ranks and are working together to keep our meetings interesting so that the large attendance will continue. Our president, Mr.

**THE BAPTIST HERALD**

Fred Koppin, who was captain of the "Blues," "took unto himself a wife" (a member of our society) the week after the close of the contest, which shows that even though he lost in the contest he is still game and is entering a new one. Mr. Herbert Knack, our vice-president and captain of the winning "Reds," had the honor of presenting a beautiful silver buffet set from the B. Y. P. U. to the newlyweds at a recent Sunday evening service.

The following report is the average per Sunday and does not include the many children who also attended but were under fourteen years of age.

B. Y. P. U. Members—On time 68, Late 7, Total present 75, Absent 21. Visitors present 66. Total adult attendance 141.

The smallest meeting numbered 100 and the largest 339. The contest banquet will be held after Easter and a good program and menu have already been arranged for by the "Blues."

ED. F. STRAUSS,  
Chairman Contest Com.

**King's Daughters, Winnipeg**

The third annual concert of the King's Daughters' Club of the McDermott Ave. Church of Winnipeg, Man., was given in the Sunday school rooms of the church on Thursday, March 2.

C. A. GRUHN.

**Parkston B. Y. P. U.**

The B. Y. P. U. of Parkston, S. D., was organized June 30, 1925, with 10 members. The following officers were elected: President, Mrs. H. P. Kayser; Vice-President, Mrs. J. L. Waldner; Secretary, Mrs. J. J. Mehlhaff; Treasurer, John E. Wudel. At the present time we have 18 members. On Sunday evening, when our pastor is with us we have a devotional meeting preceding the preaching service led by the various members of our society. These services prove a great help in the training of our young people and also in the development of their spiritual cause.

Besides these Sunday evening meetings we endeavor to have one meeting a month of different character. Missionary, literary, Bible study, musical or social. Last month the young men furnished the program by telling the life of some prominent men of the Bible. The speakers all did very well and we were justly proud of them. Next month the girls and young women will tell of the life and character of noted women of the Bible.

We must not forget a very enthusiastic evening we spent in January. A lively contest took place on "The Life of Paul." The idea originated in an intermediate Sunday school class. This class challenged an older class, so at a regular meeting of the B. Y. P. U. 84 questions were asked on the Life of Paul and it was indeed surprising how well informed most of the young people were. All present enjoyed the evening and agreed that we were made more familiar with the Life of the great apostle Paul.

MRS. J. J. MEHLHAFF, Sec.

\* \* \*

Following Christ calls for faith, devotion, courage and loyalty.

KATHERINE EPP, Sec.

April 15, 1926

**The Sunday School****The Teacher and His Task**

LUCY RIDER MEYER

"O God!" I cried, "Why may I not forget?"

Those boys and girls entering life's battle  
Throng me yet,  
Am I their keeper? Only I to bear  
This constant burden for their good and care?

So often have I seen them led in paths of sin—

Would that my eyes had never opened!"

The thorn-crowned and patient one replied,  
"They thronged me too; I too, have seen."

"So many others go at will," I said,

Protesting still.

"They go unheeding; but those boys and girls,

Wilful and thoughtless, yes, and those that sin,  
Drag at my heart. For them I serve and groan.

Why is it? Let me rest, Lord, I have tried."

He turned and looked at me: "But I have died."

"But, Lord, this ceaseless travail of my soul!

This stress! This often fruitless toil

These souls to win!

They are not mine."

He looked at them—the look of one divine!

Then turned and looked at me: "But they are mine."

"O God!" I said, "I understand at last.  
Forgive! and hence forth I will bondslave be

To thy least, frailest little one;  
I would not more be free."

He smiled and said, "It is to Me."

(Adapted from "My Burden.")

**The Sunday School**

As a bird wandereth from her nest, so is he that is absent from the class without a reason.

He who clasps you on the back and says smooth words is a good fellow, but the one who helps you lift your load—he is a jewel.

Regularity and punctuality are like the cloak of charity: they cover a multitude of sins.

The teacher who carrieth a smiling face and comely manner removeth many rough stones from the pathway.

Sociability is a good thing, but during the worship or work periods of the Sunday school it is like ashes in the sugar.

Alexander the coppersmith is the patron saint of many Sunday schools and has too many devotees in our corner.

He who visiteth the sick is a ministering angel, but the neglecter shall not have his name among the high.

To teach a little, and teach it clear in, is like clinching a nail well driven.

To talk up our school is good; to walk it up is better; to keep it—that bringeth joy.

The good is the enemy of the best, and he who is content with "well enough" makes business for the undertaker.

There is a way that gladdens the superintendent's heart, but it is not the way of the absentee.

Real singing gladdens the heart but the heartless brand savors of the cemetery.

He who loadeth his gun after the bird rises is like the foolish teacher who waiteth till Saturday night to prepare his lesson.

A hearty handshake at the right time is like a cool drink to parched lips.

They have warm feet who keep knitting right along and drop no stitches.

As salt is to meat, so is the workers' council to the officers and teachers; but a barrel of salt in the attic will not save a pound of meat in the cellar.

There are many men you can't keep down in a convention and can't get up at home.

Are missions a part of the Sunday school? They are all of it.—Marion Lawrence.

**Absent Teachers**

Absent teachers, too thoughtless to make provision for a substitute, or even to notify the superintendent in advance, are still one of the vexing factors in Sunday school management. Any other teacher who simply stayed away from school, or went off on a trip, without previous notice to the school superintendent, would on return find herself, or himself, without a position. The teacher who treats her place in the Sunday school in this flippant manner betrays a strange lack of realization of the measure of responsibility and opportunity attached to her position. Such conduct forces the superintendent to pick up an unprepared substitute after the Sunday school session begins, which is fair neither to the substitute nor the class. Would not a teacher who treats her place in the Sunday school in this flippant manner betray a strange lack of realization of the measure of responsibility and opportunity attached to her position.

Such conduct forces the superintendent to pick up an unprepared substitute after the Sunday school session begins, which is fair neither to the substitute nor the class. Would not a teacher who treats her place in the Sunday school in this flippant manner betray a strange lack of realization of the measure of responsibility and opportunity attached to her position. Such conduct forces the superintendent to pick up an unprepared substitute after the Sunday school session begins, which is fair neither to the substitute nor the class. Would not a teacher who treats her place in the Sunday school in this flippant manner betray a strange lack of realization of the measure of responsibility and opportunity attached to her position.

Such conduct forces the superintendent to pick up an unprepared substitute after the Sunday school session begins, which is fair neither to the substitute nor the class. Would not a teacher who treats her place in the Sunday school in this flippant manner betray a strange lack of realization of the measure of responsibility and opportunity attached to her position.

Such conduct forces the superintendent to pick up an unprepared substitute after the Sunday school session begins, which is fair neither to the substitute nor the class. Would not a teacher who treats her place in the Sunday school in this flippant manner betray a strange lack of realization of the measure of responsibility and opportunity attached to her position.

Such conduct forces the superintendent to pick up an unprepared substitute after the Sunday school session begins, which is fair neither to the substitute nor the class. Would not a teacher who treats her place in the Sunday school in this flippant manner betray a strange lack of realization of the measure of responsibility and opportunity attached to her position.

Such conduct forces the superintendent to pick up an unprepared substitute after the Sunday school session begins, which is fair neither to the substitute nor the class. Would not a teacher who treats her place in the Sunday school in this flippant manner betray a strange lack of realization of the measure of responsibility and opportunity attached to her position.

Such conduct forces the superintendent to pick up an unprepared substitute after the Sunday school session begins, which is fair neither to the substitute nor the class. Would not a teacher who treats her place in the Sunday school in this flippant manner betray a strange lack of realization of the measure of responsibility and opportunity attached to her position.

Such conduct forces the superintendent to pick up an unprepared substitute after the Sunday school session begins, which is fair neither to the substitute nor the class. Would not a teacher who treats her place in the Sunday school in this flippant manner betray a strange lack of realization of the measure of responsibility and opportunity attached to her position.

Such conduct forces the superintendent to pick up an unprepared substitute after the Sunday school session begins, which is fair neither to the substitute nor the class. Would not a teacher who treats her place in the Sunday school in this flippant manner betray a strange lack of realization of the measure of responsibility and opportunity attached to her position.

Such conduct forces the superintendent to pick up an unprepared substitute after the Sunday school session begins, which is fair neither to the substitute nor the class. Would not a teacher who treats her place in the Sunday school in this flippant manner betray a strange lack of realization of the measure of responsibility and opportunity attached to her position.

Such conduct forces the superintendent to pick up an unprepared substitute after the Sunday school session begins, which is fair neither to the substitute nor the class. Would not a teacher who treats her place in the Sunday school in this flippant manner betray a strange lack of realization of the measure of responsibility and opportunity attached to her position.

Such conduct forces the superintendent to pick up an unprepared substitute after the Sunday school session begins, which is fair neither to the substitute nor the class. Would not a teacher who treats her place in the Sunday school in this flippant manner betray a strange lack of realization of the measure of responsibility and opportunity attached to her position.

**A Class Inventory**

It was a rather large class of men and women in one of our smaller cities. They attended regular enough. They were liberal in their collection, but they had an exasperating way of saying, "Oh, we can't," when asked to do anything except give money. At least the class president found it exasperating. He was a comparative stranger to many of the class but he knew them well enough to be sure it was more a question of disinclination than lack of ability.

At the next class meeting after they had refused to join the membership contest, the president proposed a class inventory. He assured them that they had ability, each member of the class had more ability than was being used. God had given to each at least one talent—they could remember what happened to one who hid his one talent.

Of course there were protests, questions, yet the president was insistent. He had slips of paper passed. Each was to write, below his name, some one thing he could do and something two others might do it not too fearful. It took prolonged thought to write these. Then the slips were collected and tabulated by tellers appointed by the chair. The result showed an amount of ability that surprised even the optimistic leader. Each member of the class could do two things!

They had a drummer, a violinist, a flutist, a cornetist, a pianist for musical ability. One could "recite." One knew "the finest cook in the state." One knew "all about babies." One had a "knack with flowers." There was no reason why this should be a "do-nothing-but-give" class.

The president kept these slips for reference. Thereafter, when any service was asked from the class, the answer was always a cordial acceptance of the task. They had found that they had ability, and having it, they were willing to use it. If flowers were needed, they were gladly given; if a speaker for the Mother's Club, the one who knew "all about babies" never refused. The class inventory had discovered plenty of ability. They used it well.—Organized Class Magazine.

**A Ribbon Attendance Badge**

In a wide-awake Junior Department the attendance is marked by a ribbon badge. The first Sunday of the quarter each pupil is given a ribbon badge. The badges may be pinned on their clothing or used as book-marks in their Bibles. Each Sunday they are present a star is pasted to the badge. The smallest size gold-star stickers obtainable are used. The color of badge is changed each quarter. The juniors are proud of these badges.—Junior Teacher.

God's commands are given in love; we should obey them in love.

\* \* \*

Prayers are willing servants which we may send on many errands.

# The Enchanted Barn

Grace Livingston Hill

Copyright, 1917, by The Golden Rule Company — Copyright, 1918, by J. B. Lippincott Company

(Continuation)

## CHAPTER XXIV

The car that was bringing Shirley Hollister through the lonely wooded road at a breathless speed suddenly came to a halt in the rear of an old house whose front faced on another road equally lonely. During the brief time they had been in the woods the sky seemed to have perceptibly darkened with the coming evening.

Shirley looked about her with increased fright. It was almost night and here was her prison, far from town or human dwelling place. Even the road was at some distance in front of the house, and there were more woods on either side.

"This here is Secretary Baker's summer home," announced the man who had done the talking, as he climbed out of the car and opened the door for her. "You can just step in the back door and go through to the parlor; the help's all out this afternoon. The Secretary'll be down presently. He always takes a nap afternoons about this time. I'll tell him you've come."

There seemed nothing to do but obey, and Shirley chose to let the farce continue. Surely the man must know she was not a fool, but it was better than open hostility. There was nothing to be gained by informing him that she knew he was guying her.

"Oh, Jesus Christ, I trust myself to you!" she breathed in her heart as she stepped across the leaf-strewn grass and looked about her, wondering whether she should ever walk the earth again after she had stepped into the dim tree-shrouded house. But why go in?

"I think I will remain out here," she said calmly, albeit her heart was pounding away like a trip-hammer. "Please tell Mr. Baker to come to me here. It is much pleasanter than in the house a day like this."

"Aw no! You won't neither! The Secretary don't receive in the open air even in summer," drawled the man, and she noticed that he and the driver straightened up and stepped closer to her, one on either side. She gave one wild glance toward the open space. There was simply no chance at all to run away even if she succeeded in eluding them at the start by a quick, unexpected dash. They were alert, athletic men, and no telling how many were hidden in the house.

"Oh, very well, of course, if it's a matter of etiquette!" said Shirley pleasantly, determined to keep up the farce as long as possible.

A cold, dark air met the girl as she stepped within the creaking door and looked about her. At her left was an old-fashioned kitchen, dusty and cobwebby. A long, narrow hall led to the front of the house and her guide pointed

"Why, isn't this a delightful old piano? The keys are actually mother-of-pearl. Isn't it odd? Would Mr. Baker mind if I played on it?"

And before her astonished captor could get himself to the doorway she had sat down on the rickety old hair-cloth stool and swept the keys lightly. The old chords trembled and shivered as if awakening from a tomb, and uttered forth a quavering, sweet sound like ancient memories.

The man was too much astonished to stop her, amused too, perhaps, and interested. Her white fingers over the dusty pearls in the growing dusk had a strange charm for the hardened reprobate, like the wonder of a flower dropped into the foulness of a prison. Before he could recover, he was startled again by her voice soaring out in the empty echoing house:

*Rock of ages, cleft for me,  
Let me hide myself in thee;  
Let the water and the blood  
From thy riven side which flowed,  
Be of sin the double cure,  
Save me, Lord, and make me pure!*

Perhaps those dim, gloomy walls had echoed before to the grand old tune, but never before could it have been sung in direr strait, or with more earnest cry from a soul in distress. She had chosen the first words that seemed to fit the chords she had struck, but every syllable was a prayer to the God in whom she trusted. It may be the man felt the power of her appeal as he stood rooted in the doorway and listened while she sang through all the verses she could remember.

But the last trembling note was broken harshly by Joe's voice at the kitchen door in sharp, rasping orders:

"Hist, there! Can that noise! Do you want to raise hell here? Wake up, Sam! Get on your pob. Hennie's com-

ing!"

The man flung himself full length on the carpet-covered couch and looked at her with satisfaction.

"What train was that you said you must make? I'm afraid now you might be just a trifle late if he don't get a hustle on, but you can't hurry a great man like that you know."

Shirley was almost ready to cry, but she drew a deep breath and started on another song:

*Jesus, Lover of my soul,  
Let me to thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high!  
Hide me, oh, my Savior hide,  
Till the storm of life is past.*

On through the time-worn words she sang, while the sin-hardened man stood silently and listened. His eyes had gradually lost their leer and grown soft and tender, as if some childhood memories of home and mother and a time when he was innocent and good were looking out of his eyes, reminding him of what he once intended to be before he ate the apple of wisdom and became as the gods and devils. Shirley gradually became aware that she was holding her strange audience; and a power beyond herself steadied her voice, and kept her fingers

April 15, 1926

from trembling on the old pearl keys, as she wandered on from song to song; perhaps happening on the very ones,—who knows?—that this man, standing in the dying twilight of the old gloomy house, had sung besides his mother's hearth or in church during his childhood? Certain it is that he stood there silent and listened for at least half an hour without an interruption, while the light in the big room grew dimmer and dimmer and all about the house seemed still as death in the intervals between her voice.

She was just beginning:

*Abide with me,  
Fast falls the eventide,  
The darkness deepens,  
Lord, with me abide!*

when the man put his hand in his pocket and brought out a candle. Scratching a match on his trousers, he lit the candle and set it carefully on the piano, where its light fell flickering, wavering over her worn young face; and who shall say that she was not a messenger from another world to this man who had long trodden the downward path?

They were interrupted, however, before her song was finished by a newcomer who entered like a shadow and stood at the end of the piano looking wonderingly from Shirley to the man, when she glanced up. She stopped, startled, for although he wore no brass buttons nor blue clothes she was quite sure those were the same gray eyes that had looked at her from the recess of the window in the Government office that afternoon, perhaps the same boy who had come after the car and sent her off on this long way in the wilderness.

The man Sam straightened up suddenly and looked about him half-ashamed with an apologetic grin: "Of course!" said Shirley, standing up and reaching over for her hand-bag, which she had laid on the piano beside her while she played. "I understand perfectly. But I'd like to ask you a question, Mr. —?"

"Smith, or Jones, whichever you like to call it. Spit it out!"

"I suppose you are paid to bring me out here, Mr. Smith, and get my property away from me?" she said gravely.

"Well, yes, we don't calculate to do it for sweet charity."

"And I am paid to look after my notebook, you see. It's a trust that has been given me! I just have to look after it! But now I guess we'll get to work. Where's Joe? Out on the watch? All right then, Miss, if you've no objection, we'll just take a little vacation on the psalm singin' and turn our attention to worldly things. I calculate you're sharp enough to know what we brought you out here for? I acknowledge you can

sing real well, and you sorta got my goat for a while there with all that mourning bench tra-la, for you certainly have got that holy dope down fine; but now the time's come for business, and you needn't

to think that because I can enjoy a little sentiment now and then in a leisure moment that you can put anything over on

me, for it can't be did! I mean business and I've got you in my power! We're ten miles from any settlement, and no neighbors anywhere about. Everybody moved away. So it won't do any good to work any funny business on us. You can't get away. We're all armed, and no one knows where you are! If you behave yourself and do as you're told there won't be any trouble. We'll just transact our business and then we'll have a bit of supper, and mebbe a few more tunes—got any rag-time in your repit-war?—and then sometime after midnight, when the moon's good and dark,

him to himself,—to the self he had come to be.

"Nix on the sob-suff, girlie!" he said gruffly. "It won't go down with me! We're here for business and we've been delayed too long already. Come now, will you hand out that note-book or will we have to search you?" He took one stride across to where she stood and wrenched the hand-bag from her grasp before she was aware of his intention. She had not meant to give it up without a struggle, much as she loathed the thought of one. She must make the matter last as long as possible, if perchance God was sending help to her, and must contest every inch of the way as far as lay in her power. Oh, had anyone picked up her cards? Had the book with the message reached any friendly eye?

Frail and white and stern she stood with folded arms while they turned out the contents of the little bag and scattered it over the piano, searching with clumsy fingers among her dainty things.

The note-book she had rolled within her handkerchiefs and made it hard to find. She feared lest her ruse would be discovered when they looked it over. The boy was the one who clutched for the little book, recognizing it as the one he had seen in the office in the morning. The man hung over his shoulder and peered in the candlelight, watching the boy anxiously. It meant a good deal of money if they put this thing through.

"Here it is!" said the boy, fluttering through the leaves and carefully scrutinizing the short-hand characters. "Yes, that's the dope!"

He ran his eye down the pages, caught a word here and there, technicalities of manufacture, the very items, of course, that he wanted, if this had been the specifications for the Government order. Shirley remembered with relief that none of the details were identical, however, with the notes she carried in her shoes. The book-notes were in fact descriptive of an entirely different article from that demanded by the Government. The question was, would these people be wise enough to discover that fact before she was out of their power or not?

Furtively she studied the boy. There was something keen and cunning about his youthful face. He was thick-set, with blond hair and blue eyes. He had the bull-dog chin, retreating forehead and eagle nose of an arch-rogue. Shirley saw all this as she studied him furtively. That he was an expert in short-hand was proved by the ease with which he read some of the obscure sentences, translating rapidly here and there as he examined the book. Was he well enough informed about the Government contract to realize that these were not the notes she had taken in the office that morning? And should he fail to recognize it, was there perhaps some one higher in authority to whom they would be shown before she was released? She shivered and set her weary toes tight with determination over the little crinkling papers in her shoes. Somehow she would protect those notes from being taken, even if she had

to swallow them. There surely would be a way to hide them if the need came.

Suddenly the tense strain under which she was holding herself was broken by the man. He looked up with a grin, rubbing his hands with evident self-gratulation and relief:

"That's all right, Girlie! That's the dope we want. Now we won't trouble you any longer. We'll have supper. Hennie, you go get some of that wood out in the shed and we'll have a fire on the hearth and make some coffee!"

But Shirley, standing white and tense in the dim shadow of the room, suddenly felt the place whirling about her, and the candle dancing afar off. Her knees gave way beneath her and she dropped back to the piano stool weakly, and covered her face with her hands, pressing hard on the eyeballs; trying to keep her senses and stop the black dizziness that threatened to submerge her consciousness. She must not faint—if this was fainting. She must keep her senses and guard her precious shoes. If one of those should fall off while she was unconscious all would be undone.

#### CHAPTER XXV

The man looked up from the paper he was twisting for a fire and saw Shirley's attitude of despair.

"Say, kid," he said, with a kind of gruff tenderness, "you don't need to take it that a-way. I know it's tough luck to lose out when you been so nervy and all, but you knew we had it over you from the start. You hadn't a show. And say! Girlie! I tell you what! I'll make Hennie sit down right now and copy 'em off for you, and you can put 'em in your book again when you get back and nobody be the wiser. We'll just take out the leaves. We gotta keep the original o' course, but that won't make any beans for you. It won't take you no time to write 'em over again if he gives you a copy."

Somehow it penetrated through Shirley's tired consciousness that the man was trying to be kind to her. He was pitying her and offering her a way out of her supposed dilemma, offering to assist her in some of his own kind of deception. The girl was touched even through all her other crowding emotions and weariness. She lifted up her head with a faint little smile.

"Thank you," she said, wearily, "but that wouldn't do me any good."

"Why not?" asked the man sharply. "Your boss would never know it got out through you."

"But I should know I had failed!" she said sadly. "If you had my notes I should know that I had failed in my trust."

"It wouldn't be your fault. You couldn't have helped it!"

"Oh, yes, I could, and I ought. I shouldn't have let the driver turn around. I should have got out of that car and waited at the station as Mr. Barnard told me to do till he came. I had been warned and I ought to have been on my guard. So you see it was my fault."

She dropped her head forward and rested her chin dejectedly on the palm

of her hand, her elbow on her knee. The man stood looking at her for a second in half-indignant astonishment.

"By golly!" he said at last. "You certainly are some nut! Well, anyhow, buck up, and let's have some tea. Sorry I can't see my way clear to help you out any further, being as we're sort of partners in this job and you certainly have got some nerve for a girl, but you know how it is. I guess I can't do no more'n I said. I got my honor to think about, too. See? Hennie! Get a move on you. We ain't waitin' all night fer eats. Bring in them things from the cupboard and let's get to work."

Shirley declined to come to the table when at last the repast was ready. She said she was not hungry. In fact, the smell of the crackers and cheese and pickles and dried beef sickened her. She felt too hysterical to try to eat, and besides she had a lingering feeling that she must keep near the piano. If anything happened she had a vague idea that she might somehow hide the precious notes within the big old instrument.

The man frowned when she declined to come to supper, but a moment later stumbled awkwardly across the room with a slopping cup of coffee and set it down beside her.

"Buck up, girlie!" he growled. "Drink that and you'll feel better."

Shirley thanked him and tried to drink a few mouthfuls. Then the thought occurred to her that it might be drugged, and she swallowed no more. But she tried to look a bit brighter. If she must pass the strange evening in the company of these rough men, it would not help matters for her to give way to despair. So after toying with the teaspoon a moment, she put the cup down and began to play soft airs on the old piano again while the men ate and took a stealthy taste now and then from a black bottle. She watched them furtively as she played, marvelling at their softened expressions, remembering the old line:

"Music hath charms to soothe the savage breast," and wondering if perhaps there were not really something in it.

If she had not been in such a terrifying situation she would really have enjoyed the character study that this view of those two faces afforded her, as she sat in the shadow playing softly while they ate with the flaring candle between them.

"Shirley! Where are you? I'm coming!"

Suddenly, as the last tender note of a song died away Joe stumbled breathlessly into the room. The boy Hennie slithered out of the room like a serpent at his first word.

"Beat it!" he cried in a hoarse whisper. "Get a move on! All hell's out after us! I bet they heard her singin'! Take her an' beat it! I'll douse the fire an' out the candle."

He seized a full bucket of water and dashed it over the dying fire. Shirley felt the other man grasp her arm in a fierce grip. Then Joe snuffed out the candle with his broad thumb and finger and all was pitch dark. She felt herself dragged across the floor regardless of furniture in the way, stumbling, choking with fear, her one thought that whatever happened she must not let her slippers get knocked off; holding her feet in a tense strain with every muscle extended to keep the shoes fastened on like a vise.

She was hunted with a wild thought of how she might have slipped under the piano and eluded her captor if only the light had gone out one second sooner before he reached her side. But it was too late to think of that now, and she was being dragged along breathlessly, out the front door, perhaps, and down a walk; no, it was amongst trees, for she almost ran into one. The man swore at her, grasped her arm till he hurt her and she cried out.

"You shut up or I'll shoot you!" he said with an oath. He had lost his suavity and there was desperation in his voice. He kept turning his head to look back and urging her on.

She tripped on a root and stumbled to her knees, bruising them painfully, but her one thought was one of joy that her shoes had not come off.

The man swore a fearful oath under his breath, then snatched her up and began to run with her in his arms. It was then she heard Graham's voice calling:

"Shirley! Where are you? I'm coming!"

(To be continued)

#### There's Just One Book

"There's just one Book!" cried the dying sage;

"Read me the old, old story."

And the winged words that can never age

Wafted him home to glory.

There's just one Book.

There's just one Book for tender years—

One Book alone for guiding

The little feet through the joys and fears

That unknown days are hiding.

There's just one Book.

There's just one Book for the bridal hour,

One book of love's own coining;

Its truths alone lend beauty and power

To vows that lives are joining.

There's just one Book.

There's just one Book for the dying,

One Book for the starting tears,

And one for the soul that's flying

Home for the measureless years.

There's just one Book.

—Selected.

April 15, 1926

#### From the General Missionary Secretary's Desk Rev. Wm. Kuhn

We have to offer our apologies for a few errors that crept into the Supplement to the "Baptist Herald" of March 15, entitled "Know Your Own Denomination." In paragraph 9 you read "Vice-Moderator, H. P. Donner." Rev. Frank Kaiser should be substituted in place of H. P. Donner. In paragraph 34 Rev. Arthur A. Schade and Rev. F. Niebuhr should be added to the School Committee. In paragraph 37 "Prof. G. H. Schneck, resigned" should be added. These corrections will be made in the book which is to be compiled of all the Supplements published.

We have received some fine letters commending the educational Supplement to the "Baptist Herald" of March 15, entitled "Know Your Own Denomination." In this number the "Baptist Herald" will have another educational Supplement, entitled "Know Our Earlier Leaders." This Supplement has been prepared by Prof. Ramaker, and it is exceptionally interesting and instructive. The "Baptist Herald" for May 15 will contain an educational Supplement, entitled "Know Your Own Pastors." This will contain brief biographical sketches together with the pictures of all of our pastors who are in active service, as well as all of our women missionaries. The educational supplements can only fulfill their mission if they are conscientiously used by the various groups in our churches.

This morning we received from one of our business men a contribution to the Missionary and Benevolent Offering in the amount of \$500. We are quoting a few lines from the letter sent him in acknowledgment of his contribution: "It gives me great pleasure to enclose our receipt covering your generous contribution of \$500 for the Missionary and Benevolent Offering. I am glad you have

a vision of the opportunities offered you in supporting the work of Jesus Christ to repay in a very small measure your debt of gratitude toward your Master and at the same time enrich your eternity. You know we have been called to be Partners with Jesus Christ; that means that we must share with him the sacrifices and sufferings for the upbuilding of his work."

We rejoice to read of the progress that is being made in many of our churches. Rev. H. Schnuit, Bethlehem, Pa., writes that his church is enjoying a time of unbroken peace. The prospects for a healthy development of the church are most encouraging. Last year all of the converts baptized were men. The church has increased the pastor's salary \$150 and paid \$500 on account of the building debt. The sacrificial spirit of the members in contributing money is really a marvel. As soon as the building debt has been wiped out, the church will be glad to co-operate more actively in supporting our denominational missions.

Rev. Benjamin Graf of the Burns Avenue Church, Detroit, Mich., writes that the Lord is continuing his blessings on their work. On two consecutive Sundays they were privileged to baptize converts. On a recent Sunday evening there were 500 people present at the evening service.

On Friday, March 27, Rev. W. A. Lippard closed his evangelistic campaign with the First Church, Portland, Oregon. In that last meeting, at which 400 people were present, thirty-two persons came to the platform and testified to their faith in Jesus Christ. During this Western campaign the Lord has blessed Evangelist and Mrs. Lippard everywhere.

#### Over One Thousand Young People in Mass Meeting

G. H. SCHNECK

A unique meeting of Christian Young People was held in New Britain, Conn., on Monday, March 22. It was indeed an inspiring sight to see a real "Mass" meeting of over 1000 of our youth in the commodious church auditorium of the local Methodist church. And all real "Young" People at that! Methodists, Congregationalists, Episcopalians, Baptists, Lutherans—they all were there. The participation of the latter in surprisingly large numbers was significant, for the Lutherans are as we all know inclined to keep aloof from all movements of Christian union. But 200 strong they were with us.

Our own Bro. John Luebeck presided. With a few other Christian men of this city, he had worked hard for weeks to bring about a meeting of this nature. The local press had stressed the fact that he is active in the Young People's work of the German Baptists of N. A. We had the High School orchestra of the city with us and the most prominent Male Choir of New Britain, a Swedish church organization, was also on the program.

Each denomination answered the roll call with a characteristic hymn. The young people of the Congregational churches sang "I would be true for there are those who trust me," this hymn being the more appropriate as Howard Arnold Walter, the writer of the beautiful song, was a New Britain boy and grew up in the First Congregational Church of this city. After the singing of the roll call hymns the church was darkened and a large picture of Hoffmann's "Jesus in the Temple" was unveiled and lighted up through the darkness. Silently and reverently that mass of young people looked up into the beautiful face of Jesus and nobody could escape the impressive symbolism of it all. And when the great organ poured forth the grand old tune of "The church's one foundation is Jesus Christ her Lord" and when all joined in singing this hymn, a thrill went through the meeting as only the spirit of God can bring it, for the affair was by no means one of those self-glorification conventions where men exult in the mere bigness of the thing; there was rather the hush of a deep and serious expectancy over it all.

It is of course difficult to procure the right type of a speaker for a meeting of this kind, especially when the movement is still in the stage of experiment. Dr. Charles Otis Judkins of Glens Falls, N. Y., had been recommended to us. He spoke about "The Spiritual Unit of Youth Lies in Creative Action," and emphasized the creative forces in our souls, stressing at the same time the necessity of spiritual experience and communion with God in prayer. But rarely God gives his prophets and preachers an opportunity as Dr. Judkins had it here in New Britain to deepen the abiding truth of Jesus Christ in the hearts and minds of receptive youth.

In a larger city a meeting of this kind would be impossible and impracticable; in smaller cities, however, especially in those of high industrial development, they can be arranged for the mutual benefit of all and are a decided value for the churches and community if they are handled in the right spirit. In promoting this movement we have stressed the point that a mass meeting of youth in the line as we have had it here is of abiding benefit only if it deepens the individual lives and the life of the churches. A but momentary enthusiasm is quite often the cause of unfortunate reaction, a disheartening depression. It is certainly of little value if it does not strengthen and lift the smaller and smallest units in the Kingdom of God. Real enthusiasm, that fire which is more than a sky-rocket dazzle which comes and goes quickly is as it has been pointed out lately in the "Baptist Herald" not the mere production of "the psychology of the mass," but individual sanctification and dedication to Jesus and to faithful work with your own small group.

New Britain, Conn.

#### The Lost Bible

What is home without a Bible?  
'Tis a place where day is night,  
Starless night,  
For o'er life's pathway  
Heaven can shed no kindly light.

What is home without a Bible?  
'Tis a place where daily bread  
For the body is provided  
But the soul is never fed.

What is home without a Bible?  
Listen, ponder while I speak:  
'Tis a home with BIBLES in it  
But not opened once a week!

Monday comes and goes and Tuesday,  
Wednesday, Thursday, Friday, too,  
Saturday, and even Sunday!  
Book untouched the whole week through!

Lost! The Bible  
Lost! Its teachings,  
Lest! Its help each day in seven.  
Lost! To live by.  
Lost! To die by,  
Lost!!! What's lost?  
The way to heaven!

—Meigs.

### Thirtieth Anniversary at Salt Creek, Ore.

On February 19 our Young People's Society had its "Jahresfest." The program was opened by our president, Bro. Jacob Voth. Rev. J. J. Lucas of Salem read the 33rd Psalm and led in prayer.

The church was decorated with ferns and Oregon grape. A large number of young people came from Salem, Portland and Stafford. After a welcome by our president, the following program was rendered: Two recitations, two plays, a piano duet, male quartettes, mixed quartettes, choir selections, a vocal duet and some orchestra selections. We had the honor to have Rev. Gustave Schunke with us who organized the Young People's Society 30 years ago. He gave us a very interesting address, speaking on the subject, "A Man After the Heart of God."

The evening's offering was given for missions. After the program a social hour was enjoyed, while sandwiches, cake, and coffee were served. According to the secretary's report, we have had 27 meetings, of which 4 were devotional, 8 Bible studies, 4 literary programs, 1 Bible verse contest, 1 business meeting, 1 address by Bro. Kuemmet, 3 musical and song hours. On one evening we had conference reports; also 2 addresses by Rev. Gustave Schunke and 2 social evenings.

We have 52 members, 5 of which joined this year. May the Heavenly Father bless us as young people, that we may be a help to others in the coming year!

God bless all the B. Y. P. U.'s!

CLARA AUTRITT, Sec.

### The Alberta Convention

Surely the days of the convention of German Baptist churches of Alberta, March 10 to 14, 1926, must be written in letters of gold in the heavenly accounts. God's blessed and blessing presence was with us from the commencement on Wednesday 7.30 P. M. until the conclusion on Sunday night when our church at Edmonton was filled to its utmost capacity. It would require the genius, eloquence and inspiration of David and his son Solomon to do justice to any description of those unforgettable days and even their description would fall flat unless accompanied by the strains of celestial music still vibrating the chords of our souls. Verily, God's presence was with us.

It was the Holy Spirit that inspired the message of love, mercy, encouragement, comfort and admonition we heard each evening from the pulpit; it was the Holy Spirit that moved hearts to prayer and repentance at our devotional meetings each morning and inspired the leader of these meetings; it was the Holy Spirit that enabled our choir, quartets, orchestras and individual singers to sing hymns of praise and worship in such a manner that the hearts of all present vibrated in unison; and it was the Holy Spirit who worked as chief counsellor at our business meetings. Verily, the Holy Spirit was with us.

### THE BAPTIST HERALD

"Whom the Lord loveth, he chasteneth." Our hearts were sad that our Conference missionary, Bro. Kujath, was laid upon a bed of sickness, in some pain and expecting an operation. But God is mighty in healing and we trust him that all will go well. Let us pray for Bro. Kujath. We were also sorry to learn that our Pastor Hager has decided to leave Edmonton and return to Fort George in British Columbia. However, our loss is their gain. May God bless his ministry there!

The scope of this report will not permit a detailed description of the program of the convention, but the thanks of all present were well earned by and accorded to our sisters Falkenberg, Toyne and Wahl and brethren Milner, Schmidt and Schroeder for the addresses they gave. We had the privilege of hearing an address by our beloved General Secretary, Bro. Wm. Kuhn, and regretted his early departure from our midst. Another of the great pleasures of the convention was that of joining with the church at Edmonton in the celebration of its twenty-fifth anniversary. Truly God has done wonderful things at Edmonton, although there were many hard battles to fight, but God has helped and given us courage to carry on his great work. We trust in him for blessings still to come.

We were very glad to have in our midst the brethren Milner, Ratschkowsky and Schmidt, their reports and messages were very inspiring. We are all living in hopes to repay the visit at their next Saskatchewan Convention.

It was our pleasure to introduce brethren Toyne and Koschel as new ministers in our Convention. It always gives us more joy and courage to have more workers with us.

A special meeting was arranged by and for the Young People on Saturday night. The program consisted of music, dialogues, recitations and speeches, uplifted hearts and souls, and inspiring messages from the brethren Koschel, Toyne and Kuhn added a fitting climax.

Sunday night the convention closed with Bro. Ratschkowsky's message, which touched many hearts to strive to live for Christ.

Verily the Lord was with us at all times and his mercies endure forever.

MINNIE S. DICKAU.

### Second Anniversary, Baptist Young People's Society, Herreid, S. D.

The B. Y. P. U. of Herreid, S. D., held its second anniversary on the evening of March 11. The church was beautifully decorated, and a very large audience assembled to enjoy the program of the evening. Rev. H. G. Bens, who has served the Herreid church for twelve years as its pastor, had charge of the meeting. Rev. Schmidt of the Reformed Church read the 48th Psalm and Rev. Bens led in prayer. "The Church in the Wildwood" was the next song, and then followed the address of welcome by the pas-

tor, which was delivered in a somewhat humorous vein. He himself had celebrated his birthday the day before and drew comparisons between his life and the rather young life of the B. Y. P. U. Both had experienced some of the child sickness, one with a useful life back of him, the other with a promising future in the days to come. The Choir sang: "Empor zu Gott!"

From the reports of the secretary, Mrs. R. Ackermann (which was read by the president, Miss Santa Clara Bens), and the treasurer, Mr. Andrew Huber, we learned that the B. Y. P. U. in the year past held 25 meetings, namely 6 prayer meetings, 3 devotional meetings, 5 Bible studies, 3 missionary meetings, 2 literary meetings, 2 discussion meetings, 2 executive meetings, 1 educational and 1 business meeting. The receipts of the Union amounted to \$219.82, the disbursements to \$153.09, with a balance on hand of \$66.73. Some of the money was used to aid the church, some for benevolent purposes, some for local and social purposes, while some was used to send beautiful flowers to members, who had been sick, gladdening their hearts and helping them over the dark days of their sickness. One young man who happened to be sick on the evening of the anniversary had sent a very touching letter of gratefulness and sympathy toward the society, which letter was read by the president.

Since the B. Y. P. U. has also a branch society, the B. Y. P. U. Sewing Circle, consisting mostly of young ladies, reports were heard from the secretary, Miss Meta Quenzer, and the treasurer, Mrs. Henry O. Bens. From these reports we learned that the Sewing Circle contributed \$25 for benevolent purposes and \$125 for home and foreign mission work. The Choir sang "When love shines in." We now had the pleasure of listening to the most important part, namely the festive oration delivered by Rev. S. Blum of Emery, S. D. He spoke on Eccl. 12:1: "Remember thy creator in the days of thy youth," touching the events of our days, pointing out the dangers by which young people are confronted, and warning them to prepare for the future and the eternal kingdom prepared for us. It was an excellent talk, full of grand thoughts for young and old, and we all were glad for the opportunity of enjoying Bro. Blum's address. The society then sang the G. B. Y. P. U. song. Bro. Blum lead in the closing prayer. A collection amounting to over \$21 was taken.

Much credit for the sound condition of our B. Y. P. U. is due to the tireless efforts of our president, Miss Santa Clara Bens. Not always did she find the support necessary for the growth and development of the society; but she labored on undismayed with the one purpose in view, to be of some help to the young people of the church and the town. On the other hand she rejoices in the fact that some have stood by her very nobly, and our Lord has certainly crowned these endeavors with his manifold blessings. In his name we shall go on to conquer!

SUEVUS FRANCONIUS.

April 15, 1926

### Have You Found the Bible?

Have you found the Bible  
That Josiah found?  
Have you delved for treasure  
In that holy ground?  
Have you proved its pledges  
Gloriously true?  
Have you found the Bible?  
Has the Book found you?

Have you found the Bible  
Reaching to your heart?  
Has it touched the fountain  
Where the teardrops start?  
Has it bathed your spirit  
In its cleansing dew?  
Have you found the Bible?  
Has the Book found you?

Have you found the Bible  
Helping in your work?  
Does it give you courage  
Not to faint or shirk?  
Is it strength for all things  
You are set to do?  
Have you found the Bible?  
Has the Book found you?

Have you found the Bible  
Ever giving light?  
Does it cheer the darkness  
Of the gloomy night?  
When the troubles thicken,  
Does it pull you through?  
Have you found the Bible?  
Has the Book found you?

—Amos R. Wells.

### Men of the Book

No one can teach the Bible to others effectively unless he is himself taught by Holy Writ. If one is a "man of the Book" he can make boys and girls of the Book, but not otherwise. When a man loves the sacred volume, that love will show itself in every word he speaks, and will readily inspire the same regard in others. But if we consider the Bible as a book of secular history, or a collection of fables, or merely as beautiful literature, our pupils will think no more of it than we do. If we want the boys and girls to be sincerely devoted to Bible study, we must be devoted to it ourselves with all our hearts.—Westminster Teacher.

### Law and the Bible

How a lawyer of twenty-six began to study the Bible, is told by F. W. Boreham. When he entered the office of Benjamin Wright, a prominent attorney in Jefferson County, New York, he was, by his own word, as ignorant of religion as any heathen. He had not heard half a dozen sermons in his life, and never had felt the slightest interest in the matters with which the preachers dealt. But the law books opened his eyes.

"In studying law," he says, "I found the old authors frequently quoting the Scriptures, and referring especially to the Mosaic enactments as authority for many of the greatest principles of common law. This excited my curiosity so much that I went and purchased a Bible, the first I had ever owned; and when-

### Daily Scripture Portion Bible Readers Course

ENDORSED BY YOUNG PEOPLE'S AND SUNDAY SCHOOL WORKERS' UNION

Prayer before reading: Open thou mine eyes, that I may behold wondrous things out of thy law. Ps. 119:18.

APRIL.	MAY.	JUNE.	JULY.	AUGUST.
St. Matthew.	Numbers.	Acts.	Acts.	St. John.
1 27. 27-34	1 23. 1-15	1 8. 1-13	1 17. 16-34	1S 1. 1-14
2 27. 35-54	2S 23. 16-30	2 8. 14-25	2 18. 1-17	2 1. 15-28
3 27. 55-66	3 24. 1-17	3 8. 26-40	3 18. 18-28	3 1. 29-39
4S 28. 1-10	4 27. 12-23	4 9. 1-16	4S 19. 1-12	4 1. 40-51
5 28. 11-20	5 32. 1-15	5 9. 17-31	5 19. 13-27	5 2. 1-12
	6S 9. 9-28		6 19. 28-41	6 2. 13-25
	Jonah.		7 20. 1-12	7 3. 1-13
	8 1. 1-17		8 20. 13-24	8S 3. 14-24
	9S 2. 1-10		9 20. 25-38	9 3. 25-36
	10 3. 1-10	10 11. 1-18	10 21. 1-14	10 4. 1-14
9 6. 1-12	11 4. 1-11	11 11. 19-30	11S 21. 15-26	11 4. 15-30
10 6. 22-27	12 1. 1-15	12 12. 1-12	12 21. 27-40	12 4. 31-42
	13 1. 1-15		13 22. 1-16	13 4. 43-54
11S 9. 9-23	14 1. 1-14	14 13-25	14 23. 1-16	15S 5. 19-29
12 10. 29-36	15 1. 15-26	15 13-25	15 23. 17-35	5 5. 30-47
13 11. 1-15	16 2. 1-13	16 13-26	16 24. 1-16	17 6. 1-14
14 11. 16-33	17 2. 14-24	17 13. 42-52	17 24. 1-16	18 6. 15-27
15 12. 1-16	18 2. 25-36	18 14. 1-18	18S 24. 17-27	18 6. 28-40
16 13. 16-33	19 2. 37-47	19 14. 19-28	19 25. 1-12	20 6. 41-59
17 14. 1-10	20 3. 1-10		20 25. 13-27	21 6. 60-71
18S 14. 11-25	21 4. 1-12	20S 15. 6-18	21 26. 1-18	22S 7. 1-18
19 14. 26-45	22 4. 1-15	21 16. 1-13	22 26. 19-32	23 7. 19-36
20 16. 1-15	23 4. 13-22	22 16. 14-24	23 27. 1-17	24 7. 37-53
21 16. 20-35	24 5. 1-11	23 16. 25-40	24 27. 18-29	25 8. 12-30
22 16. 36-50	25 5. 12-26	23S 27. 1-15	25S 27. 30-44	26 8. 31-47
23 19. 1-10	26 5. 27-42	24 17. 1-15	26 28. 1-15	27 8. 48-59
24 20. 1-13	27 6. 1-15	25 1. 1-10	27 28. 16-31	Psalms.
25S 20. 14-29	28 7. 1-16	27S 3. 1-13	28 28. 1-11	28 9. 1-12
26 21. 1-9	29 7. 17-29	28 4. 1-18	29 55. 12-23	29S 9. 13-25
27 21. 21-35	29 8. 1-18	29 55. 1-13	30 56. 1-13	30 9. 26-41
28 22. 1-14	29 8. 1-18	30 5. 1-11	31 57. 1-11	31 10. 1-18
29 22. 15-31	30S 7. 30-43	30 5. 1-11		
30 22. 32-41	31 7. 44-60	30 5. 12-28		

(By Courtesy of the Scripture Union)

ever I found a reference by the law authors to the Bible, I turned to the passage and consulted it in its connection. This led to my taking interest in the Bible."

He took the Bible home and began to read it. It was no longer a book of reference, but a book of revelations, says Boreham.

The young man was Charles G. Finney, who became the great evangelist.

\* \* \*

A Sunday in St. Joseph, Mich., with our church and orphanage, March 21, was a strenuous day for the Editor. They know how to keep the General Secretary busy when he visits. In addition to speaking to the Sunday school, teaching a class, preaching twice and addressing the B. Y. P. U., we spoke at a special children's service at 3 in the afternoon with 50-60 children present, those from the Children's Home included. Quite a number

excited my curiosity so much that I went and purchased a Bible, the first I had ever owned; and when

work. The church has a fine edifice and is well-equipped to do progressive work. We had dinner at the Children's Home and rejoiced to see the admirable condition of affairs under the supervision of Brother and Sister Steiger. They are tireless in looking after the bodily and spiritual welfare of the orphans under their care. We were glad to make an "after-dinner speech" to the alert youngsters. Before train time on Monday forenoon we had a chance to visit Bro. Schwendener, who is enjoying good physical health in his advancing years.

Christian Gudegast, who died in Richmond Hill, L. I., on Feb. 25, after a brief illness, was formerly one of our most faithful workers in the ranks of German Baptist Young People. He served as president of the Young People's Union of New York and Vicinity for five years and was active in many departments of the Second Church, Brooklyn. The editor, when pastor of that church, received him into fellowship, officiated at his marriage and deplored his early decease. He was a sterling Christian. We extend our sincere sympathy to Mrs. Gudegast in her bereavement.



**A. J. Gordon—His Life and Work**

J. G. DRAEWELL

It was in a village of Central New Hampshire, where he was born. His father, John Calvin Gordon, the owner of a woolen-mill, was of the Calvinistic type. He was deacon of a Baptist church. He was known for his piety and devotion.

His mother was a genius of a woman. She had twelve children of her own, but was always ready to minister to the sick and needy in her village; for if there was want of a watcher or nurse she was ever ready, in spite of her large family, to spend the night away from home, ever back in the early morning.

It was into this home with its long heritage of Christian living that a son was born on April 19, 1836. The greatest of modern missionaries had gone forth to grapple with the forces of heathenism in their very stronghold. The story of the heroic career in Burma had reached the homes of America. Wher- ever devout hearts were praying for the spread of Christ's kingdom, the history of hardship and suffering and faithful testimony of the apostle in Burma was rehearsed and in admiration of that apostle the Gordons named their newborn Adoniram Judson.

When the boy reached his fifteenth year, a great change passed across his inner life. He was gripped with an intense conviction of sin. There was struggling and wrestling. A whole night was spent in anguish of soul, but at daybreak he had found peace with God through our Lord Jesus Christ and was baptized.

Shortly after his sixteenth year had opened he confessed before the church his determination to enter the ministry. He was sent to college to New London, N. H. He walked the 34 miles to New London, being his own baggage-car as well as engine and parlor-car.

(Continued in our next)

## THE BAPTIST HERALD

Of his life in New London there is very slight record. Up to this time he had very little preliminary instruction. The classes, therefore, were much in advance of the new-comer. But, though the cabbage outstrips the oak in the first months of the spring, final results are never uncertain. The problem of support was not so easy to solve. Odd moments were carefully utilized and coined into cash.

It was in 1867; Gordon had worked 4 years in that church and was happy. Clarendon Street Church, Boston, insisted on having him. After two years of weighing the matter and praying over the matter, he accepted, left Jamaica Plain in December, 1869, and took up the work in Boston. The field was difficult. The religious life of the Clarendon Street Church was sluggish.

Soon after coming to Boston, Gordon published a remarkable study in the identities of Christ and the believer. "In Christ" was the title of the new book. The Pauline phrases, "created in Christ," "crucified with Christ," "risen with Christ," "baptized into Christ," "sanctified in Christ," "the dead in Christ," are taken as melodic themes upon which to work out the variations of a sober, fruitful exposition. To the believer of the Gordon type Christ was life within.

The influence of Mr. Moody's meetings in Boston in 1877 affected both pastor and people. Mr. Moody asked Gordon to find workers. Gordon came upon a woman with a baby. She was anxious to find Christ. Gordon stepped to a gentleman on the front seat and said to him:

"Are you a Christian?" "Yes, sir." "I want you to go over there and talk to an enquirer." "I never talked to an enquirer," he replied. "But you are a Christian?" "Yes." "Here is a woman just ready to be led to Christ." "Excuse me, I would not know what to say to her." So Gordon went himself to talk to the woman. But the baby was so restless that she could not give him her attention. The man, whom he had asked to talk to the woman, watched them. He came up slowly and gave the baby some sweets, the other side of the church and held her for an hour, while Gordon led the woman to Christ. The man found that, although he could not lead a soul to Christ, he did it.

In 1860 Gordon entered the Theological School at Newton. He began to preach in small country churches, and in 1863 he entered upon his ministerial duties as pastor of the Jamaica Plain Church, West Roxbury, on the outskirts of Boston. He married. In his preaching he was very outspoken against such sins as slavery and corruption in high places.

In the dark days of 1863 his voice rang out constantly and unequivocally in behalf of freedom and the Union, much to the disgust of many of his lukewarm parishioners.

On a certain occasion a leading member rose up in church, drew forth, with utmost deliberation, hymn-book, Psalter and Testament from the rack in his pew, placed them under his arm-pits and marched slowly down the main aisle and out of the church, in protest against the preacher who dared to mix the "Bible with politics," as he called it. Years had passed. One day Gordon received a note

(Continued in our next)

April 15, 1926

## Sunday School Association in Fessenden and Some Sidetrips

(EDITORIAL CORRESPONDENCE)

The Sunday school Association of the northerly North Dakota churches convened in Fessenden, N. D., on March 24-25. The mild weather prevailing just before vanished before a cold snap, but the weather continued clear and the attendance both from the local church and others in the association was good, though the more remote churches were not so well represented.

Rev. O. Lohse preached the opening sermon on Wednesday night on the topic: "Take heed unto yourselves." The male chorus of the church sang an original welcome song in which many of the visitors and churches were featured. After a brief devotional period on Thursday morning, conducted by Aug. Seidel, of the Germantown church, Pres. J. V. Zuber took the chair. Secretary Lohse stated that of the 24 schools connected with the association, 22 had reported. Their enrollment was 1876 and the average attendance 1392. Officers and teachers numbered 180. The splendid number of 91 conversions was announced, 9 of which had been baptized so far.

Most of our Dakota churches baptize in the summer, so the others will follow later. The sum of \$1173.33 was raised for home purposes and \$430.17 given for outside objects. The president called upon several to lead in prayer of thanksgiving for this report.

General Secretary A. P. Mihm made an address on "The Teaching Function of the Church" which he stated finds chief outlet and expression in the Sunday school. Rev. E. Broeckel of Turtle Lake spoke on "The Relation of the historical facts and the spiritual application in the S. S. lessons." In the afternoon session, beginning at 1.30, Mrs. W. L. Wahl of Cathay compared the S. S. teacher to a Gardener's Helper and mentioned necessary qualifications. Secretary Mihm in his second address described "The Ideal Superintendent." Rev. S. J. Fuxa of Goodrich spoke on "The Teacher's Relation to the Newly Converted Scholars." Rev. F. Balogh of Grand Forks gave an informing talk on "The Profitableness of Class Rooms." All these addresses were freely discussed after being delivered and many helpful ideas were brought out. The Fessenden church under the leadership of its pastor, Rev. Aug. Kraemer, entertained the delegates and visitors in most hospitable manner. The fine meals at noon and evening on Thursday were served free by the church in the neighboring Congregational church house.

The service on Thursday evening was of an inspirational character. The church was filled, with young people predominating in the large congregation. Secretary Mihm spoke on "Dreams, Visions and Ideals." The Girls choir and the Male chorus sang. Rev. F. Balogh transmitted the thanks of the Association to the church. So the 37th meeting of the Association came to a close, one of the best,

judging by frequent comment, held for some time.

### A Visit to Cathay

The recently organized church at Cathay, N. D., formerly a station of the Germantown church, is about 16 miles from Fessenden. Rev. Kraemer was kind enough to drive the General Secretary over to Cathay, which is located on the main line of the "Soo." The congregation is growing and possesses a well equipped edifice. They are planning to purchase a fine home in the town for a parsonage. Rev. Herman Lohr of South Dakota has been called as pastor.

We spoke to a good audience at evening, emphasizing the need of becoming strong and stalwart Christians to the young people, who formed the majority of those present. Rev. P. A. Schulz, who recently closed his work here, led the devotional part of the service. He intends to make his home in Carrington, N. D., for the present.

After Bro. Mihm's address, the Young People's society rendered a musical program and sprung a pleasant surprise on Bro. Carl Broschat, the superintendent of the Sunday school, whose 75th birthday fell on that day, March 26. Bro. Broschat has been in Sunday school work in Germantown and Cathay for 33 years and his strength and interest is still unabated. The young people know he is their friend and delighted to do him honor. After various brief congratulatory speeches by the ministers and deacons present and response by Bro. Broschat, the gathering adjourned to the basement for ice cream and cake and social time. The General Secretary drove back to Fessenden in order to take the "Soo" flyer at 6.17 the next morning.

### A Sunday in Grand Forks

Accepting an urgent invitation of Rev. F. Balogh, we went to Grand Forks, arriving there Sunday evening by way of Valley City and Fargo. Grand Forks is in the center of the famous Red River valley, one of the greatest wheat sections in the world. A new sugar beet factory is being constructed and the raising of beets will engage many farmers besides wheat this summer.

It being review Sunday on March 28, the school decided to give the visitor all the time usually allotted to the lesson for an address to the school. We noticed a considerable growth in the school since our last visit in Grand Forks. Rev. Balogh has built up a good adult Bible class. The church families are large-sized and for a church of this membership it has many children and young people. Here is hope for the future, if they are won and trained.

The Secretary preached at the morning service and at night spoke to the young people, who had arranged a special program. There is some fine, growing talent among the young folks. One of the dialogues was rendered in a brilliant manner. Rev. F. Balogh has been on this field for about a year and feels encouraged in his work. May the work of the Lord prosper here is our prayer.

The General Secretary reached Chicago and home from the snowless prairies of Dakota to meet one of the severest March blizzards of many years.

A. P. M.

## Testimonial Dinner to Choir at Erin Ave., Cleveland

On Friday evening, February 19, the Erin Ave. German Baptist Church gave its choir members a dinner in appreciation of their efforts to keep up the choir work and help make all services more sacred in giving praise and glory to our Heavenly Father.

The music committee arranged for the dinner and entertainment. Members of the Women's Society prepared a delicious chicken dinner which was heartily enjoyed by all. There were about 60 present.

Rev. Dons presided. Rev. and Mrs. Krueger were our guests and Rev. Krueger was the speaker of the evening. Pastor Dons called on Mr. O. L. Kauffman for a few remarks and he cheerfully expressed his appreciation and interest in our choir.

Mr. Adolf Grossman, who has given years of faithful service as director of the choir, was given recognition by applause. Likewise Mrs. Emil Hasse who has rendered untiring service as organist.

Mr. James Grieves was next called upon for a few remarks. Mr. Grieves has assisted Mr. Grossman in conducting our Christmas and Easter music for the past few years and his efforts and interest are very much appreciated. In his talk he brought out some very good suggestions for the betterment of choirs.

Rev. Krueger, pastor of the Second Church, then gave us a very inspirational message. Pastor Dons next called upon Miss Gebhardt who is a member of the Music Committee and also our beloved missionary. Miss Gebhardt gave us a quiz on Bible History and her questions made most of us get our thinking caps on.

The entire evening was a great success and blessing to all.

## Taking In to Give Out

A music teacher who was already splendidly qualified was taking lessons from a very costly musician.

"Why do you still take lessons?" asked a friend.

"I feel that I am better prepared to give something out, when I am teaching, if I am always taking something in," she said.

The people who are always taking something in are the people who always have something to give out. If we want to give the real joy and inspiration of life to others, we must take time to pray and to read our Bible, in the quiet of our room, alone with our Savior.

Just as the music teacher, with the high degree and honors, needed to drink inspiration from a master musician, so we need continually to keep in close touch with our Master.—Queens' Gardens.

# Actuary's Report on Valuation The German Baptists' Life Association Buffalo, N. Y.

Valuation of outstanding business as of December 31, 1925, on basis of American Experience Table of Mortality at 3½%, Select and Ultimate, and American Experience Table at 4% Preliminary term.

### Statement of Assets and Liabilities

Assets —Actual and Contingent	Liabilities—Actual and Contingent
Book Value of Real Estate.....\$ 6,500.00	Death claims due and unpaid (7).....\$ 5,449.71
Mortgage Loans on Real Estate, first Liens.... 295,700.00	Present value of disability income payments.... 225.79
Market Value of Bonds..... 2,330.00	Advance Assessments ..... 4,099.13
Cash in Association's Office..... 570.00	Midyear reserves on 1488 certificates for \$1,197,-
Cash deposited in Trust companies and banks on interest (\$29,064.69) less Expense Fund balance of \$1434.08..... 27,630.61	358 on basis of Am. Exp. table at 3½% select and ultimate ..... 292,573.01
Interest due and accrued on mortgages..... 7,269.78	Same on 1271 certificates for \$1,193,321 on basis of Am. Exp. table at 4%, preliminary term... 76,767.44.
Interest accrued on bonds..... 50.00	Reserve against total permanent disability..... 3,922.03
Market Value of Real Estate over Book Value.. 8,764.16	Reserve for payment on Dividends in 1926..... 8,000.00
Liens and Interest on Class B Certificates secured by reserve on same..... 84,945.92	Unassigned funds (surplus)..... 45,381.22
Assessments actually collected, not yet turned over to Association..... 2,657.86	
	_____
	\$436,418.33
	\$436,418.33

### BOARD OF DIRECTORS

Term ending  
Dec. 31

#### Atlantic Conference:

C. H. Gudegast, New York, N. Y. 1928  
O. H. Conrad, Clifton, N. J. 1927  
A. H. Lueders, Grantwood, N. J. 1926

#### Eastern Conference:

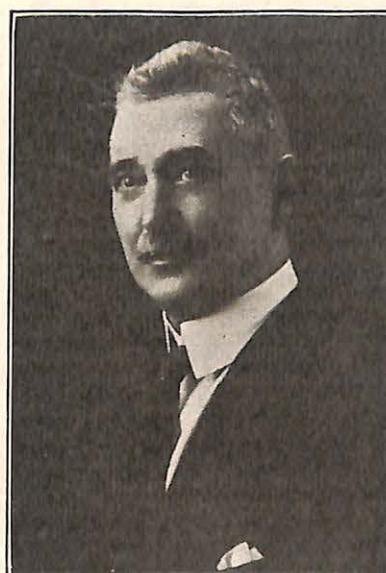
E. O. Fischer, Buffalo, N. Y. 1928  
E. C. Smith, Buffalo, N. Y. 1927  
D. B. Stumpf, M. D., Buffalo,  
N. Y. 1926  
Carl Grimm, Pittsburgh, Pa. 1926

#### Central Conference:

J. E. Rocho, Detroit, Mich. 1928  
Conrad Voth, Cleveland, O. 1927  
F. A. Koppin, Detroit, Mich. 1926

#### Northwestern Conference:

Judge N. B. Neelen, Milwaukee,  
Wis. 1928  
Henry Marks, Esq., St. Paul,  
Minn. 1927  
Hon. Christ. Miller, Clairmont.  
Iowa. 1926



Wm. Francis Barnard  
Fellow American Institute of  
Actuaries

The above valuation indicates that on the basis of the American Experience table of mortality with interest at 3½% and 4% the future assessments of the society, at the net rates now being collected, together with the now invested assets, are sufficient to meet all certificates as they mature by their terms, with a margin of safety of \$45,381.22 (or 11.61%) over and above the statutory standards.

I **Hereby Certify** that the above Valuation Exhibit setting forth the condition of the **German Baptists' Life Association** as of December 31, 1925, has been prepared by myself in accordance with the requirements of statute, and that the same is correct and true according to the best of my information, knowledge and belief.

Syracuse, N. Y., Feb. 23, 1926.

*Wm. Francis Barnard,  
F. A. I. A.*

Since its organization, forty-three years ago, the Association has paid in death claims \$821,841.71; sick benefits \$54,698.98; dividends paid and credited \$33,773.88; permanent disability claims (2) \$94.43; fatal accidents (1) \$1,000.00; old age benefits and other claims \$4,553.06; other benefits \$2,704.86. This makes a total of \$918,667.23 benefits paid since the year 1883.

SUPPLEMENT TO  
**The Baptist Herald**  
PRESERVE FOR REFERENCE

Volume Four

CLEVELAND, O., APRIL 15, 1926

Number Eight

## Know Our Earlier Leaders

Information supplied through this German Baptist Directory

Prepared by Professor Albert J. Ramaker, D. D.

1. We are on solid historical ground in the use of the adjective "earlier" in our caption, for the German Baptist beginnings in the United States reach back to the fourth decade of the last century. Our oldest organized church, the Fleischmann Memorial at Philadelphia, Pa., is approaching its eighty-third milestone.

2. But where shall we draw the line between the earlier and later leaders? If we included only the first generation men, the "fathers," as they may affectionately be called, we might set the limit at the formation of the first General Conference, in 1865. If we looked for a later outstanding event in our denominational history to mark a limit, we might choose the founding of our General Missionary Society in 1883. That is forty-three years ago and is probably the better date to select. The spacial limits set us will not allow a later date.

3. Who were some of the men that led our forces during the first forty years of our denominational life? We regret that we cannot include them all. And in the case of those who shall find mention, we must content ourselves with inscribing their names and adding just enough comments on their services to fix their names in our memories. For this is a Directory, and not a Biography.

4. The short sketches are arranged as much as possible in a chronological order rather than in one which would have made the type of service each one rendered conspicuous.

5. Konrad Anton Fleischmann (1812-1867). Born at Nürnberg, Bavaria, converted at 19 among Dissenters in Switzerland, baptized by immersion later, received theological training at Bern, pastor at Emmental, came to America in 1839 and began missionary work at Newark, N. J., with some success; found more fruitful field in Lycoming County, Pa., where extensive revivals brought hundreds of German people to Christ. In 1842 he centered his labors in Philadelphia, Pa., where he founded the first German Baptist Church in the United States, July 9, 1843; remained its pastor until his death. He was a man of varied gifts—preacher, pastor, organizer, hymn-writer and first editor of the "Sendbote."

6. Wilhelm Eduard Grimm (1806-1873). Born at Memel, East Prussia, converted in Switzerland, returning to the city of his birth, began missionary work about 1841 with gratifying success. In the year following he and 29 of his followers received baptism by immersion at the hands of Oncken; a Baptist church was organized of which Grimm became pastor; opposition, violence and persecution followed and, in 1847, he and 14 of his flock came to America, seeking freedom of worship like the Pilgrims did 225 years before, and settled at Milwaukee, Wis., from which center four other churches in contiguous territory were soon founded. He was a preacher of great power, a zealous missionary, a fearless man.

7. Alexander von Puttkamer (1805-1893). Born at Potsdam, Prussia, of a military family, educated for a military career and seeing some service; immigrating in 1835, soon found himself penniless and friendless in a foreign land; suffered some humiliating experiences and was converted in an English speaking Baptist church in western New York in 1837. Colporter of the A. B. P. S. he laid the foundation for a German Baptist church in Buffalo, N. Y., in 1849, of which he became pastor. Also founded German church at Albany, N. Y., in 1854. Entered northern army and served creditably during war of rebellion; served several English speaking churches after the war and died at Baptist Ministers' Home in West Farms, N. Y.

in 1847 with family and friends and settled in St. Louis, Mo., where they continued their weekly preaching services. Witnessing an adult baptism by immersion for the first time, was led to search the New Testament with the result that, in 1849, he and 16 others of his people were received into fellowship of the Second Baptist Church, by immersion. In the year following an independent Dutch-German church was organized, of which the present St. Louis Park German Church is the linial descendant. His subsequent ministry of 51 years in various churches—longest in Muscatine, Iowa,—was most fruitful.

9. August Rauschenbusch (1816-1899). Born at Altena, Westphalia, received a most liberal education at several German universities, succeeded his father as pastor of the German State Church in the city of his birth, came to America in 1846 and settled with other German immigrants in Missouri, where he became an itinerant preacher. About 1849 he entered the services of American Tract Society as superintendent of German colporters and became editor of its German monthly; joined Baptists in 1850; baptized first Germans in Ontario in 1851; called to Rochester Seminary in 1858 as first professor of German department, where he remained until 1890. No one man exerted a larger influence on the life of our churches than he through his class-room, preaching, newspaper writing and books.



8. Christopher Schoemaker (1818-1906). Born at Winterswyk, Holland; converted at 25 among Dutch Pietists, immigrated

10. Heinrich Schneider (1822-1878). Born at Altena, Westphalia, converted under Rauschenbusch's ministry in the city of his birth, immigrated in 1848, employed as a colporter among Germans in Waterloo Co., Ontario, baptized with many others in 1851 by Rauschenbusch, was ordained and became pastor of a number of small churches—Berlin (now Kitchener), Wilmot and Woolwich. Later pastores were Rochester, N. Y., Baltimore, Md., New York City (2nd church) and Philadelphia Pa., where death overtook him.

11. Andreas Henrich (1819-1895). Born at Nassau, Germany; left an orphan in early boyhood, he suffered hardships of most painful kind; converted in Germany at age of 20; came to America in 1849 and joined the Buffalo Church by baptism and was soon after ordained. In 1851 became first pastor of Rochester church and remained until 1858; organized the socalled "Fleischmann Churches," in Lycoming Co., Pa., and was their pastor until close of civil war when he went to Louisville, Ky., and here became founder of the Orphanage, which was later removed to St. Joseph, Mich. Later years spent in Nebraska as "farmer preacher." To gift of preaching he added that of literary expression in which he excelled; was second editor of "Sendbote" and the author of a number of books.

his birth, he shared with them the intolerance and persecution of that time; emigrating to America, he settled at Buffalo, N. Y., in 1849 and joined German church there; entered Rochester Seminary in 1852, as one of the first five German students, and was graduated in 1856; was missionary pastor in Newark N. J., Tavistock and Berlin, Ont., Chicago, Ill. (First Church), and came to Buffalo 1873 where he remained for 20 years. Was one of the most successful winners of souls among our pioneers, a profoundly religious man, a poet, and a delightful companion.



and baptized in New York City, entered Rochester Seminary in 1852—one of the first five German students—, was graduated in 1860. Served churches as pastor for 25 consecutive years, in Louisville, Ky., St. Louis, Mo., and Philadelphia, Pa., (First Church) when, in 1885, he was called to Rochester Seminary as teacher; this place he held for 30 years. Was a man of liberal learning, of unquestioned reverent piety, a model preacher and a most lovable Christian gentleman.

16. Karl Gayer (1816-1878). Born at Schweigen, Württemberg, converted at 16 and later baptized by immersion in Paris, he saw much successful service as an Evangelical and later as a Baptist missionary among the French in various sections of France. Landed in New York City in 1853, expecting to continue his missionary work by means of the French language, but circumstances directed him into the German field. For 25 years he labored successfully in the metropolis, longest in Morrisania, and was much beloved.



14. Julius C. Haselhuhn (1829-1893). Born at Altenburg, Saxony; coming to America in 1849, he was converted and baptized into the fellowship of the German church (First) in New York City; entered Rochester Seminary in 1852—as one of the first five German students—, graduating in 1858; held pastorates in Wilmington, Del., Newark, N. J., St. Louis, Mo., and Chicago, Ill. (First Church); became editor of the "Sendbote" in 1878, succeeding Ph. Bickel, in which position he remained until his death. Was a preacher of great forcefulness, a writer of recognized ability and a man of marvelous capacity for hard work.



15. Jacob Samuel Gubelmann (1836-1919). Born at Bern, Switzerland; he came to America at age of 12, converted



12. Philip Bickel (1829-1914). Born at Wentheim, Bavaria; came to America in 1848; liberally educated in Germany, he found employment here at journalism and printing. About 1850 he came under the influence of gospel preaching, was converted and joined Baptist church at Waukegan, Ill.; entered Rochester Seminary in 1852—one of the first five German students to enter there—, graduated in 1855; began missionary work in Cincinnati, O., and founded a German church there in 1857; elected editor of the "Sendbote" in 1865; returned to Germany in 1878 to take charge of the "Wahrheitszeuge," which position he held for 35 years. He was a newspaper writer of rare ability, a poet, hymn-writer and an enthusiastic Sunday school man.

13. Conrad Bodenbender (1823-1897). Born at Heskem, Hesse, converted among Baptists at age of 22, in city of

17. George A. Schulte (1838-1916). Born at Neustadt-Goedens, Hannover; came to America when 12 years of age, settling with the rest of the family in Buffalo, N. Y., where he was converted and baptized; entered Rochester Seminary in 1860; graduating in 1863, he held pastorates in Buffalo, N. Y. (2nd church, now extinct) and New York (First Ch.) where he remained for 21 consecutive years. Was chosen Superintendent of German Missions under the A. B. H. M. He did more than any other man to unify the missionary work of the German churches—an able and inspiring minister, a devoted pastor and an organizer of rare tact and ability.

18. Heinrich Fellmann (1828-1887). Born Oedheim, Württemberg; was converted at the age of 23 and baptized Heinrich Schneider in 1851; entered Rochester Seminary in 1854, graduated in 1858 and served churches for 29 years—Y., Detroit, Mich. (First Ch.), Minonk Neb.—where he died.

19. Jacob Fellmann (1837-1918). Born at Völkersleier, Bavaria; converted in early life, he joined the Berlin, Ont., Seminary in 1855 and entered Rochester graduated in 1865. He held pastorates

April 15, 1926

in Carrick, Ont., Wilmington, Del., Baltimore, Md., Berlin, Ont., and Oak Park and Chicago, Ill. (Humboldt Park). For the last six years he was District Missionary for the Chicago churches, rounding out a unique and fruitful service of 53 years in the ministry. He was a man in whom deep personal piety was coupled with an intense desire to win souls for Christ.

20. Julius Carl Grimmell (1847-1921). Born at Marburg, Hesse. Coming to America with his parents in 1852, he united, at the age of 14 years, with the Brooklyn Church (First) which his father, a lay preacher, had been instrumental in founding; entered Rochester Seminary in 1863 and graduated in 1868; he held pastorates in Buffalo, N. Y. (First), which he left in 1873 for the church of his spiritual birth to which he ministered with one interruption for 35 years. He was editor of the "Sendbote" for 9 years. His outstanding gift was that of pulpit eloquence.

21. Heinrich Kose (1831-1897). Born at Plau, Mecklenburg. Immigrating in 1885, he was converted at Albany, N. Y., and joined the newly formed church there in 1887. Serving as colporter for a time, he entered Rochester Seminary in 1863, and after 3 years of study, spent 31 years in the pastorate—at Woolwich and Zurich in Ontario, Erie and Pittsburgh, Pa., Tavistock and Hanover, Ont., and Joliet, Ill., at which place he died.



22.

Hermann Moritz Schaeffer (1839-1897). Born at Lage, Lippe-Detmold, Germany; came to America in 1854 and joined the Union Baptist Church in Boston, Mass., by baptism. After 6 years study at Rochester Seminary (1861-1867), became pastor of the First Church, New York City; called to Rochester, New as professor in 1874, which Seminary held till his death. He was a man of tremendous energy and untiring devotion. Largely through his efforts the German department at Rochester came into possession of its dormitory and its endowment.

23. Peter Ritter (1837-1920). Born at Algenau, Bavaria. Immigrated in early life, he was converted in 1857, western New York and joined manhood in church in Attica. Entering the Baptist Seminary in 1864, he was Rochester three years later. His ministerial services cover a period of 48 years, 36 of



which were spent in the active ministry and 12 years as head of the business department of the Publication House at Cleveland, O. He held pastorates in Folsomdale, N. Y., Cincinnati, O., and Rochester, N. Y. He was a great winner of souls and one of the most successful of our early ministers.

24. Heinrich Ludwig Dietz (1837-1918). Born at Rockenberg, Hesse, he came to this country when 23 years of age, was converted soon after and baptized into the fellowship of the Rochester church. Entered the Seminary in 1861, graduating in 1866, and held pastorates, covering a service of 44 years, at New Haven, Conn., Newark, N. J., Louisville, Ky., Peoria, Ill., Milwaukee, Wis., San Francisco, Cal., Bridgeport, Conn., Pound, Wis., Toledo, O., and Denver, Colo. His last years were spent in retirement at home of his daughter in Oakland, Cal.

25. Ludwig Heinrich Donner (1829-1904). Born at Koenigsbronn, Württemberg, and immigrating in 1848, he settled at Buffalo, N. Y., where he found employment as an accountant, for which position he had excellent training. He joined the Buffalo church (2nd) in 1863, after he had convinced himself of the truth of believers' baptism; entered the Baptist ministry in 1869 and spent 29 years in active and fruitful pastoral service in Peoria, Ill., Cincinnati, O., and Pittsburgh, Pa. He was a man of strong, prayerful faith, a successful winner of souls, a devoted and loving pastor.

26. Hermann Schulte (1833-1910). Born at Neustadt-Goedens, Hannover, the eldest of the three Schulte brothers so well known among the German churches; converted and baptized in 1858 in Buffalo, N. Y.; never entered the ministry but became identified with the publishing interests in Cleveland, O., in 1872 and served in this capacity for 20 years as head of the business section—a most painstaking, patient, and conscientious man.

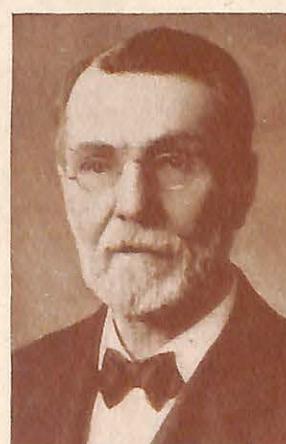


27. Jacob Meier (1839-1921). Born at Oberschaffhausen, Bavaria. After a short course of study in Rochester, he became pastor at Muscatine, Iowa, in 1873, when he was called to Chicago, Ill. (First Ch.), in 1878, as the successor of J. C. Haselhuhn. Here he spent 43 years of a most fruitful and successful service as preacher, pastor and organizer of Christian philanthropies. The Old People's Home, the Deaconess Home and the Benevolent Society of the Chicago German Churches, together with the upbuilding of a strong, vigorous church, into the fellowship of



which he had baptized upwards of 1200 persons, are monuments of his untiring zeal and his masterful gift of organization.

28. Johann Heinrich Moehlmann (1845-1919). Born at Aarsdorf, Hannover. As a son of a Lutheran minister he had the advantages of an early liberal training; coming to New York City in 1864, he was baptized by Johann Eschmann, joining the New York Church (First). Studied at Rochester in 1865-66 and 1872-73 and held pastorates in Meriden, Conn., Racine, Wis., and Detroit, Mich. (First Ch.), in the latter church for 18 consecutive years. He was a most accomplished preacher to whose devotion the great expansion of the German work in Detroit was in a great measure due.



29. J. Adolf Schulte. The only one of the three Schulte brothers still living in our midst and the last one of the earlier leaders whose services fall within the first forty-year period of our history. Like his brother Hermann he never entered the ministry, but the organized life of a denomination demands gifts and services a minister seldom possesses. J. A. Schulte was the first "keeper of the purse" of the General Missionary Society, and he proved his efficiency so well that for 36 years (1883-1919) there never was a thought of electing another.

30. It was thought best to incorporate in these short sketches a few more names of men well-known and truly honored among us whose services, historically, fall in a later period.



31. **Henry Schwendener.** A son of one of the pioneer Baptist ministers in the State of Wisconsin, was born in 1854 in Wayne, Wis.; converted early in life; at Rochester Seminary from 1880-1883; then pastor of Erin Ave. church at Cleveland, O., until 1889, when he felt impelled to devote his life to the task of an evangelist for which he had splendid gifts. He found his fields of labor chiefly in the newer northwestern sections of our country and Canada, where our pioneer missionaries and pastors were laying foundations with the sacrifices and discouragements attending such labors and which he, too, was compelled to share. He completed more than 30 years of this

kind of faithful, untiring service. He is living now in retirement in St. Joseph, Mich.



32. **Carl Philip Bickel** (1858-1911). The son of a worthy sire, born in Cincinnati, O., converted in early life, a man of splendid talents and a fine Christian personality; one time in Y. M. C. A. work in Milwaukee, Wis., a newspaper writer in Minneapolis, Minn., then the business head of the publishing interests in Cassel, Germany; was called to a like position in Cleveland, O., in 1904, which position he held until his death.

33. **Walter Rauschenbusch** (1861-1918). Born at Rochester, N. Y., the son of the Seminary's first teacher; converted in early life and joined the Rochester church. After a most liberal education in Germany and at Rochester, finishing his theological training in 1886, became pastor of the Second German church,



New York City; called to the Seminary as professor in 1897; at the death of Professor Schaeffer; joined the English faculty in 1902 where he served as teacher of Church History until his death. His services as pastor, editor, teacher, hymn-writer, and author cover a period of 32 years, but into these years there was crowded more than an average man's accomplishments of 50 years. HE WAS ONE OF THE MOST GIFTED MEN OF HIS DAY.

## Questions for the Quiz

The answers to these questions will be found in the Directory under paragraphs having the same number as the question.

1. How far back do our German Baptist beginnings go?
2. What are the two outstanding events in our history?
3. What leaders are we including in this Directory?
4. What are we emphasizing about each man mentioned?
5. What are the outstanding facts about Konrad Anton Fleischmann?
6. Why did Eduard Grimm come to America?
7. What was striking about the experiences of Alexander von Putkamer?
8. How did Christopher Schoemaker become a Baptist?
9. What exceptional service did August Rauschenbusch render?
10. How was the conversion and later baptism of Heinrich Schneider brought about?
11. What special gifts did Andreas Heinrich possess?

12. What distinguished the life of Philip Bickel?
13. What made Conrad Bodenbender a success?
14. What distinguished service did Julius C. Haselhuhn render?
15. What are the characteristics of Jacob Samuel Gubelmann?
16. What changed the career of Karl Gayer?
17. What abiding monument has been erected to George A. Schulte?
18. By whom was Heinrich Fellmann baptized?
19. Wherein did Jacob Fellmann excel?
20. What was the outstanding gift of Julius Carl Grimmell?
21. What main facts are to be noted in the life of Heinrich Kose?
22. What special contribution did Hermann Moritz Schaeffer make to the Seminary?
23. What is to be said of the success of Peter Rittter?
24. What pastorates did Heinrich Ludwig Dietz hold?
25. What characterized Ludwig Heinrich Donner?
26. What denominational service did Hermann Schulte render?
27. What constituted the greatness of Jacob Meier?
28. What was the relation of J. H. Moehlmann to our work in Detroit?
29. How did J. A. Schulte serve the denomination?
30. Name some distinguished leaders of a later period.
31. What conspicuous service did Henry Schwendener render?
32. What is to say of the versatility of Carl P. Bickel?
33. What are the evidences that Walter Rauschenbusch was "one of the most gifted men of his day"?

Much useful information for these studies will be found in "The German Baptists of North America." An Outline of their History by Albert John Ramaker. 75 cts. Publication Society, 3804 Payne Ave., Cleveland, Ohio.