

The Baptist Herald

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

Volume Five

CLEVELAND, O., AUGUST 15, 1927

Number Sixteen

A GREAT evangelist has said, "If we would have the passion for human souls enkindled, we must stand often before the cross of Christ." No truer word could possibly be uttered. The Son of God upon the cross is the world's Masterpiece of sublime love. It has never been rivaled in the annals of earthly heroism and devotion. Time spent at the foot of the cross is never lost. There, and there alone, we shall receive that baptism of love and enthusiasm that shall impel every true child of God to cry, "From henceforth I must save souls or die!"

What's Happening

Rev. and Mrs. J. F. Olthoff of Madison, S. D., were welcome visitors at the Assembly of the Minnesota Jugendbund at Mound, Minn.

Rev. Hilko Swyter has resigned at Canton, O., and accepted the call of the Second church, George, Iowa. He enters upon his new pastorate on Oct. 1.

Rev. H. Koch, pastor of the Shell Creek church, Columbus, Nebr., resigned his charge on July 17. He will continue with the church until his successor is secured.

Rev. G. W. Rutsch, pastor of the Second church, Portland, Oreg., has accepted the call of the church at Salem, Oreg. He will begin his new pastorate early in September.

The edifice of the German Baptist church of Bridgeport, Conn., has been redecorated in its interior, the members of the church doing most of the work. Rev. Emil Berger is the pastor.

Rev. O. Eymann of Linton, N. D., had the joy of baptizing five persons on July 10, among which were two married couples. In the afternoon at the celebration of the Lord's Supper 7 received the hand of fellowship.

Rev. A. A. Schade of Temple Church, Pittsburgh, will spend his vacation making an auto trip to his old home in Kansas. Stopover visits on the return are planned for Racine, Wis., and Chicago and Kankakee, Ill.

Temple Baptist Church, Mt. Oliver, Pittsburgh, held a Church Vacation Bible school during July with an average attendance of about 100. Pastor A. A. Schade terms it one of the best he has been connected with. The teachers were efficient and the pupils regular and studious.

The Young People of the McIntosh, S. D., church report a splendid outing on the 4th of July under the trees along a river bank. In the forenoon a program was rendered, in which the church choir, Rev. Blumhagen and Student J. J. Renz and others took part. After the dinner, the afternoon was spent in games of various kinds.

The First German Baptist Church, Minneapolis, won the diamond-ball championship of the Minnesota Jugendbund by defeating the Riverview church team of St. Paul, July 16 by the score of 17-4. Reinhardtson pitched for Minneapolis and struck out 10 men, walked one and held St. Paul to 8 hits. Bergan and Marshall pitching for St. Paul struck out 5 men, walked 8 and 19 hits were made off them.

Rev. J. J. Lippert, who has been at the Mounds Park Sanatorium in St. Paul over four months, has resigned his

charge as pastor of the Benton Harbor, Mich., church. Bro. Lippert had an attack of stomach influenza last January and several relapses have weakened his nervous system. He expects to leave the sanatorium shortly and recuperate in Ashley, N. D. We wish Bro. Lippert a full and speedy recovery of health and strength.

Rev. S. C. Blumhagen of Wessington Springs, S. D., had the privilege of baptizing six candidates into the death of Christ on Sunday, July 17. Four of them are some of the best young people in the community. The other two, Mr. and Mrs. Fred. Follmer, came all the way from Belvidere, a distance of close to 300 miles, to be baptized and received into the fellowship of the church. Rev. C. A. Gruhn, Dakota Conference missionary, was present and preached both forenoon and afternoon.

Harold Stassen, president of the Minnesota German Bapt. Y. P. Union, was state transportation leader of the Minnesota B. Y. P. U. to the convention at Philadelphia. Bro. Stassen had the delightful responsibility of piloting 15 young ladies to Philadelphia and return, including various sidetrips. Some frivolous person dubbed him "Brigham Young." He came through smiling and was in Mound in time to preside and enjoy the Sunday services and to tell a bit about the Philadelphia convention. Several of the members of the Riverside society also made the Philadelphia trip.

Russia continues to be a riddle and a contradiction politically and religiously. The Soviet government gave permission to the Baptist Union in Russia to print 50,000 Bibles and 50,000 New Testaments. That is encouraging. Yet other reliable reports show that the clouds are heavy over our Baptist people there. One of the leaders was exiled to Siberia; another to Solovki, an island in the Arctic ocean; many are in prison. No reason for the imprisonment is given by the Soviets to these victims of religious persecution.

The Baptist Union of Latvia consists of 87 churches and 9382 members. The Baptist Young People's Union numbers 67 societies and 2187 members. There are 123 Sunday schools with 4754 children and 482 teachers. A reorganization of the Sunday schools on the basis of graded system and methods is being planned. Two Baptist papers, "Kristiga Balss" (The Christian Voice) and "Ritastari" (The Morning Rays) are carried on with much difficulty to counteract the dreadful influence of atheism and bolshevism of Russian communists. Pastor Janis Daugmanis is the foreign correspondent and Representative in the General Committee of the World Baptist Young People's Union.

Minneapolis Bible Class

The Bible Class of the German Baptist Church of Minneapolis, Minn., had a picnic supper, July 8, at Camden Park in Minneapolis. About eleven of the members were present beside several visitors, whom, we hope will join the class soon. It was intended to have our class study in the Park, but our plans were changed when it began to rain. Thus we had to leave the park and went to the home of our pastor, Rev. W. J. Appel, who is the teacher of our class.



Our class is making a complete study of the Book of Revelation. Each member is requested to make outlines for each lesson which helps us to understand the contents of the chapters more readily.

At present we are studying chapters 7, 12 and 13, which we have called insets. Pupils have volunteered to do special reading in other books on these chapters. It is wonderful to see the interest that is shown by all the members as well as visitors.

Our study began in June, 1926, when a few girls asked Rev. Appel to talk on Revelation. Rev. Appel immediately volunteered to begin a class and study the entire book.

ADELE ELFTMANN, Sec.

A small girl of three years suddenly burst into crying at the dinner table. "Why, Ethel," said the mother, "what is the matter?"

"Oh!" wailed Ethel, "my teeth stepped on my tongue!"

The Baptist Herald

Published semi-monthly by the
GERMAN BAPTIST PUBLICATION SOCIETY
3734 Payne Avenue Cleveland, Ohio

Rev. A. P. Mihm, Editor

Contributing Editors:

Albert Bretschneider A. A. Schade
O. E. Krueger G. W. Pust

"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union at the subscription price of \$1.25 a Year.

(24 cents additional to foreign countries)
Advertising rates, 60 cents per inch single column, 2½ inches wide.

All editorial correspondence is to be addressed to Rev. A. P. Mihm, 7346 Madison St., Forest Park, Ill.

All business correspondence to German Baptist Publication Society, 3734 Payne Avenue, Cleveland, Ohio.

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

The Baptist Herald

Character Controls

SOME ONE has said that reputation is what people think or say we are and that character is what we are. Character is what a man is in the dark—what he is without an audience. Character is what I am alone with myself; reputation is what I am when dressed in my best clothes and trying to impress others. Reputation is our rating among men; character is our rating in the sight of God.

Some have a bad character and a good reputation—for a time at least. But character like the path of the righteous, it shines more and more unto the perfect day, while mere reputation, without the backing of true character, is as darkness. Character marks the difference between one man and another, yes, between the real man and the man of appearances, which appearances are often so deceiving.

Reputation comes up over us from without; character grows up from within. Reputation comes like the mushroom; character comes like the oak. Reputation goes like the mushroom; character lasts like eternity. Reputation is what one brings with him when he comes to a community; character is what he takes when he goes away. Reputation is what a man needs to get a situation; character is what he needs to keep it. Reputation is what men say about us on our tombstones; character is what the angels of God whisper into the Father's ear.

What is a man's real life? It does not consist in possessions, however abundant; nor in knowledge, however complete; nor in achievement, however brilliant. The great question about one is what he or she would really be if shorn of all pretenses, appearances, titles, honors and imaginary distinctions. Character is the worthwhile residue that remains when all of life has been boiled down. Or to change the figure, it is the finished structure after the scaffolding has been torn away. What a man is in himself, in the inmost springs of his nature, constitutes his true measure and value. Character controls.

The Building of Character

CHARACTER is formed largely through early training. The foundations of character must be laid in childhood and youth. We do not doubt that the power of divine grace, combined with the God-given human will, can overcome—through stern struggles—the influence of an evil heredity and the habit of years of indulgence in sin: but we are certain that the easier molding of character is accomplished when the life is fresher from the hand of God.

Character forms best when it comes under the

influence of Jesus Christ, our Savior and Example. If we think of character as being moulded like clay in the hands of the Master Potter, then we come near the truth of the matter.

By submitting ourselves wholly to the will of God, we discover that character that grows best. If we give God only a fraction of our allegiance, then he is not able to do all that he wants to do for us.

When we are true to the voice of conscience, we make progress in character development. An enlightened conscience tells us which is the right way and the wrong way. Character lies along the road that conscience indicates.

Character is effected for good or ill by the friends we make. A young man who was graduating from college confessed to a classmate that he had not made the most of himself while in school because he had fallen in with the wrong crowd. "Be not deceived: Evil companionships corrupt good morals." On the other hand there are people that rejoice to tell of companions who aided them in doing right.

The Testing of Character

WE cannot expect to have strong characters if we take the way of least resistance. Many a youth has good stuff in him that never comes to anything, because he slips too easily in some groove of life; it is commonly those who have a tough battle to begin with that make their mark upon their age. Beethoven said of Rossini, "that he had the material in him to have made a good musician if he had only been flogged when a boy, but that he was spoiled by the ease with which he composed." Our Southern readers will understand this comparison: "Character is like a persimmon; it takes frost to make it fit."

It is a great error to think that our Lord's character descended upon him ready made. It was wrought out by him under essentially the same conditions that our characters are formed. He "increased in favor with God and man." He "learned obedience by the things he suffered." He emptied himself and became a man, a man in form and essence. "He was made like unto his brethren." He did not sin but the possibility of sin was in Jesus Christ just as truly as it is in us. There can be no holiness where there is not also the possibility of unholiness. He could have been unfaithful to the Father or there is no virtue in his goodness. He could have been a time server and a self-seeker or the story of his temptation in the wilderness has no meaning whatsoever. Jesus did not overcome temp-

tation so easily as we sometimes think. In Gethsemane he sweat as it were great drops of blood. His character was purified in the fire and fashioned on the anvil.

Editorial Jottings

COPIES OF THE PHOTOGRAPH of the Linton Assembly group can be obtained from Rev. O. Eyemann, Linton, N. D., at 10 cents per single print; in quantities, 8 cents per print.

WE EXPECT TO PUBLISH a series of articles in the "Baptist Herald" shortly, dealing with ten essential goals of the Sunday school. The first three will deal with Worship, Organization and Equipment. We are happy to announce that Rev. F. H. Willkens of Buffalo, Director of Religious Education in the Buffalo Baptist Union and a member of the Sunday school committee of our Young People's and Sunday School Workers' Union, will write on these three goals. Announcement about succeeding articles will follow later.

The Outlawing of War

IRA IHDE

IF an envoy of our modern civilization should have gone to a heathen cannibal lord in the sixteenth century and tried to convince him to abandon his evil practice, he would have found that cannibal lord staunch in his belief that he was doing the right. But as civilization has encircled this cannibal's land, he has been taught the folly of his act, and he has abandoned it to take up modern civilization.

Likewise if our envoy should have gone to the Southern planter before the Civil War and tried to convince him of the evil effects of slavery and its degeneration of the human race, he would have met strong opposition. The Southern planter, defending his stand, would try to prove that slavery is the just outcome for the negro. He would even cite Scripture trying to prove that it was accordant with the will of God that the negro should be held in servitude. But modern civilization has realized the injustice and curse of slavery and has swept it from the continent.

Again if our envoy should have gone to the advocates of liquor preceding the eighteenth amendment, he would have found them ready to defend their stand. In vain he would have tried to teach the evil effects of alcohol. The advocate would have been firm in his belief that the individual had the right of personal liberties. But again civilization has seen the folly of this destructive traffic and alcohol has been outlawed.

We are all envoys of this modern civilization. Can we not see that a far greater evil still exists? An evil that surpasses in destructiveness all previous evils in the ruination of property and energy, morals and human lives. This evil is war.

War Is the Greatest Destroyer of Property

that has ever infested the earth. From the standpoint of economics war has no redeeming feature. Untold billions of treasures have been wasted. Fields and factories as well as homes and nations have been destroyed. The direct and indirect cost of the Great War according to Professor Bogart was four hundred billion dollars. "These figures in this summary," says Professor Bogart, "are both incomprehensible and appalling, yet even these do not take into account the effect of war on life, morality, economic well-being or any other phases of human relationships or activities that have been disorganized or injured. It is evident that the real cost of war cannot be measured by direct money outlays, but that the very breakdown of our modern economic society might be the price exacted."

A few comparisons may help us to appreciate, in part, at least, the extent of this great sacrifice to war. The cost of the war, given as four hundred billion dollars, is thirty per cent more than the entire present worth of the United States. The total annual production of our nation is estimated to be eighty-three billion dollars. It would take, therefore, four and one-half years of the entire productive capacity of the United States with all its mines, factories and farms and all of its one hundred ten million of people to replace the losses of the World War. The net increase of wealth in the United States in 1920 was eight billion dollars. It would take, then, the net savings of this nation forty-eight years to equal the destruction of this one war. That is, the world lost in four years all that the United States can add to it in nearly fifty years at the present rate of production. These appalling figures and illustrations bring proof to the mind that war is the greatest destroyer of property that has ever existed.

In the Destruction of Energy

war surpasses all previous evils. Each year millions of men from all parts of the world are drawn into military training, even in times of peace.

In Germany in 1814 the principle that military service is the obligation of the citizen and that the army should be a national force was embodied in Boyen's Military Law. This law proclaimed that "Every citizen is bound to defend the Fatherland." It provided for the first universal military service. Every man in Prussia was liable when he became twenty-one years of age. He was required to serve three years in the standing army and two years in the reserve. Then for twenty-five years he was in the land reserve. This made a total of thirty years during which every able-bodied Prussian was liable to active military service. There was now organized in Prussia an army of the men of the nation.

Immediately after Prussia began this system of militarism she was followed by most of the great powers of the earth. Now in a time of peace, approximately thirty million men must leave their useful occupations each year to prepare themselves for war. All of the time and energy expended by these men is lost through the destruction of war.

The Greatest Destroyer of Morals

throughout all ages has been war. From the moral standpoint war must be emphatically condemned. Experience reveals that war inevitably degrades the morals of both soldiers and people. History records the fact that during war education and religion languish while sin and barbarism flourish. It is in the moral life of the people that the curse of war reaches its most terrible potency. War with a stroke destroys the highest conceptions of brotherhood and blinds men in their relations with others.

When once hatred fastens her deadly fangs in the lives of men or nations they become strangers to reason and justice. It gives sanction to violence and places a premium on murder. It blights every tender feeling in the human heart. Many of the men who have participated in a war are possessed by a restlessness which prompts them to drift from place to place. This restlessness seems to get into the blood of even the civilians who stayed at home. The consequence is a very marked increase of crime. As it sweeps across the land it reveals a weakened moral structure. The destructive influences of a short war overcome the constructive moral efforts of centuries.

War Is the Greatest Destroyer of Human Lives

of which we have ever conceived. In the one hundred twenty-five years preceding the World War twenty million men fell in arms on the world's battlefields or died on the march, in camp or in military prisons. A man every three minutes day and night for one hundred twenty-five years. How much more horrible was the World War in which a man died every five seconds during the terrible four years.

In war there are wounds and death, hatreds and ferocities. Amid its ordered columns death walks undaunted. The purpose of its coming is the slaughter of mankind. Looking back through the centuries we behold them drenched with the blood of men, making the earth one mighty necropolis, strewing the continents with the whitened bones of the slaughtered. The butchery and bloodshed, the vice and villany, the pillage and plunder, which follow in the wake of war exact a tribute of tears, of sacrifice and suffering, of wretchedness and woe, which no human mind can comprehend.

But the loss of life during the duration of a war is not all. Its evils are transmitted through the generations. War crushes the finest and noblest of mankind and leaves

The Blighted Culls of the Race

to direct the future of the world. Biology teaches that in nature the weak are supplanted by the strong in the struggle for existence; and that this tendency operates in nature to avoid degeneration of the species. In war we find this biological law of the "survival of the fittest" flagrantly violated. Every nation sends to the front, first, her best manhood, the flower of the nation and calls upon the

weak and unfit only after her ranks have been drained of the strongest and the best. Herbert Spencer has boldly asserted that advance in the highest forms of man and society depends on the decline of militancy.

This biological blighting of the race is in evidence after every war. Children have been stunted both in their minds and bodies and will never become what they might have had it not been for this degeneration of the race. The potential leaders of the race, who might have led the world to a superior civilization, are left in the graves of the barren, wasted warfields. Well might it be said that the great tragedy of war is the death of the best, the leaders of manhood.

Now since war is the greatest destroyer of property, energy, morals, and human lives, must it always exist?

Can It Not Be Outlawed

as has been done with previous evils? Cannibalism has been outlawed by educating the people who practiced it to consciousness that it was wrong. Slavery has been outlawed by the broadminded thinkers who led the people to a consciousness that it was wrong to keep a human being in servitude. The banishment of the liquor traffic was also brought about by educating the people to a consciousness that its effects were wrong. A portion of the text books of our public schools was devoted to teaching its evil effects to the youth. Temperance societies, press and platform proclaimed its destructive power. When the time came to test whether the liquor traffic should continue it was stopped by the votes of our citizens. How much more ought war which saps the very best of manhood be outlawed? Just as these other evils have been eradicated so war must also give way to proper understanding and education.

The education which has instilled the glories of war must be replaced by that which will teach the horrors of armed conflict and the blessings of peace. The mental training which savors of war must give way to the teachings of peaceful existence. Upon the training of the rising generation in the arts of peace depends the advancement of world comity. As goes the youth of today so goes the nation of tomorrow.

Pulpit and press, parents and teachers must throw the weight of their influence against this panoply of war. In place of the glittering legions must be portrayed the decimated ranks. Above the martial music must be heard the groans of the dying. In place of the brilliant charge must be shown the torn and blood-stained flags, with the fields of dead.

Then after a few years of worthy effort, the greatest victory of history will have been won. War will be outlawed, for men will do as they are taught. Then may we truly rejoice, for everywhere shall fraternity, union and liberty prevail, and "peace on earth and good will to men" shall be the crowning reward.



Young People at Linton Assembly

North Dakota Assembly at Linton

The Young People's and Sunday School Workers' Union of the Dakota Central Association held its first Summer Assembly June 28 to July 3 at Seeman Park, near Linton, N. D. Much credit is due to Rev. O. Eymann and the people of his church for the arrangements that had been made to entertain the many who had come to partake of the blessings of our Lord, and the many other enjoyments that were in store for us. Sermons were preached by the Revs. Prof. L. Kaiser, D. D., A. Bretschneider, W. H. Buening and Missionary E. H. Giedt. Instruction was given by Prof. Kaiser on "The Sermon on the Mount" and "History of our German Baptist Churches" and by Field Secretary A. Bretschneider on "Our Young People's Work and Its Requirements" and "Methods of Teaching in Our Sunday Schools." Rev. W. H. Buening served as president, Rev. F. E. Klein as vice-president and Miss S. Clara Bens as secretary. Rev. H. G. Bens acted as dean and Rev. Klein assisted him. The new officers are as follows: President, Rev. L. F. Gassner; Vice-President, Rev. O. Eymann; Secretary, Miss S. Clara Bens; Treasurer, Gottl. Herr.

The meetings were held in a spacious pavillion near the center of Seeman Park amidst large and shady trees by the banks of beautiful Beaver Creek, only a few miles east of the city of Linton. We had a few rainy days, but neither the attendance of the meetings, nor the games, in which young and old indulged, had to suffer, as we had ample room in the pavillion on all occasions. For the most part we had beautiful weather and a most enjoyable time. The Northern Association was also represented by a number of young people, who very ably assisted us to make this gathering a great success. Many fine solos, duets and choir songs helped to beautify and enoble the services and encouraged the young people in their endeavor to faithfully serve the Lord.

The following brethren from the ministry were with us: The Revs. A. Guenther, J. L. Schmidt, O. Lohse, A. Heringer, L. Hoeffner, E. Broeckel, E. Bibel-

heimer, R. Klein and J. L. Hartwick, besides those already mentioned. We also had with us a number of theological students from our seminary in Rochester, N. Y. They all were instrumental in making our assembly instructive and pleasant, and we extend our heart-felt gratitude to them.

The meeting on Saturday evening, July 2, was of a musical character when not only choir songs but also instrumental pieces were rendered most creditably. The masterful sermon by Dr. Kaiser Sunday afternoon, July 3, none of us will forget. "Meroz" (Judges 5:23) will always remind us not to forsake the Lord's cause, but to be loyal and true to the end. Bro. Bretschneider certainly endeared himself to our young people by his fine discourse Sunday morning, as well as his noble Christian character in dealing with us both in a spiritual and social way. The brethren may rest assured that they are always welcome to our future gatherings.

It was decided to have another assembly in 1928, and the committee of arrangements for this purpose consists of the following members: The officers and the Revs. J. L. Schmidt, F. E. Klein and W. H. Buening. Place of meeting: either Lehr or Linton, N. D. We here-with heartily thank the good people of Linton for their hospitality and kindness extended to us, and all those that so nobly helped us to make our first summer assembly such a good and grand success. The Lord bless you! "Auf Wiedersehen!"

SANTA CLARA BENS, Sec.

Young People's and Sunday School Picnics at Martin

A debate and athletic events, consisting of races and other contests, were interesting features of the picnic held by the Baptist Young People's Society at Buffalo Lake, near Martin, N. D., Thursday, June 30.

The debate on the question, "Resolved: That the Criticism of Modern Youth Is Justified," followed the devotional meeting in the forenoon. Laura Schultz and Jake Rust upheld the affirmative while Ann Spiess and Edward Knalson sup-

ported the negative. The judges decision was in favor of the negative.

Races and athletic contests followed the noon luncheon, and after these events bathing and boating were the main attractions until the evening lunch was served.

On July 7 the members of the Baptist Sunday school, Martin, held their picnic at the Martin Fiesel farm. An interesting program was given by the members of this school in the forenoon. Prizes were awarded for the first two places in each of the races and contests. An interesting baseball game followed these events.

Detroit and the "Herald"

"Baptist Herald!" "Baptist Herald!"

If one went in any of the four German Baptist churches in Detroit from January 1st to March 31st they could be sure that before they left the church building one of the boosters would have them either renew their subscriptions or, if they were not already a subscriber, enter a new subscription.

The Detroit G. B. Y. P. & S. S. W. Union offered the use of a large, silk, United States flag for one year to the church which turned in the largest percentage of subscriptions, figured according to the membership of the church as reported at the last Central Conference. The churches worked as never before, which, we believe, resulted in Detroit's having a greater number of "Baptist Herald" subscribers than any other city. The results are as follows:

Church	Booster	No. Subscriptions	Percentage
Ebenezer	Mr. R. E. Nast	120	40%
Burns	Mr. A. E. Wolfe	120	32%
Second	Mrs. F. Mengel	32	17%
Bethel	Miss B. Koester	83	16%

We wish to congratulate the churches on the splendid spirit and interest displayed throughout the contest and for the co-operation of the boosters.

Ebenezer is planning on keeping the flag for at least two or three years more, however, the others claim that this is impossible as they have the location for the flag selected in their own churches.

Watch Detroit come out at the head of the "Baptist Herald" subscriptions next year and take all the prizes that are to be taken. DOROTHEA ROSSBACH, Sec.

* * *

The State Park Church, Peoria, Ill., will celebrate its 75th anniversary in a special manner Aug. 21-25. All former members of the church, who can not be present personally, are urgently requested to write a letter to the church on this historic occasion. Letters are to be sent to the clerk of the church, Wm. Broecker, 120 Widenham St., Peoria, Ill.

* * *

Each one of us has a soul to save and a service to render.

The Sunday School

Why Do I Go?

Some go to church to take a walk;
Some go there to laugh and talk;
Some go there to meet a friend;
Some go there their time to spend;
Some go there to meet each other;
Some go there a fault to cover;
Some go there for speculation;
Some go there for observation;
Some go there to doze and nod;
The wise go there to worship God.

How to Study the Bible

Of design, therefore, I speak first of the teacher's study of the Bible. Perhaps no serious book receives such unfair treatment at the hands of its readers as does this book.

There are various ways in which Bible-readers may be classified. Some have acquired a habit of turning haphazard to the Scriptures in the expectation that their eye may light upon a helpful passage. Perhaps all that we need say about that is that it is quite unworthy of the Bible and of the believer.

Some content themselves with selected portion of Scripture which are prepared in many attractive forms for daily reading; and other read the Writings piecemeal, something in the Old Testament and something in the New Testament, a bit of History, or a Psalm, a few paragraphs from the Epistles, or a chapter from the Proverbs, but nothing systematic. This, we may be certain, is not the way to study the Bible. Permit me then, on positive lines, to say a few words on this matter.

It is the Bible we must study. One of the proofs that the Bible is the most alive Book in the world is to be seen in the vast literature that has grown up around it. We are more than richly furnished with helps of every conceivable sort; and in our time these helps are produced so attractively and cheaply as to be within the reach of them all. This fact is by no means an unmixed blessing, for it is to be feared these helps are often made a substitute for the careful reading of Scripture itself. The fact is the Bible is comparatively little known by the rank and file of Christians. I know that sounds uncharitable, but if the members of our churches and teachers in our Sunday schools were examined along quite simple lines in Bible-knowledge, the results, I fear, would justify my suspicion. One may easily be versed in branches of Bible-knowledge without knowing the Bible, and be abreast of the best religious literature without having drunk deeply at the original fountain. Therefore, first and foremost, I urge: *Study the Bible itself.*

Our Study Must Be Comprehensive. That is, you must study the whole Bible,

and not confine your attention to any particular part.

It is quite natural that we should have favorite books in the Divine Library, but we should have a knowledge of and love for the whole Library because it is divine. There is a danger, especially among our younger teachers, of limiting the study of the Bible to the requirements of their classes; a practise full of peril to the teacher. We may not specialize in Bible doctrine, or Bible history, or Bible wisdom, for all these are so inter-related as to demand a knowledge of the whole in order to a right apprehension of any of the parts.

Study by *wholes* is much needed. Sir Isaac Taylor, says, "In these times in which whatsoever is of boundless dimensions in Holy Scripture has passed beyond our range of vision, while our spectated eyes are on iotas.

Michael Angelo, on examining the work of one of his students, took his pencil and wrote on it the one word, "Amplius,"—wider. That word needs to be written over all our Scripture studies; we need to go to and fro in the length and in the breadth of this great inheritance.

Why We Must "Search the Scriptures"

Our Study Must Be Persistent. There is no book that it will pay less to handle in a haphazard and irregular way than the Bible. It is a serious book and demands serious treatment; it is an extensive book and requires persistent study; and yet how many there are who use it as if it were but a book of table talk. To such there will never come any due sense of the magnificence and majesty of its themes because here, as everywhere, the reward is only to the plodder. We must "search" the Scriptures as dogs track their game, or as a wild animal ranges the sands to find the footsteps of a stray cub.

As God's treasures of science are hidden that men may search, and are unfolded to all who will definitely pursue after knowledge, so likewise are the precious things of his revelation. We must be determined and persistent in our study, ever having "respect unto the recompense of the reward."

It will be a hopeful sign for the Church, and for the world, when there is exhibited the same persistence in Bible study as has characterized Channel swimmers, mountain climbers, and searchers after the Poles.

Our Study Must Be Systematic. It is not enough that we study the whole Bible, and study it with determination, but this must be done according to some method or system which shall be at once simple, sound and satisfactory. This is a point of the first importance, as there is reason for believing that many who are earnest in this matter, for lack of a

proper system of study, have no adequate and accurate knowledge of the contents of these Sacred Books, nor of the continuity of their theme. I am increasingly convinced that the soundest method of Bible study is that which works from synthesis to analysis, from the broad survey of a book to the examination of its every detail. Where to begin, whether with Genesis, or with the Gospels, is a matter for the student, but we should adhere strictly to this method at whatsoever point we start.

Our first business should be to read an entire book, and if possible at a single sitting; then to repeat the reading of it until our minds have received a true impression of what it is about. We shall then have arrived at the stage at which it will be necessary to reduce that impression to an analysis, at first general, but as we come better to grasp the book, more and more detailed.

As the result of such a treatment of the various books we shall come, in quite a new sense, to possess them, and an interest will attach to them that will deepen and widen as we continue to study. When this is done we shall be in a position to study the various books in their relation to one another and so to discover for ourselves how marvelous is the unity of these writings. No peaceable reading of the Scriptures can be any compensation for the lack of this systematic study, nor bring to the reader any corresponding delights.

Our work should be from the general to the particular, from the abstract to the concrete, from the whole to the parts, from the telescopic to the microscopic.

Our Study Must Be Thorough

To avoid disappointment in this work we should clearly understand that "God has not provided any substitute for intelligent application. Bible study calls for mental effort as vigorous as students are willing to give to any other studies in the science and arts. The necessary illumination of his page by the Holy Spirit was never intended to be a substitute for study."

Heart and mind and will must unite and co-operate to their fullest extent if we are really to know the Scriptures. The heart must be sympathetic, the mind must be honest and the will must be determined, if we would be promoted in this great school.—The S. S. Times.

* * *

"If you must hammer, build something." That is homely advice, but it fits most knockers admirably. The man who does little or nothing worth while himself, is usually found to be the severest critic of every one who tries to accomplish things. "The critic is the man who has failed," said an irritated writer.

The Glass Window

A Story of the Quare Women

By LUCY FURMAN

(Copyrighted)

(Continuation)

On New Years' Day the two head-women, Amy and Virginia, started out of the mountains to try to raise money for the new settlement house, taking with them a number of sore-eyed children, gathered by Dr. Benoni, to be treated at the Lexington hospitals. Two wagon-loads had been arranged for; but at the last only about half the children—those belonging in the village—appeared, the country parents getting panicky at the thought of the deadly dangers of a hospital.

The next day school opened again. It seemed strangely lonely in the eighth grade and first-year high without the faces of Ronny and the other eight boys who had helped him shoot up the town, though their places were all taken by young men, teachers of county schools. After school Miss Bruce, the principal, went down to visit the boys in jail and to tell them that, if they would study, either she or Christine would come every day after school and hear their lessons, and thus keep them up with their classes.

Susanna also returned safely that night from her long trip. In the next few days, as she rode about getting the logging-work started again, she found that much warmer weather had set up a thaw which made all the creeks rise rapidly.

Saturday morning, the fifth of January, as the two girls started across the foot-log to their breakfast, the rain was falling heavily, and Uncle Ephraim remarked, "Hit's rained stiddy all night, and if hit keeps on like this, with the creeks already high, we'll have a right tide afore tomorrow. Have you got all your logs on high ground, Susanny, so they won't float off?"

"We have tried to leave them in such places," said Susanna, with troubled brow, "but I don't think I realized how high your creeks here can get. There are some at the mouth of Bee Tree, on Giles's land, that may be too low; and perhaps one or two other lots further up Troublesome. I'll ride up and see about them."

"And I'll ride with you, to see Lowizy, and take the doll I promised to Aunt Cyarline," said Christine.

After breakfast the girls, in rubber coats and hats, set forth in the steady downpour. At the mouth of Bee Tree lay a pile of splendid logs from Giles's timber, some, alas, on ground so low that the water was already lapping them. Leaving Susanna to muster men to roll them farther back, Christine rode on, taking the promised poppet to Aunt Cyarline and then returning to Lowizy.

The child was propped up on pillows in her small bed beneath the glass window, reading absorbedly. She greeted

the air from her allus helps her up wonderful. I never seed her go through a winter so good."

Christine looked at the hollow cheeks with their bright red spots, the peculiar brilliance of the large eyes, and turned away with a sad heart.

"I heared you women was a-teaching Ronny and tother boys down in jail," said Phebe.

"Yes," answered Christine, "we want to keep them up with their classes."

"Hit's right kind of you, and hit'll pleasure Giles a sight. A body would n't think hit, from him a-swearing out that warrant again' Ronny; but Ronny allus was the apple of his eye. He wa'n't but two when his maw got hurted, and from then on Giles had to wash him and dress him and feed him and tend him, day and night, and seemed like he jest pyorely worshiped him, and tuck sech pride in his pretty looks and ways. I hoped he could allus take pride in him; but sence Ronny got big he's wild-like and reckless, same as his paw, and crazy when he gets liquor in him."

Christine had early dinner at Ride-out's, and then said she must go.

"You better stay and take the night," insisted Phebe; "hit's raining so stiddy, and the creeks is already full—I allow there'll be a big tide."

"No," said Christine, "I must go. I must tend library this afternoon; and tonight there's a social."

Turning into Troublesome, she noticed that a number of the big logs on Giles's land had been rolled back to higher ground. She wondered, however, if they were high enough. Several times she had to cross Troublesome on her way to The Forks, and she noted the increasing depth and swiftness of the water; the last time she crossed, to enter Uncle Ephraim's big gate, she was rather shocked when the little mare got beyond her footing and had to swim the last twenty-five or thirty feet.

Uncle Ephraim ran out in the rain and helped her unsaddle. "A leetle more'n you could n't have crossed," he said. "I look for a rael tide by night. And I look for my foot-log to float off, too, for that-air old rope won't never hold through another tide. Them stores at The Forks hain't got no big rope yet. They sartain do take their time."

What the stores "hain't got" was an old story to Christine, who sometimes felt she would give almost life itself for an orange, a grapefruit, a head of lettuce—anything green and fresh to eat.

Before going across, she sat down and wrote a note to Giles, telling him of her visit to Lowizy, and also—what she knew would please him much—of Ronny and the other prisoners being taught and kept with their classes. Then, about three, she hurried across the foot-log, noticing as she did so how rotten appeared the old rope that tied the log to the pen supporting it on Uncle Ephraim's side. She saw that the water was within four feet of the log and was slowly spreading over the school bottom.

The children who straggled in through

the rain for books all had something to say about the "tide." "Hit's aiming to be a big one if this-here rain don't stop," they would remark.

Susanna did not return. Doubtless she had found so much to do, in order to save the logs, that she would spend the night somewhere up the creek, as she not infrequently did.

When the women sat down to supper, the water was over quite a portion of the school bottom. Soon after the social began, the older teachers, Miss Bruce and Miss Hunter, slipped away to their room, saying they were tired and would go to bed, and, laughingly, that Christine had better spend the night with them, as she might be unable to get across the creek to breakfast in the morning. In spite of the rain, many of the young folks were at the social, and there was a merry time. When all left at nine, Christine, going to the door, saw that the rain had ceased, and the moon was struggling to break through a thick bank of clouds. Also, her ears were greeted by a dull, continuous roar for which she could not account, till one of the boys said, "Hear old Troublesome, like a raging lion, seeking whom it may devour."

Not till all were gone did she realize that she would have to cross the creek alone that night for the first time. Susanna and Ronny had always been along before. Drawing on sweater and raincoat, and lighting a lantern, she went out into the night, walking up the road until she came to a cliff opposite Uncle Ephraim's. As she descended the steep zigzag path cut in its face, the roar of the water became louder. Reaching the slight ledge of rock which supported the end of the foot-log on that side, she was a little shocked to see that the water was almost up to it, within a few inches of the bottom of the log. She had no intention of floating off with it. There was little or no sag in the splendid broad oak timber—everywhere it cleared the water. Well, a miss was as good as a mile; it was really as safe now as if the water was low. Overcoming the nervousness that always seized her when she undertook to cross the log, she laid her hand on the comforting hickory withe, and started forward. An unexpected gust of wind blew open her unfastened coat, bellying it like a sail, and frightened her for a moment. She stepped back to the ledge, buttoned the coat from top to bottom, and again started forward after the short delay. There was no more wind, and the going was not so bad as she had feared. She had reached almost the center of the foot-log when into the circle of her lantern-light came with tremendous velocity the butt of a huge log, rushing down in mid-current straight toward her. Turning instantly, she ran for the bank she had left—too late. Dropping instinctively, she flattened her body upon the foot-log, clashing its sides with arms and feet, just as the terrific shock of impact came, and the foot-log, impelled by the enormous battering-ram, shot from its supports and into the

water, plunged, rocked violently, but did not quite turn over, and then veered suddenly downstream, with Christine clinging upon it near the end.

The lantern was gone, but the moon was above the clouds now, and Christine could see only too well the swift, boiling water down which she was hurried as the log swung out in a great arc toward the other bank—evidently the rotten rope at Uncle Ephraim's end was thus far holding. She never knew whether she cried out in the beginning, but in any event it would have been useless—no human voice could be heard above that terrible roar. Moreover, in the houses on both sides people were fast asleep.

And now she was in mid-current, with the great log that had dislodged hers hurrying past, and her own rushing swiftly toward the far bank. When it struck would come the crisis, the rotten rope would part, and she and the log would pass downstream at the mercy of the treacherous water.

With amazement past all words, she realized that she who had a moment before been so safe, so warm, so sure of life, was now incredibly at the place described by Giles—the very edge of things, beyond all human help. And now, as instinctively as she had flattened herself upon the foot-log, she was casting herself upon the Divine mercy. "Oh, God, oh, Father!" she heard herself caling out, "I have only thee! I am beyond human aid. Hear me—come to me—help and save!"

Instantly, as if in her very ear, came the reply: "Fear not . . . thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee;" and as instantly she was conscious of a Presence, immediate, enveloping, personal, so tangible it could almost be seen and touched, so human that it warmed her chilled and paralyzed heart. It was as if she were borne by invisible arms upon a loving bosom. She knew she was not alone, could never again be alone; that, whether living or dying, she was safe, watched over, beloved.

Fear fell away. Unspeakable calm and trust took its place. She wondered if this was what even the humble sparrow knew when it fell to the ground. She wanted very much to live on—human life was still sweet to her, and largely unfulfilled. But she could leave the event to Perfect Love. Her one cry now was, "Leave me not, leave me not! take not thy holy Presence from me!"

The foot-log completed its swift arc, struck against the farther bank, and straightened out for its final leap and pull. Christine closed her eyes. There was a moment of violent rocking and straining, then all was quieter—doubtless the rope had parted and she was moving downstream with the current. Opening her eyes, she saw to her amazement that she was still against Uncle Ephraim's bank. Up the hollow was the firelight of her own window. The rotten rope must still be holding. At her very

hand was a dipping branch of one of Uncle Ephraim's willows. Seizing it, she drew the log toward the tree trunk and, grasping a limb above, quickly dragged herself up on it in a sitting posture, arms about the trunk.

She had hardly done this when a whole fleet of logs came rushing and tumbling down the creek, spreading out as they rounded the curve above, some of them hurtling toward Uncle Ephraim's side. There they caught against the pen that held the foot-log, and in another instant pen, foot-log, everything was swept before them down the creek.

The whole thing had happened in two minutes' time. Logs, pen, foot-log, were all gone, but Christine herself was unbelievable safe. For some moments she sat, too overcome by the wonder, the marvel of it, to move. Then she was aware that her body was chilled; that her part was not done yet; that she must get to shore. Within the line of willows that protected Uncle Ephraim's land quite a strip was under water; but she knew that this was not deep; she could wade if necessary. She saw, however, a better way. A limb on the opposite side of her willow stretched out over the submerged strip. Working her way around it, and climbing to a still higher limb, she walked along it until she saw dry earth below, and dropped easily to the ground.

Hurrying to the house as fast as her chilled muscles would permit, she threw off her wet clothes just inside the door of her room, rubbed down swiftly, and getting into warm bathrobe and slippers, sank upon the rag rug before the fire. The old people were asleep and had not heard her come in. She was thankful—her great danger and narrow escape would trouble them too much. Also, just now she wanted more than anything else to be with her own heart, and with God.

What they saints of old had told, of mighty deliverance, of an august, ineffable Presence with them in danger, was true. She could never again doubt it, she to whom in the very extremity of fear and despair had come a peace and a joy past understanding.

Through the entire night she sat there, sometimes with eyes that gazed wonderingly into the heart of the fire, sometimes with head bowed on her breast and with softly murmuring lips.

(To be continued)

* * *

The person who advertised for "A man who speaks German and understands horses," was satisfied with the wording of his advertisement until the first applicant arrived.

"Vell," said the would-be stableman, soberly scratching his head, "I schpeaks Chairman all right, but I don't know dot I can understand dose horses. Vat language do tey schpeak?"

* * *

"I like cheerfulness. I admire any one who sings at his work."

"How you must love a mosquito."

Reaching the Standard

We have not reached the standard
In our B. Y. P. U.;
We always say we hope to,
But really never do.

I think I know the reasons,
And chief among them is:
Neglecting Bible reading
And getting up the quiz.

Then there's another reason,
We fail in reaching it,
And that is, our committees
Refusing to commit.

I notice our attendance
Goes see-saw up and down,
Like many other unions,
In many another town.

The chief cause of our failure, —
I state it rather strong,—
We're satisfied with small things,
And simply rock along.
—B. Y. P. U. Magazine.

Bryan Upheld

Listen to this from Dr. Henry Fairchild Osborn, president of the American Museum of Natural History and the acknowledged leader of all the anthropologists and evolutionists of America, if not the world.

"The ape-human ancestry theory is greatly weakened by recent evidence. . . I regard the ape-human theory as totally false and misleading. It should be banished from our speculations and from our literature, not on sentimental grounds, but on purely scientific grounds, and we should now resolutely set our faces toward the discovery of our actual pro-human ancestors. . . The 'Dawn Man' belonged to a distinct family, the Homiidae, ground-living, alert, capable of tool-making. The ape belongs to a distinctive family, the Simiidae, tree-living, sluggish, incapable of tool-making."

In the evolution war, about all that Bryan fought was the ape ancestry theory and it earned for him the enmity and ridicule of hordes of scientists, who believed that a college education had made savants of them—all of whom will please proceed to get into line with the dead Commoner, now that the greatest of the real scientists, Dr. Osborn, has spoken.—Cleveland Press.

Keep It Up

Mrs. Worth had just learned that her colored workwoman, Aunt Dinah, had at the age of seventy married for the fourth time.

"Why, Aunt Dinah," she exclaimed, you surely haven't married again!"

"Yassum, honey, I has," was Aunt Dinah's smiling reply. "Jes' as often as de Lawd takes 'em, so will I."

* * *

It is never too late to give up our prejudices.

New Books

(Order all books through German Baptist Publication Society, Cleveland, O.)

A Short History of Baptist Missions. Henry C. Vedder. The Judson Press, Philadelphia, Pa. 559 Pages. \$3.00.

This is a noteworthy book. It is the first attempt to give the entire story of Baptist Missions in all parts of the world. Prof. Vedder has always appealed to us more as a historian than as a theologian. His "Short History of the Baptists" has become a standard and a classic. Prof. Vedder's happy historical grasp of the main facts and their interpretation appears at its best in this fine book. It claims to be "something different" from the many missionary books and it really is in plan, concept and execution. Baptist Mission work is presented as carried on in Asia, Africa, Europe, Latin America and American Home Missions among the Indians, Negroes and Foreign-speaking populations. The work of State conventions and of City Missions is brought before us. Maps, Quiz questions and a good Bibliography enhance the value of the book.

This book is almost indispensable for any program dealing with Baptist Missions. It will be a good investment for any pastor and for our young people's libraries. It will be needed as source-material for a Baptist missionary program in your church and society.

The Hurry Call of Jesus. Thomas Jefferson Villers, D. D., LL. D. The Judson Press, Philadelphia. 322 pages. \$1.50.

Dr. Villers is one of the prominent ministers in our Baptist denomination and at present pastor of the White Temple, Portland, Oregon. Here are fifteen sermons, evangelical and permeated with a live evangelistic appeal. They abound in apt and telling illustrations. The title of the book is taken from the title of the first sermon. The book makes good devotional reading and will be of stimulating assistance to ministers, who like to study the deliverances of successful pastors.

When Power Comes. A. D. Belden, B. D. The Judson Press, Philadelphia. 100 pages. \$1.25.

Mr. Belden is a Congregational minister in England, author of a number of books and contributor to papers and magazines in England and America. Here are 61 stories and sketches from real life, flowing out the writers own experience or within the experience of others, known to him as reliable. It is a contribution to the art of useful and forceful illustrations on platform or in pulpit. They will serve readily in evangelical addresses or in conversation.

Wings and Paws. William Allen Colcord. The Judson Press, Philadelphia. 295 pages. \$1.50.

The subtitle of the book indicates its character: "One hundred and fifty interesting and instructive true stories about birds, animals and insects; suitable for either home or school use."

The author of "Animal Land" has given us an entertaining, fascinating, and uplifting book for boys and girls. All lovers of nature, young and old, will appreciate and enjoy this book. Besides the groups of stories about birds, tame animals and wild animals, it presents general information concerning natural history, museums and libraries, great shows and showmen. It is finely illustrated throughout. The entire get-up of the book is a joy to book and nature-lovers. It is just the kind of a book we can gladly recommend parents to select for their children and the home.

A Quiet Talk with God each Day. 1927-1928. J. Sherman Wallace. The Judson Press, Philadelphia. 216 pages. 35 cts.

Topics for Weekly Meetings and Bible Readings with suggestions for daily devotions. Based upon the Goals of the Christian life program. This little book of 216 pages, vest pocket size (like Torrey's "Gist of the Lesson") is a guide and help for daily Bible reading and the nourishment of the spiritual life. Space is provided for checking the daily readings and for any notes made while reading. Admirable in plan and good to have in the pocket or desk to be dipped into daily.

Soul Trapping and Other Sermons. John Snape, D. D. The Judson Press. 150 pages. \$1.25.

An attractive volume of nine sermons by the popular pastor of the Euclid Ave. Baptist Church, Cleveland, O. We have read these sermons with great pleasure. They are miles away from the conventional conception of a dry-as-dust-sermon. They are full of the pointed arrows of truth; they are brightened by illustrations that illumine; they handle topics of interest and the application is to life and conduct. These sermons help to reveal the man himself and some of the secrets of his success. A. P. M.

A Minister's Grandsons

A number of years ago a Methodist preacher named MacDonald moved from the country to London. He had five daughters whom he supported on his salary of \$750 a year. Four of them married.

The first became Lady Edward Burne-Jones, wife of the great artist. The second became Lady Edward Poynter, wife of the president of the Royal Academy and the mother of Sir Hugh Poynter, one of the great steel men of Canada. The third was Mrs. John Kipling, mother of Rudyard Kipling. The fourth married a man named Baldwin. A son, Sir Stanley Baldwin, is Prime Minister of England.

All of which, we submit, is a fair return to the English church that invested \$750 a year in the salary of an obscure Methodist clergyman.—Christian Herald.

* * *

If you don't think co-operation is necessary, observe what happens when one wheel comes off the wagon.

The Combined Young People's Class, First Church, Minneapolis

There had been a class of young people conducted in the German language in our local Sunday school for several years under the leadership of Bro. E. G. Brachlow. About eighteen months ago our teacher called a meeting at which we definitely organized as a Sunday school class. We now have a teacher, an assistant teacher, a secretary and a vigilance committee. Outside of our regular sessions, we have a quarterly business meeting, at which all business matters are transacted. We also have an annual outing at some nearby lake.

Our aim is to gain a better knowledge of the Scriptures, to be a good influence in our community and thus glorify our Lord. Our vigilance committee, which is elected every quarter, visits the sick, interests others to join our class and pleads with those who are not regular in attendance. With the proceeds of the birthday treasury we buy flowers for the sick and otherwise misfortunate. Under the leadership of Bro. Brachlow the class has grown to be the largest in our Sunday school. We enclose a photograph of most of the members of our class.

FRANK WOYKE, Sec.

Mound Assembly

"On the shores of Minnetonka, by the shining Big Sea Water," was again the delightful scene of our fifth annual Young People's Assembly, held at Mound, July 12-17. Only those of us who were present can tell of the blessings and inspirations which were ours; not only given through the speakers and teachers, but gleaned through God's marvelous teacher, his great out-of-doors.

The weather was ideal. The balmy, perfume-laden breezes—the clear sparkling waters of the lake—the magnificent, lofty trees, all served to draw closer to the Giver of all good and perfect gifts, our Creator. The groves surely were God's first temples and in these groves we worshipped him. Close your eyes and picture for yourself the twittering of many birds; the luxuriant profusion of the multi-colored flowers; the clear moon-light nights—then do not wonder whether or not we enjoyed our vacations. We would reverently add—Blessed are those who helped us to see, for our instructors disclosed precious truths revealed to them in the mysteries of nature and the beauties of God's Handiwork.

We most certainly appreciated the kindness and faithfulness of our teachers, Prof. L. Kaiser, Rev. A. Bretschneider, Mr. H. P. Donner, Rev. A. P. Mihm and Miss Frida Peter.

The Banquet on Friday evening was one of the high spots of the week. Mr. H. P. Donner and Secretary Mihm were the speakers. It was voted to have a special missionary objective for the year and to start a fund for this purpose. This objective will be the special goal toward which we want to strive.



Combined Young People's Class, First German Baptist Church, Minneapolis, Minn.

The Sunday service, especially, was very inspiring to both young and old. In the morning, Rev. Bretschneider delivered the message, "How David got the Job," namely the job of harpist and king. This subject was intensely interesting and taught us the value of using our talents for the Lord. In the afternoon, the closing messages were from Rev. Mihm and Prof. Kaiser, who brought messages that rang out with the challenge to Loyalty and Consecration. We pledged ourselves anew to the work of the Lord.

The treasurer's report stated that the banner was won this year by the Minneapolis B. Y. P. U. by having 36 registrations; this being more than any other society represented. Three cheers for Minneapolis!

Another lesson was learned from the instructors by practical demonstration. Prof. Kaiser and Mr. Donner taught us the meaning of patience, perseverance and tenacious persistency and demonstrated these virtues by trying to pitch horseshoes. Yes, they certainly believe in that proverb, "If at first you don't succeed, try, try again," and they were rewarded by throwing several "ringers" on the last day. If horseshoes bring good luck, we hope they have it.

The newly elected officers of the Minnesota Jugendbund for the coming year are as follows:

Henry Marks, Dean.
Harold Stassen, President.
Walter Heineman, Vice-President.
Paul Potet, Treasurer.
Gertrude Cramer, Corresponding Secretary.

Esther Adams, Recording Secretary.
Adele Elftman, Chairman of Council.
Melinda Schmidt, Registrar.

A special resolution of thanks was

adopted and read at the closing meeting toward all who helped to make the Assembly a success. No one contributed as much as our tireless, energetic and willing Dean, Mr. Henry Marks.

May the Lord bless our endeavors this new year and strengthen us in our respective societies for his work and the furthering of his kingdom!

ESTHER ADAMS, Rec. Sec.

Forty-Third Annual Report of Randolph Christian Young People's Society from June 1926-June 1927

Again a new year is dawning for our young people's society and we as a society can look back over the swiftly passing years and count our abundant blessings which have so graciously been showered upon us by our heavenly Father.

We have not been able to have our regular twelve monthly meetings which we deeply regret, but inasmuch as we feel deeply that those we have had were interesting and beneficial and that each and all of us have received many blessings from them. Our meetings were helpful and instructive, members trying to do their best in the service of our Master.

We again had the pleasure of contributing for the support of a native-born missionary in India and also for local purposes.

Officers for the year were: Lawrence Becker, pres.; Arthur Miller, vice-pres.; Verna Legler, sec.; Mrs. Arthur Miller, treas.

We pray that the dear Lord's blessing shall rest upon us and that we may at all times work with willing hearts for the kingdom of God. V. C. LEGLER.

Send It In

If you have a bit of news,
Send it in.
Or a joke that will amuse,
Send it in.

A story that is true,
An incident that's new,
We want to hear from you—
Send it in.

Never mind the frills or style,
If the news is worth the while,
It may help or cause a smile—
Send it in.

—From a Spot Lighter.

California Young People at Lodi

The German Baptist Young People's and Sunday School Workers' Union of California will meet with the Baptist Church, Lodi, Cal., Aug. 25-28, 1927. Motto for the second year: "With Christ in Prayer, at Study and at Work." All the young people's societies and Sunday schools of California are urged to get a large number of young people and Sunday school workers to attend the assembly of the Union. Come and enjoy the blessings of Christian fellowship and the devotional, instructive and inspirational periods of these meetings. Our aim is to exalt Christ and to advocate a deeper spiritual life among our young people.

The Lodi church has kindly invited the Union, and all reservations for lodging should be made at the earliest possible date with its pastor, Rev. G. E. Lohr, 19 S. Central Ave., Lodi, Cal.

PROGRAM

Thursday Evening

7.30: Opening Service. A word of welcome by the representatives of the young people's society and Sunday school of the Lodi church, A. Auch and Gust Burgstahler. Response by the president of the Union, Rev. O. R. Schroeder. Roll call. A short message by Rev. A. Bretschneider.

Friday Morning

8.30-9.00: Devotional period: "With Christ in Prayer," Luke 9:28, Rev. F. J. Reichle.
9.00-12.00: Study periods:
9.00-9.40: "The Life of Christ," Rev. C. H. Edinger.
9.40-10.20: "Baptist Principles," Rev. O. R. Schroeder.
10.20-10.40: Recess.
10.40-11.20: Missions, Rev. G. E. Lohr.
11.20-12.00: "Methods of Teaching," Rev. A. Bretschneider.

Friday Afternoon

2.00-2.10: Devotional Period.
2.10-5.00: Study periods:
2.10-2.50: "The Life of Christ," Rev. C. H. Edinger.
2.50-3.30: "Baptist Principles," Rev. O. R. Schroeder.
3.30-3.40: Recess.
3.40-4.20: Missions, Rev. G. E. Lohr.
4.20-5.00: Problems of Youth, Rev. A. Bretschneider.

Friday Evening

7.30-8.00: Song service.
8.00: Address: "A Modern Sunday School," Rev. A. Bretschneider.

Saturday Morning

8.30-9.00: Devotional period: "With Christ at Work," John 4.9, Rev. A. L. Ross.
9.00-9.40: "The Life of Christ," Rev. G. H. Edinger.
9.40-10.20: "Baptist Principles," Rev. O. R. Schroeder.
10.20-10.40: Recess.
10.40-11.20: Missions, Rev. G. E. Lohr.
11.20-12.00: A Model Sunday school Class, Rev. A. Bretschneider.

Saturday Afternoon

2.00: Business.
3.00: Auto tour to Franklin, where the Union will be entertained by the Franklin society.

Sunday Morning

8.30-9.00: Devotional period: "With Christ at the Sunday services," Luke 2: 41-49, Rev. Martin Leuschner.
9.30-10.40: Sunday school.
10.45: Sermon by Rev. C. H. Edinger.

Sunday Afternoon

2.30-3.30: English service. Sermon by Rev. A. Bretschneider.

Sunday Evening

7.30: Literary Program by the members of the various societies. Offering. Consecration service.

United Baptismal Service at Brush Lake

The following churches, Goodrich, McClusky, Turtle Lake and Tabor, with their mission stations, gathered on Sunday, July 24, at Brush Lake, N. D., for a scriptural baptismal service.

It was a beautiful Sabbath day. Bro. Ed. Rauser, Sunday school superintendent of the Tabor church, opened the Sunday school period promptly at 10 o'clock. He called on some of the brethren from the various churches to speak to the large Sunday school. The truth of the lesson which was ably imparted on that occasion will undoubtedly linger long within the hearts and minds of young and old.

After the Sunday school Rev. E. Broeckel had charge of the meeting in the forenoon as well as in the afternoon. Rev. Frederick Alf of Goodrich preached in the forenoon on Acts 8:26-40. In the afternoon Rev. H. G. Braun spoke in both German and English on this text: "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16: 13). The messages of both morning and afternoon were inspiring and fitting for the occasion. The choirs from McClusky, Goodrich and Turtle Lake added much to the services.

Then a great throng of people gathered on the banks of the lake to be eye-witnesses of a scriptural immersion. 26 souls were baptized, by Rev. H. G. Braun

13, by Rev. F. Alf 4 and by Rev. E. Broeckel 9. It surely was a great joy to see fathers and mothers, young men, young women and Sunday school scholars follow the Lord into the Jordan. May God bless the new converts and may they grow in the knowledge and grace of our Lord Jesus Christ! H. G. BRAUN.

First Portland Holds Picnic

The Sunday school of the First German Baptist Church, Portland, Oreg., observed July 4th with a picnic at Jennings Lodge, a beautiful park situated on the Willamette River.

At 10.30 our associate pastor and Sunday school superintendent, Bro. Dymmel, had charge of the short service. Rev. H. Steiger of St. Joseph, Mich., gave a talk full of humor telling us some of his queer experiences. Our pastor, Bro. Kratt, also spoke a few words, reminding us of the goodness and wonderful works of God in nature. A short program was rendered including a duet by Mrs. H. Dymmel and Mrs. E. B. Meier.

Lunch was enjoyed in a large building with plenty of tables and benches for everyone, also a kitchenette where coffee was made.

At 2.30 a baby show was held which was very interesting. So many pretty babies were present that it was hard to choose the prettiest. However, Arlene Boehi and James Weiser received the prize for the age up to one year, Hildegard Knopf and Ernest Bachofer, one to two years, and Margaret Losli two to three years.

The prize, a beautiful picture, went to Miss Lydia Losli for guessing the nearest number of nails in a jar, and a vase was won by Mrs. Rosen for the peanut guessing contest. Including foot races, there were balloon, clothes pin and bottle, pie eating and cracker eating, fat men and fat ladies races. There were also a button sewing contest and necktie tying race, nail driving, three-legged races and ball games.

The singing of old favorite songs in the evening brought this perfect day to a close.
L. T.

Still the Slump Goes On

He smoked cigars three times a day,
Ten-centers, too, at that;
Then gave a nickel to the church
When the deacon passed the hat.

She gave one cent for mission work,
Then spent ten cents for gum;
Then really bowed her head and prayed:
"Oh, Lord, thy Kingdom come."

They sat at home and wondered why
The church did not succeed;
She chewed her gum and couldn't tell;
He, puzzled, smoked his weed.

—Life and Work.

A professor was deep in his work when his wife called: "Harry, baby has swallowed the ink! What shall I do?"
"Write with a pencil," was the dreamy reply.

Glimpses of the South African Native Character

L. BAIER, STUTTERHEIM, S. AFRICA

III. "GO"

"GO" was a grateful robber of robbers. It is often said out here that there is no gratitude to be found among the South African natives; unless you consider as gratitude their endless and natural readiness and expectation to receive more, whenever you do them a kindness. They certainly have many naive and child-like ways of thought and action about them. You give a Kaffir a pair of old shoes, and he will at once ask for a pair for his wife, and then for his other wives, or sister or brother. And you will be surprised to find how many sisters and brothers they have, as even their most distant relations are to them sister and brother. You give a native servant two days off in a week and he will soon ask if he could not have the other four also, or just take them without asking.

But though there may be no limit or modesty in their expectation as to favors, they certainly can not be called ungrateful as a people. There is genuine gratitude among them, and this story of "GO" is an example thereof.

One day a party of Kaffirs under the headman, Masebeni—a great rascal, as it later appeared—, came to report to the commissioner of Stutterheim that 12 oxen had been stolen from a farmer named Edwards and traced by his servants into the Amatola mountains to the huts of a man named GO,—that some of the oxen were found there and that in attempting to recover them, GO had turned out armed to resist, but that eventually after much trouble, they had taken the oxen and also four of GO's, which they said was all the property GO had.

The Commissioner, thinking the headman trustworthy, told him to give two of GO's oxen to Edwards for his trouble and expenses and to keep the other two for himself as a reward for his exertions; and that the commissioner's policemen would further take care of GO. Masebeni and party on their way home met GO going full speed to the commissioner. Masebeni now told GO, if he valued his life he must not go to the commissioner, for they had told the commissioner what had happened and that he had approved of all they did and already had erected a gallows to hang GO as soon as the policemen would capture him. Upon this GO said: "You have taken my 46 head of cattle unjustly! I have not robbed Edwards' cattle. And if the commissioner has approved of all you have done, then I know where I can get other cattle." This was the actual state of affairs but the commissioner did not know all this until much later.

Meanwhile the commissioner, after four days delay when he thought GO would not be on the alert anymore, sent out a number of native policemen to arrest GO. The policemen returned with 12 head of cattle which GO had actually just stolen from the colony, but without GO. GO had made his escape into the forest they reported. A few days later

the same men were sent to arrest GO. They again returned without GO, reporting his escape, but brought back six good horses which GO had just stolen from soldiers in the Colony. Then they were sent out a number of times more but always returned without GO,—reporting his escape. Finally the policemen were ordered to go by night, hide near GO's huts, and when he appeared in the morning to shoot him on sight like a wolf! And so this hunt for GO went on for months, but without success. The only result was always a report, GO escaped, or GO was not to be seen.

But what really was happening was this. The corporal Matiza, always sent in charge of the native policemen to arrest GO, though a great bully, was at heart an arrant coward who never had the courage to arrest GO. Quite often he found GO at his huts. But GO would always say to him: "The commissioner has erected a gallows for me. But I will never surrender with life. I will not strike the first blow, but if you attempt to arrest me, I will certainly not die alone; so, hands off!" And Matiza never dared to lay hands on him. But whenever GO was from home and Matiza and his men came, they would mistreat GO's women and children and carry off whatever they found and thought they could use, besides cattle that GO had stolen which they would bring to the commissioner.

As the police were constantly stealing from his huts, GO found a cave, and there he hid his groceries and had his wives prepare the food. One night he stole two fat oxen, butchered them and hid the meat in the cave. But as GO found beef alone not the best sort of diet, especially for his children, he racked his brain to obtain a supplement to this one-sided diet. Alice was the nearest town where supplies could be obtained. As he had no money and the police had taken all his cattle he decided to get what he needed without money or leave. He accordingly went to make a survey of Alice during the day, and decided upon the store easiest to enter at night. When all was quiet he effected an entrance through the window and carried off a bag of flour which he hid on a bush-covered hill. Then he returned and secured a bag of sugar, and then another bag of flour, taking them to the same place. By this time the day began to dawn. Throughout the day he kept close to his booty, watching it and anxiously wondering if he would be lucky enough to remain undetected. When night came he went to fetch his wives. With the aid of his women and the darkness of night he brought these provisions safely to his cave. Then the women set to baking and roasting and they all had the time of their life.

In this way GO and his party might have lived comfortably enough, if it had not been for the regular visits of Corporal Matiza and his men who continually ill-treated the women and children and took from GO's hut whatever was of any value. This, as GO later narrated, finally infuriated him so, that he decided to take vengeance on Matiza and

his men even though it should cost him his own life. The opportunity soon presented itself.

The police, as often, had been prowling about after dark and were retiring along a narrow pass. GO knew the way they had to come, which lay along a narrow ledge of eight feet wide, a cliff above and a dizzy, abrupt drop of hundreds of feet below. On this ledge with his back to the upper cliff sat GO. Matiza and the four policemen came slowly along, groping their way in the darkness. The plan of GO was to let two men pass, stab the third and push him over the cliff, and then in the confusion and darkness deal with the other four, one by one, as he knew this ledge better than they did. The policemen appear to have sensed danger, as if suspecting GO might be near, for they spoke in whispers as they approached. GO raised his hand,—two passed almost touching him, and as the third was passing GO was about to strike the fatal blow. But, he says the thought flashed through his breast: "I can not be a murderer, I will not!" And he allowed the men to pass, unconscious of the danger they had just escaped from.

Thereupon he resolved to surrender himself to the commissioner whatever the consequences might be. This happened after the hunt for GO had been going on for some months. The commissioner was by this time quite frantic over the GO hunt! It was go, go, go get GO, and there was no GO whenever the police returned. Until one Sunday evening, as the commissioner was sitting down to dinner, his servant enters and says: "GO is outside, he wishes to see you." "GO!" says the commissioner,—and he nearly swallowed his fork. "Go and ask again, you're dreaming. It can not be GO."

The servant went and returned saying, "Yes, it's GO." And there sure enough was GO, standing in the open door and looking at the commissioner. The commissioner was so stunned and unprepared, that seeing this desperate robber standing in the open door, the thought flashed through his mind that now the tables were turned, and GO might shoot him in return for his kindness of ordering GO to be shot on sight. Having never seen the man before, he asked: "Are you really GO?"—"Yes, I am."—"Then why have you come here? Do you not know that I have directed that you should be shot on sight?"—"Yes, I know it. Here I am, do what you like to me; all I ask is that my wives and children shall be left unmolested, they have done no wrong." Then he related the continual ill-treatment of his wives and children by the police, how he had decided to take revenge and how he resolved to give himself up. Later he also told how the headman Masebeni and Edwards' servants had taken his cattle while his uncle and others held him fast, fearing bloodshed, and how he had decided to rob after Masebeni had told him that the commissioner knew the whole affair and approved of it, and erected a gallows for him.

Thereupon the commissioner said to him: "Great wrong has been done you.

228

Your property shall be restored to you. But you must submit to arrest while I apply to headquarters and see if I can secure your pardon for the thefts you did commit." The pardon having arrived and the commissioner seeing that GO really had a good and most clever face, he asked him if he would not take service under him. GO said no, but that he was most thankful for all that had been done for him. He could not promise anything, said GO, but whenever the commissioner wanted him for any extra work, he would show him what he would do. Very soon the commissioner had some most difficult cases of robbery on hand, neither he nor his men could make anything of them; they could not get the robbers. He called GO, asked him to go for them. And GO did go for them; and got them every time too. He became the most grateful and splendid rascal of

a "robber of robbers." And later under various circumstances he even actually more than once saved the life of this commissioner. He proved himself most grateful, and the two remained friends for life; even though the one was black and the other white. As interesting as the various exploits of GO are, we can not here enter into them any further as they would make quite a series of their own. But this will suffice to show us that there is real gratitude among the South African natives, and much good in all men. And that we ought to do all we can for all men. And you may be able to do your share best by giving more towards your own mission society.

The electric chair has something to do with deterring criminals, but the proper place to start is the high-chair.—El Paso Times.

True Story No. 2

Cleveland, O., October 15, 1918.
German Baptists' Life Association,
Buffalo, New York.

Dear Sirs:—

Mr. L. S. held a certificate for \$500.00 insurance in your Association on which he discontinued making payment.

He died April 29, 1918, and his family thought your Association would not pay the claim because Mr. S. had neglected, for over a year, to pay his assessments. We were, therefore, very agreeably surprised when your local representative told us that the insurance was still in force on account of the Extended Life Insurance value.

In due time the proof of death papers were made out and Messrs. R. F. and C. V. came today and handed me a check for \$500.00.

During his last illness Mr. S. frequently expressed regret that he had neglected to keep his certificate in force as a protection to his family. He little dreamed that it was being kept in force through the system of Extended Insurance and now we find that his family has drawn \$500.00.

I cannot too highly express my appreciation of the way the German Baptists' Life Association conducts its business. This kind of insurance is much more preferable to a lot of so-called cheap insurance which terminates on failure on the part of the insured to make promptly even one monthly assessment and here in this case, Mr. S. was in arrears a whole year, but notwithstanding the whole \$500.00 was paid over to me today.

In behalf of the family I thank you and remain,

Yours very truly,
(Signed) AUGUST WAECHTER,
Administrator.

Izzy: "What is the difference between ammonia and pneumonia?"

Dizzy: "Search me."

Izzy: "Why, ammonia comes in bottles, and pneumonia comes in chests."

**The German Baptists' Life Association,
Buffalo, N. Y.**

The Life Insurance Underwriter is a multiplicity of blessings. He is the creator of wealth, the saver of estates, the payer of mortgages, the protector of orphans, the provider of comforts, the promoter of thrift, the teacher of duty and a benefactor. He is filled with the idea that his mission is good, high and superior in point of moral excellence. He, therefore, need never feel ashamed to have it known that he is a life insurance agent and when he sells a man a policy in a reliable company, he knows it is as safe as a government bond.



W. O. MAKOWSKY



WALTER BIEBRICH

Ready to serve our German Baptist people, we send out our brethren from the Rochester, N. Y., Seminary with the request to welcome them with true Christian hospitality and to listen patiently to what they have to say to you when they visit you in your homes.



OSCAR LUCHS

Since organization, 44 years ago, we have paid in death claims \$847,903.62; sick benefits \$56,489.91; dividends paid and credited \$38,598.13; permanent disability benefits \$255.72; old age benefits \$2,983.12; other benefits \$5,508.30; fatal accident \$1,000. This makes a total paid to members and beneficiaries since the year 1883 of \$952,738.80, nearly a million dollars.



HARRY FIEDLER

Family ties are strengthened through insurance. The family depends on an income and has an interest in the life that produces that income which is not limited by a month or a year, but extends as far into the future as they need it.

The G. B. L. A. is 120% solvent, therefore as safe as any bank or insurance company. It

PROTECTS YOUR FAMILY AND PROTECTS YOU.

Ask your local clerk-agent, or any one of our Rochester Seminary students visiting our churches, or write direct to

**THE GERMAN BAPTISTS' LIFE ASSOCIATION,
860 Walden Ave., Buffalo, N. Y.**

**Baptist Deaconess and Girls'
Home, Chicago, Ill.,**

Provides Christian home for girls in the great city of Chicago. Girls coming to Chicago to live for some time or who come for a short stay will find a true Christian home, good board and lodging, a real Christian atmosphere, just the kind of home they are looking for.

If to attend school or to be employed here temporarily or to make home for a longer period, come to our Girls' Home. Terms reasonable. For particulars write to the Superintendent, Miss Margaret Wagner, 3264-3266 Cortland St., Chicago, Ill.

Rev. C. A. DANIEL, President.