

# 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., SEPTEMBER 15, 1927

Number Eighteen

## The Answer

JOHN OXENHAM

"Lord, I would follow, but—  
First I would leave things straight before I go,—  
Collect my dues, and pay the debts I owe;  
Lest when I'm gone, and none is here to tend,  
Time's ruthless hand my garnering o'erthrow."

\* \* \* \* \*

Who answers Christ's insistent call  
Must give himself, his life, his all,  
Without one backward look.  
Who sets his hand unto the plow,  
And glances back with anxious brow,  
His calling has mistook.  
Christ claims him wholly for his own;  
He must be Christ's and Christ's alone.

## What's Happening

The new house of worship erected by the church at Gladwin, Mich., Rev. F. W. Guenther, pastor, will be dedicated on Oct. 23. Rev. Wm. Kuhn, D. D., will preach the dedicatory sermon.

The Church of Ashley, N. D., Rev. W. H. Buening, pastor, will dedicate a new chapel at its station Jewell on Oct. 16. The Church at Sheffield, Iowa, will dedicate its rebuilt and renovated edifice on Oct. 9. General Missionary Secretary, Rev. Wm. Kuhn, D. D., will preach the dedication sermon on both occasions.

Rev. J. A. H. Wuttke has resigned at Tacoma, Wash., to accept the call of the Second Church, Portland, Oreg. Bro. Wuttke spent 13 years in two pastorates with the Tacoma church and has seen it grow from 34 members to over 200 during these years. He begins his new pastorate early in October.

Martin Leuschner, student from Rochester, supplied the pulpit of the First German Baptist Church of Los Angeles during the month of August, his father, Rev. M. Leuschner, having taken a vacation during this time. The church presented him with a check for \$150 in acknowledgment of the service he rendered.

The next session of the Atlantic Conference will be held with the church of West Baltimore, Rev. Gustave Schmidt, pastor, Aug. 22-26, 1928. The West Baltimore has become a self-supporting church recently, dispensing with aid hitherto received from the General Missionary Society. The work is very encouraging.

Miss Edith Koppin of Detroit, Mich., has been accepted for appointment by the Sudan Interior Mission as a missionary nurse and will probably be stationed at Jos, Nigeria, for which place she will leave some time this fall. Her home church, the Ebenezer church, Rev. John Leyboldt, pastor, has pledged itself for her support. Beside her professional training as nurse, Miss Koppin took a training course at the Moody Bible school in Chicago.

The newly elected officers of the Young People's and Sunday School Workers' Union of the Southwestern Conference are D. E. Wiegand, president; Arthur Sandow, vice-president; Miss Miller of Lorraine, Kans., secretary; and Harry Geis, treasurer. The meetings of the Union in connection with the conference were well attended and inspiring. The banquet in the school on Saturday night was a splendid affair. The Conference banner was awarded to the Okeene, Okla., society.

The workers of the Sunday school of the Madison, S. D., church, Rev. J. F. Olthoff, pastor, will hold a week of in-

tensive study on practical phases of the work. Two periods of 45 minutes are arranged for every evening for five nights in the third week of September. This will give ten lessons bearing directly on the local work. This week is to culminate with promotion day in the Bible school on Sunday, Sept. 25. Pastor Olthoff and his teachers and officers aim to have the biggest and best Sunday school in Madison before long. We believe they will reach their worthy goal.

The Southwestern Conference met this year with the Lorraine, Kans., church, Rev. G. Lang, pastor, and was characterized by fine weather and large attendance, although previous floods in various parts of the state interfered somewhat, and a spirit of concord and hope and determination. 166 baptisms were reported and a total gain of 126 members over the previous year. The Sunday schools reported an increase of 323 members. Rev. J. G. Draewell was moderator and is also the new missionary secretary. The hospitality of the Lorraine church was marked and generous.

Besides Norman Ziegler, mentioned in the last number of What's Happening, our Boston church is honored in having among its young people a number of others who graduated with high honors from high school and university. Among these are Harold Blum, Howard Lyons and Gertrude Seer. Miss Seer graduated from Boston University after six years of untiring effort at night school (after working hard at her desk in the office during the day), completing in this time the four years of the day curriculum. She continues her studies, working for the Masters degree. In Bro. Wegner's church school, she teaches the Intermediate Girl's class.

The Atlantic Conference had a fine session with the church in West New York, N. J., Rev. John Lehnert, pastor. Part of the meetings were held in the large gymnasium of School No. 1. The conference reported 162 baptisms for the year. The average of giving was \$40 per member. Bro. W. Staub is chairman of the missionary committee of the conference and Rev. R. T. Wegner, secretary. Rev. G. H. Schneck was reelected moderator of the conference, Rev. Paul Wengel, vice-moderator, Rev. William Schoeffel and Rev. Frank Orthner, secretaries. Bro. Joseph Conrad of Passaic was reelected conference treasurer. The conference arrangements reflect great credit on the pastor and his people.

The meeting of the Young People's and Sunday School Workers' Union at the Atlantic Conference in West New York, Sunday afternoon, Aug. 28 was one of the great and outstanding meetings in connection with the conference gatherings. Mr. Frank Arnold of Brooklyn presided. Rev. Paul Wengel con-

ducted the song service, and how these young folks did sing! A combined chorus from the Hudson County churches and the quartet from the Grantwood Baptist church rendered some excellent numbers. The new officers of the Union headed by Walter Marklein, president, were inducted into office. The speakers for the afternoon were General Secretary A. P. Mihm of Forest Park, Ill., and Rev. Wm. E. Schmitt of the Evangel Church, Newark. Mis Daisy Schubert of Philadelphia gave a brilliant report of the assembly at Stony Brook, L. I. The Union raised \$1000 for home missions during the year.

The Central Conference Young People's and Sunday School Workers' Union has again adopted the four-fold goal of former years, with the exception that in the coming year, the Sunday schools and the Young People's Societies are to endeavor to raise not \$2500, but \$3000, which is to be divided as follows: \$1500 is to go for our Siberian Missions and \$500 is to be given to each of the following interests: To the General Fund for Young People's and Sunday school work; to our Seminary at Rochester for Library Books; and \$500 is to be designated for the work of our German Baptist Mission in the Cameroons, West Africa. God has graciously opened the doors so that we may take up again the work in the Cameroons, which had to be discontinued because of the war. Until our German speaking Baptists of America will be able to send out one of our own Missionaries, the \$500 our young people are to give, are to be used to pay the salaries of native Missionaries and Teachers.

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

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"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

## The Art of Talking

TALKING is an accomplishment and an important one, if by talking, you mean talking well. Conversation is an art, to be studied and practiced like music or cooking until doing it becomes second nature. Similar to other arts, talking well presupposes certain natural capacities,—in this case, an agreeable voice, a tidy person, a sympathetic manner, intelligent ideas and the like.

Conversation is more than a monolog. A bore is addicted to monolog, to monopolizing talk. Someone has cynically defined a bore as a person who insists on talking about his affairs when you want to talk to him about yours.

The art of conversation is unlike most other arts in one respect—it involves the spontaneous co-operation of at least one other person. The musician plays his piece, the orator declaims his, the painter puts on the colors and the cook salts the broth, always with an eye to those who are to be pleased by the result, but without any special assistance from them.

But the art of conversation is the art of making other people talk. To converse is to interchange ideas. Good talking is a team game; that is the best talk in which all the company has an equal interest and to which as many as possible contribute a share.

The good talker must be unselfish. Is the company shy, awkward, self-conscious? Then he must use all his skill to be interesting and make them forget themselves. But when things are going well, when the talk is merry and everybody is thinking of things to say, then the good thinker will be silent. That is the time to do the listening and to save bright ideas for the pause that will come when the others are talked out.

There are people who pride themselves on taking the most unlikely company and make them talk interestingly. They are the people who have taken their talking seriously, have studied it as an art and practiced it as an accomplishment. These skillful talkers are unselfish. They speak or keep silence with a single eye to the combined pleasure of all concerned.

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one."

## Speak a Good Word

EVERY man is ordained to the ministry of cheering words and deeds. There are crisis-hours in the life of every human when he requires encouragement.

All performers are dependent on this element. For public speakers, actors, and musicians, an essential factor of success is the applause of an appreciative audience; the authors and the artist are quickened with new energy by approbation; the housewife gets fresh spirit and enthusiasm from the appreciative words of those to whom she ministers; and the toiling man is rendered more efficient by the kindly recognition of the value of his services.

"What if the different words had different tastes, appropriate to their meaning?" has been asked. "What if that bit of gossip which just rolled enjoyably upon the tongue were as bitter in my mouth as in the soul of its subject? What if the impatient snarl with which I just met my little girl were put on a chemical basis? Would not wormwood be honey to my taste compared with it? That taunt sounded bright with its stinging sarcasm. What if it put as much pepper down my oesophagus as I put in the words?"

But there would be another side to it. The taste of gratitude—would it not be better than grapes? Words of due appreciation—would they not taste like peaches? "Honeyed words," we say when we speak of lover's talk. Might it not be more than metaphor? "Words fitly spoken are like apples," said Solomon, and what taste is more piquantly delightful than apples? Comforting words; how often they have been called balm. And strong, foodful words, are they not the very bread of life?

True, as an old proverb has it, "fine words butter no parsnips;" but they are of good service, and, like oil, make the wheels of life run smoothly. How often it has been remarked, that it was not so much what a certain person said, as how he said it, that left an impression behind. "Heaviness in the heart of man maketh it stoop: but a good word maketh it glad." Many times discouraged persons are revived by sympathizing, cheering words, which send the blood resurging through their veins, inspiring them to new exertion. It is still true: "An ounce of taffy is worth more than a ton of epitaphy."

## Morning Smiles

ANNIE R. HUNTER

PARTY smiles are pleasant, but morning smiles are better. Do they come your way? If they do, you know what a help they are in starting your day. They strengthen and hearten you. You work better. A dull day may seem brighter because of a breakfast smile. It may mean more than breakfast bacon or breakfast cereal. If you do not receive morning cheer, you miss it, although you do not realize it.

But—do you give morning smiles? That is the important question. There is less cheerfulness in the morning than at any other time of the day. Yet it is as much needed then. There seem to be more household quarrels in the morning than in the afternoon or evening. There are many which, if they had not occurred in the morning, would not have happened at all.

Why are we killjoys, wet blankets, touch-me-nots and grouches in the morning? It is true that the first three hours of the day are the hardest. How can we achieve morning cheerfulness?

One thing that helps is to get enough sleep. Don't have too many gay evenings. Too much night gaiety makes morning gloom. Midnight spreads, which are treats at night, may leave a bad taste in the morning.

Most important of all: Start the day with prayer. Praying does more than anything to produce a smiling mood. Even a dull rainy day may be a "nice day" if we start it right.

### "Is the Young Man Safe?"

PROF. OTTO KOENIG

A GREAT movement for higher education has swept our country after the war. While there were 254,000 students in colleges in 1918 their number has now reached the high watermark of an even 800,000. All our city highschools are overcrowded and the colleges cannot hold the hordes of applicants for admission. This is a hopeful sign of the times. Many thousands of our sons and daughters have left the parental folds to attend school in the centers of higher learning. Many others have been forced by unfortunate circumstances and lack of the necessary funds to stay away and wait for their chance to come. Many a mother's heart is heavy and laden with forebodings in regard to the spiritual welfare of her heart's beloved boy in the far-off college town among new surroundings and strange teachers and companions. An "anxious mother" pours out her anxieties for her son in college in one of our town papers and accuses our modern educational system and college environments in stating that there is

#### Too Much Football and Evolution

and too little religion and prayer taught. She had read about the big football games and the way some of the players were "laid out" while working like steam engines to win the game. She experienced a real shock when she learned that chapel prayer had been abolished and attendance had become optional. The papers were brim full about evolutionary teachings which had crowded out religion and prayer, Christian faith and hope, and then arrived at the conclusion that her son was worse off than Daniel in the lion's den. If she could only be near him and ward off these secret arrows that are aimed at the heart of her beloved and keep him from stumbling and losing his foothold in the Bible and prayer! To let her boy go out alone into

the treacherous wide world of higher learning was just as heartbreaking a day as that when she had to clip his curly locks when he started school, because he cried that he could not stand the teasing of his comrades any longer who called him a sissy and a baby.

#### Unfounded Foreboding

What answer can we give that "anxious mother" I wonder? Here is an attempt at it.

Dear "anxious mother": Let us assure you that your fears are unfounded. It is true that much attention is nowadays paid to athletics at colleges, because you cannot build a strong and alert mind in a sickly and puny body. The college authorities haven't taken over your precious boy to create a strong body, but also seek to build a strong moral character, so that your boy may come back to you clean and strong in mind and body.

It is not enough to be physically strong; he has to be clean and strong in character as well. Physical prowess is essential, but our great Christian educators never once lost sight of Samson and the lessons his life taught us. Were he living today he would make a first rate feature in the sporting section of any metropolitan paper. It is a stirring and most fascinating story, this story of Samson's stunts and adventures. Alas, there is something very vital lacking in his whole make-up. We all feel that. The big champion let the smiling face of a woman of easy virtue and skin-deep beauty rob him of his tremendous and superhuman strength. To be sure he paid it all back to his enemies, when he pulled down the pillars of the hippodrome-temple of Dagon and buried them under the debris, but this last feat cost him his own life. Was not his life a pitiful affair after all? The great fault with him was that he measured manhood by muscle; there he was certainly invincible, but his weakest spot was his **character**; he was strong enough to carry away on his broad back the iron gates of a city, but he was not strong enough to resist the alluring charms of a pretty girl. Our college boys know the story, they have seen it work out among some of their wayward chums, and have taken notice of it. They have learned that they must possess something beside muscle, namely a clean life, a strong and dominating character.

"Anxious mother" may be assured that our college authorities will not for a moment forget that her boy's character as well as his physical health has been entrusted to their care and custody. They will faithfully discharge their trust. Yes, some boys will go astray, but they will be warned in time and expelled if they are neglectful of their studies and duties. If your boy has received the proper Christian nurture in the home,—and I doubt not that this is the case,—you may rest assured once more that "he will be safe" in college, perhaps much safer than was Absalom for whom David was so justly concerned.

The other charge that our institutions for higher education are

#### Undermining Our Faith in God and His Word

is heard quite frequently of late. The recent sensational trials in which the late William Jennings Bryan took part and defended the Bible against the attacks of an infidel lawyer and evolutionary teacher have given the impression that all our colleges are saturated with infidelity. That is not the case. The teaching of the evolutionary theory and its defense by some eminent scientists does not necessarily prove that its representatives are atheists or disbelievers in God's Word. The greatest majority are Christians.

There is no conflict between Science and Religion. They both seek the truth as it is found in their specific field of investigation; they only seek it by different methods. Dr. Mullins says that it is the application of the methods of physical science to religion that has produced the resentment of religious people. Science has a perfect right to its own method in its sphere, so has Christianity. There is no conflict between them, as both discover truth, yet by different methods, but there is diversity. Conflict arises then when each one invades the realm of the other's method. Saul's conversion cannot be explained by means of atoms or electrons as you cannot weigh butter by the yardmeasure. The unguarded acceptance of the evolutionary theory may and perhaps must lead to the complete wreckage of all that is virile in their faith, for evolution accepted in its fullest sense needs no God and to a consistent evolutionist God and his revelation is a superfluity.

Can a scientific mind ever approach and find God? He surely can if he draws to God in the religious method, and that method is given us in Heb. 11:6: "Without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is." God answers through Christ. This is the only way open to personal salvation for each and every one, scientist and illiterate, Jew and Gentile. Let the young student fight out this battle in his soul, and God's spirit will enlighten him and bring him assurance. Most of our young men, whether in college or business, will have to settle this vital question of Caesar or Christ in their secret chamber on their knees, and the Lord has promised them an overwhelming victory if they fight the battle with the sword of the Spirit in hand.

#### The Cowardice of Doubting

There is no shadow of heroism in doubting God's own word, as some young students seem to think. There is nothing to glory in either. Acquiring knowledge and storing the mind with a mountain of scientific and historical facts does not necessarily increase our wisdom. True wisdom seeks God according to Ps. 90:12. It is sheer cowardice not to finish this battle in our soul that leaves the heart in doubt and suspense and uncertainty. Oh the

#### Misery of an Uncertain Faith!

The way to peace is through childlike trust and faith in Christ. The lack of it leaves you miserable

and weak, fidgety and foolish. What a calamity to feel that there is nothing you can be sure of and no one to whom you can confide and in whom you can repose your trust. It is bad to lose your fortune or health or friends, but to lose Christ, the author and finisher of your faith, is indeed the greatest. Young man, fight it out and save yourself, your self-respect, your future career, your eternal destiny—Get right with God. Get a strong and clear conviction of Christ and the Truth in him that you can hold to.

Says one of the biographers of Thomas Carlyle: "The most admirable thing about him was his grim adherence to what seemed to him to be the truth. At one time in his life everything that he held seemed to be slipping away from him. He was in a fog of doubt. He said that he felt like a child in a boat that had slipped its anchor and was drifting helplessly out to sea. He was restless and troubled about it. So he shut himself up in the garret determined to fight the thing through to the end. There he thought and wrestled, and before long he came to believe in what he called 'the everlasting Yea' and the 'everlasting Nay.' He came to believe that there is an eternal God who is on the side of righteousness and justice and truth, and who hates shams of all sorts in things and men. In that little upper room where Carlyle sought the truth he was transformed into a veritable prophet of God."

Is the Young Man safe? Is it you? Do you know whom you have believed? Christ says: "If any man"—and it takes a real man—"willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself."

#### These Do I Love

KATHERINE ZINZ

God as a Father, loving, tender;  
A God who understands and who forgives.  
Christ as a Savior, Friend and Brother  
Who lived and died for us, yet ever lives!  
Mankind as brothers, equal sharers  
In all that life can hold of happiness,  
Struggling upward through the mist and darkness  
To the light of mankind at its best.

#### These Do I Hate

Sin as a weight upon man's shoulder —  
A treacherous stumbling-block to make him fall.  
War as a senseless, savage passion  
Wiping out life—destroying all.  
Hate in the heart of man toward his brother,  
Greed and jealousy and dark distrust,  
Fear and cowardice and cunning,  
Holding his brother down, and fleshly lust.

God, grant that someday man will love his brother,  
That war will nevermore lift its dark head.  
How wonderful will then be life and living  
With pain and jealousy forever dead!



Group at South Texas Young People's Institute, Beasley, Texas

### South Texas Young People's Institute

The Young People's Institute of South Texas met with the German Baptist church at Beasley, Texas, from July 21-24. Of the crowd expected only a very few responded. Even Bro. Bretschneider could not be there. The North Texas Institute was well represented with Bro. Laborn of Denton and Bro. Pfeiffer and daughter of Dallas.

Bro. Becker of Waco gave the opening sermon on Thursday evening and an address on "The Evangelization of our Youth" on Friday morning. Bro. Pfeiffer led the devotional hour on Friday morning and also gave an interesting talk on "The Life of Russell Conwell" on Saturday morning. Bro. Laborn led in worship on Saturday morning, and Bro. R. Vassel spoke on "The Spiritual Life of the Sunday School Worker."

A sudden relapse of a serious illness of Mrs. Pfeiffer urged Bro. Pfeiffer to hasten to the bedside of his beloved wife on Saturday. The meetings were turned in a different direction after this interruption. The remaining meetings were turned into evangelistic meetings, with the capable leadership of Bro. Vassel and Laborn. On Sunday, at the close of a two-weeks revival, six Sunday school scholars took their stand openly for Christ. The collection taken under the auspices of the tent-mission of the state amounted to \$19.50.

We hope that in the future the young people of South Texas may wake up to their opportunities in attending the institutes held for their benefit.

HELEN PFEIFFER, Sec.

### Daily Vacation Bible School, Evangel Church, Newark, N. J.

Under the capable leadership of Miss Priscilla Hoops and the loyal co-operation of fourteen volunteer teachers, the Daily Vacation Bible School of the Evangel Baptist Church came to a close Tuesday evening, July 26, 1927.

The school opened Tuesday morning, July 5, with the largest attendance we ever had on the first day. The school numbered 180 pupils with an average attendance of 168.

On July 22, the annual field day of the Essex County Daily Vacation Bible Schools was held in Branch Brook Park. In the early afternoon, all the schools formed a parade and marched past the judges' stand, and then formed in a circle. In turn each school either recited a portion of Scripture, at least eight verses long, or sang a song. Evangel recited Psalm 46 and sang: "Leaning on the Everlasting Arms."

After this the field meet took place, our school winning the silver loving cup, designating first place. This being the third year the cup was won by our school, it now became a permanent possession of the Evangel school.

On the morning of July 26 Mr. Smith of the Children's Temple of Newark gave a talk on the subject: "The Cross." When the invitation was extended, about a dozen children responded. It made our hearts rejoice to know that our efforts in telling the story of Jesus to these young souls have not been in vain. On the evening of the closing day of the school, a splendid program was rendered, also an exhibition of the hand work was on display. We feel that the school this year has surely been the biggest and best ever conducted thus far in the Evangel Church. We are grateful for the untiring efforts of Miss Priscilla Hoops and her faithful co-workers. May God continue to bless this work among the children!

REPORTER.

### A Great Anniversary

Sunday, August 21, was an outstanding day for the State Park Baptist Church, Peoria, Ill. On that day five of its former pastors and its Sunday school superintendent of forty years ago were present to rejoice with this group of people who had occasion to look back upon seventy-five years of its history. It was a time full of reminiscence, of heartfelt gratitude, of rededication to the task of keeping the flame aglow on the golden candlestick.

On this anniversary day the Sunday school, over which presides Mr. H. G. Kuck, one of Peoria's prosperous manufacturers, met to be told of the days which had gone before. The speakers were the one-time pastors Friedrich, Hamel, Pankratz, Waldvogel, besides Bro.

Donner, a former active member of the church.

The anniversary sermon was preached in German to an attentive and representative audience by Bro. F. Friedrich after a brief address in English by Bro. Donner of the Publication Society, who as a lad had been baptized into the fellowship of the church in 1877.

This church was founded in 1852. The first pastor was J. H. Krueger, who was one of the first seven German Baptists baptized at Hamburg, Germany, by Dr. Barnas Sears of America and of which number was the venerable J. G. Oncken, the man whom God made use of in establishing the Baptist work in the fatherland. This was in 1834. Peoria is therefore closely linked up in an interesting manner with the German Baptist movement to which belong our denominational groups of Germany and America.

The congregation met for the second time in a specially arranged meeting for the afternoon and this was addressed by three others of the former pastors, A. Janzen, J. A. Pankratz and G. A. Waldvogel.

The English evening service brought to a happy conclusion this memorable day. The preacher was D. Hamel, whose first pastorate was here and who left with the deep regret of the church after serving it six years. Rev. A. F. Runtz, who only a few days before commenced his pastorate and who has entered upon a worthy succession, presided very graciously during the day.

No historical review was presented but is contained in a souvenir issued for the occasion and which can be obtained for the modest price of 40 cents by any one who is especially interested. This pamphlet is richly illustrated, containing the pictures of the fourteen pastors and of the chaste and modern church edifice.

The Central Conference, responding to the invitation of this church, met in its 47th session during the same week and on Thursday evening the Conference devoted itself to its host, for it was that day, August 25, which marked the seventy-fifth milestone. The Reverends C. A. Daniel and Frank Kaiser were the anniversary speakers on that occasion.

These days were made brighter and inspiration was given by the well trained choir and soloists from their midst.

The present membership is 149. The former church at Minonk and the present one at Pekin have gone out from this mother church. She has given four sons to the gospel ministry, the brethren Gustav Peitsch, F. W. Becker, Louis Broecker and Arthur Vinz, the latter two serving English speaking churches. A daughter, Miss Elizabeth Hueni, entered the missionary field.

The past has been rich in experiences, may the future be blessed with great fruitfulness!

H. P. D.

The best step to take is to tread the path that Jesus took.

# The Sunday School

## Essential Goals for the Church School

I

### Purposeful Worship

REV. F. H. WILLKENS

Director of Religious Education

The aim of the Christian program of education is to build a Christian personality. To do this, we must first of all lead folks into the fellowship of God. This development of God-consciousness is known as training in worship.

In the second place, we must help folks to grow in the "Grace and Knowledge of the Lord Jesus Christ." This is known as the program of Christian nurture or instruction.

In the third place, it is essential to incorporate the truth we teach into the every-day-life of the pupils. This is known as the program of expressional activities.

In other words, our task is to lead every pupil to Christ, into the fellowship of God, then to help him grow like Christ and finally to send him out for Christ in sacrificial service. The first one is worship, the second nurture, and the third service. All three are essential. Without training in worship our evangelistic work will be greatly handicapped, and without nurture or growth conversion is of little value. And, above all, no Christian life is well rounded without the element of consecrated service to Christ and his Kingdom.

In this article we are principally interested in the program of worship. While there are still some members in our churches who are of the opinion that religion cannot be taught, we are happy to observe that by far the greater number of them have realized that the religious education of our youth is the chief responsibility of the church, and that worship is the first essential of our educational program.

### Training in Worship is Essential

"It is not enough to train children in Christian ways of living. They must be brought into the presence of God. They must learn to know him for themselves. Training in worship is an essential element in the religious education of our children."

### What Is Meant by "Training in Worship"?

To some people a worship program consists of prayer, the singing of a few songs and the reading of a scripture passage. The results such leaders obtain are evidence of the fact that they have no particular objective in mind; they aim at nothing and hit it.

Real training in worship is purposeful. It endeavors to lead folks into the

presence of God. Jesus condemned the ceremonialism of his contemporaries and urged them to seek the face and fellowship of God.

### How Can We Make the Worship Program More Effective?

Above all, we need consecrated and skillful leadership. Nobody can lead others into the presence of God unless he has been there himself. Jesus was able to reveal God to his hearers in such a masterful way because he could say of himself: "I and the Father are one." "Early in the morning, before it was yet day, he went into a mountain to pray." Jesus was at home in the presence of God. "In my Father's house are many mansions."

Again, a leader needs to know the needs of those he aims to lead into the presence of God. The characteristics of the various groups in our schools differ widely. God has a very definite purpose for each age group, and he reveals himself to each group according to their particular needs.

It is perfectly natural, therefore, that the worship of little children must be entirely different from that of adults. Graded worship is as essential as graded instruction.

Some leaders know more about the nature of a plot of soil than they do about the various religious needs of children.

### The Leader Must Know the Nature and Needs of Children

The leader, who attempts to assist children in worship, needs to remember to make use of hymns, Bible passages and prayers which are within the range of experiences of the various groups. The little girl who sang: "Every cow will wear a raincoat," instead of "Every cloud will wear a rainbow," did so because the leader took too much for granted. Worship in order to be effective must be within the experience of the worshippers.

### Programs Must be Planned Carefully

If worship is to be effective, the leader needs to plan each program carefully. Every part of the diet needs to be carefully selected and correlated in harmony with the theme in mind for the day. Without early and adequate preparation no leader can successfully conduct a program of worship.

### Create the Proper Atmosphere

Good leadership must be supplemented by a good atmosphere. Why is it so easy to worship in some churches and practically impossible to do so in others? It is because the atmosphere is either conducive or contrary to the spirit of worship.

The reverent attitude of the leader, the hearty co-operation of the teachers and officers, proper grouping and seating

of the pupils, the ruling out of all disturbances and good ventilation will greatly aid in the creation of a good atmosphere.

### Whole-hearted Participation on the Part of Pupils Necessary

Whole-hearted participation on the part of pupils is necessary. Worship is an attitude, not something added to, but a quality of life. Therefore it must be personal, achieved by each pupil for himself. Nobody can worship for another. Lack of participation is detrimental and dangerous, it breeds irreverence.

### The Means in Worship

Tools used skillfully are a great asset, but they may prove to be a real handicap in the hands of a novice. Every leader should develop skill in the use of the various means used in worship.

### Prayer

In prayer we commune with God. Vague and abstract phrases are of no value. Only as children are able to express their own thoughts and feelings toward God are their prayers truly natural. We should make more use of silent prayers. Most of us talk too much to God and fail to give him a chance to speak to us. Form prayers and prayers in unison will prove helpful, but spontaneous prayers are the best. All prayers should be within the experience of children and be brief.

### Music

Music is one of the most powerful aids in worship. The prelude should be chosen carefully to create the right atmosphere. We must help pupils to realize that it is a definite part of the worship service.

### Hymns

The only book found in the pulpit next to the Bible is the hymnal. Of Luther his enemies said: "By his songs he has conquered us." The choice of our hymns needs to be more purposeful. The tunes should be more dignified. Trashy music should have no place in a church or church hymnal. The words of songs should be within the experience of the worshippers.

### The Bible

Great care should be taken in the devotional use of the Bible. While we do not worship it, we need to treat it differently from any other book. It is the mouth-piece of God. It should be opened reverently and prayerfully. The materials selected must be in accordance with the needs of the group. Whenever possible, passages should be repeated from memory. But by no means should the period of worship be used for the learning of new passages or hymns.

(Continued on page 15)

# The Glass Window

A Story of the Quare Women

By LUCY FURMAN

(Copyrighted)

(Continuation)

X

## SPRING AND SUMMER

Late in January, Susanna wrote as follows to Robert:

"The last of our logs is chopped,—all had to be cut, you know, before the sap begins to rise,—but many have not yet been snaked down, and all the floating and hauling are to be done. Those above The Forks are to be floated, those below, hauled. On warm days in February, when the water is neither too high nor too low, we shall begin the floating, the logs being caught as they reach The Forks by men wading out with picks and cant hooks.

The trenches for the wall-foundations are also begun, and rock is being hauled for these. Uncle Tutt, who understands stone-work well, is my mentor here, and is to be on hand himself to see that everything is right.

I fear it will be hopeless to get the logs all in before the middle of March, six weeks later than I had expected. Of course this will delay our wedding just this much, though I can shorten the time of trousseau preparation, and set the day for mid-April, if you say so.

I know how you enjoy repairing the old house and getting it ready for us to live in. And I'm just dreadfully sorry there should be any delay at all. But you should have taken me when you could get me, sir, when I shamelessly threw myself at your head and insisted upon an immediate marriage! "He who will not when he may."—

Seriously, Robert, you who have known what it is to complete a big task will understand why I cannot leave now with everything at loose ends, and will be quite patient, knowing how joyfully I shall come to you when my work here is finally done."

A second letter was dated February 3:

"Caught by a tide yesterday, though not so big a one as that of Old Christmas, I spent the night with the family of Remind Duff, on the head of Little Clinch. Was the more inclined to stay because I had heard that Remind was a famous banjo-picker and singer. The ground-hog came out to his sorrow that time, for we ate him for supper! Oh, how nice and greasy he was! Afterward Remind picked and sang for me: "Sourwood Mountain," "Hook and Line," and other tunes that set one's toes wiggling irresistibly; and then graver ones: "Barbary Allen," "The Brown Girl," "Turkish Lady," "The Devil's Curst Wife," and other fascinating old English song-ballads. I could have sat up all night—and almost wished I had, later. One of the verses of "Hook and Line" was:

amid the browns, they beheld the first "sarvice tree," a tenuous, ghostly bride of spring, in full blossom. Aunt Ailsie, coming in about that time with a poke full of "kivers," told them, "Hit'll be an early spring; I know by the way the wild geese has been flying over."

Before leaving, she followed Susanna into the back yard. "I feel to go up in the cow-shed loft a minute," she said. Susanna climbed the ladder-like steps after her, and waited in the doorway. Aunt Ailsie pulled apart some bundles of fodder that were tied up to the rafters, and gazed at something beneath them with a deep sigh.

"Far'well forever," she said. "I allowed I as good as had you, but hit wa'n't to be! And all my fault, too, acting deceiving like I did! And now I've got to punish for hit! Well, I hope hit'll larn me the pitfalls of a lying tongue. Susanna, if tother glass window gives out, there's one h'isted up here that I looked to have some day, but I have losted hit by my wicked ways, and hit's there for anybody that wants hit."

Slowly, and with many a groan, she went back down the ladder steps.

These wild geese proved to be good prophets. Although there were setbacks, the spring did come, surely, and more rapidly than usual. But, alas for Susanna's expectations of leaving in mid-March! When the time came, the logs were not more than half of them on the school bottom, and very little had been done toward the laying of the foundations. She wrote to Robert:

"It's useless to count on or hope for anything in this country. We just have to take what comes. Getting these logs here is the slowest job I have yet undertaken. And there is another thing, which has just come up. We have rented a sawmill from the next county, to come in the last of this month and square the logs, and saw the other timbers; and who in the world is to keep things going after it comes I can't see, unless I stay. Practically nothing will be done without me—the thorn in everybody's flesh to prick them on to action. I really ought to stay here the whole month of April for this sawing, as the builder the heads have engaged cannot come in until May, and everything should be ready for him to go to work building when he arrives. What do you think, Robert? Don't you feel it's my bounden duty to stay where I'm so needed? May is such a lovely month for weddings, anyway, and June is still better. I feel that you'll be quite willing to spare me to the work a month or six weeks longer."

On a warm day in early April, when every leaf-bud was bursting its bonds, and wherever one cast one's eyes toward the timber there was a hundred delicate tones of pink and mauve and yellow, Christine, going up to visit Lowizy, was at last permitted by Phebe to wrap the child in blankets and bring her out into the warm sunshine of the porch. It was a day of thanksgiving for Christine. Lowizy was still alive, and the spring,

too, was in her heart. She had never seen it so beautiful—it had never meant so much to her. That "the earth is the Lord's and the fulness thereof" had never been so impressed on her mind. Within and behind all the visible beauty she now saw an invisible.

When she wrote to Giles about this day, and Lowizy's outing, he replied:

"Thank God for Lowizy's life! I felt it would be spared. And thank you for telling me about the spring. I could well-nigh see it as I read. There is no spring in a town, or much in the level land anywhere. In our mountains it is hung up like a picture against the sky, where no one can fail to behold it."

After incredible difficulties in hauling, the sawmill was brought in and set up in the school bottom, and thereafter its whine and buzz became a regular accompaniment of the day. Susanna was up with the dawn, seeing that the fire was started promptly in the engine, and getting men mustered. Quite a force was needed to handle the big logs, which had to be run through the sawmill and squared—a great improvement in point of time on the hand-hewing of the summer before. Then, too, work was being hurried on the rock foundations, and was beginning on shingles, thirty-five thousand of which were to be riven for the big house alone, not to mention those for the smaller workshop it was hoped to build.

"If I did n't know the builder would be here the first of May, I'd feel quite beyond my depth—hardly have the courage to go on (Susanna wrote Robert). When the heads got back Friday (with the money to finish the big house, thank Heaven!) they were quite surprised at what had been accomplished. Virginia said I had entirely too much executive ability to settle down to a lazy, comfortable life in the Blue Grass, with nothing more important than card or dinner parties to engineer; that it was a shameful waste of good material; that I ought always to stay here where I am so needed, and let some girl marry you who could n't expect to do anything better! So I hope you'll realize what a valuable creature you are getting, when you get me!

At the gait I'm going, I'll have to take a rest-cure before the wedding. I rise at four A. M. to get the boy started making the fire under the boiler, and from then on it's one mad wild scramble till dark. If it were not for Uncle Tutt, who is on the grounds all day now, I don't know what I should do. He swages me down when a dozen men disappoint me about coming and everything goes dead wrong. "Hey, Susanny, hit'll be all the same a hunderd years hence," is his slogan.

Thank you beforehand for your patience and understanding."

Later in April, spring came on with a great rush. Up in the living green of the timber the dogwood spread its white tents, and the Judas-tree its pinkish-purple. Everything rushed to fruition

of life. On all the cleared slopes men were plowing, or digging-in with mattocks where it was too steep to plow. Women and children were burning brush-piles in new ground. Soon all the pupils of the school would be needed at their homes to help to hoe corn.

Before she knew it, Christine was preparing her scholars for the closing exercises. Then the final day came, with its inevitable speeches. On this occasion, though none but Aunt Ailsie may have noticed it or gathered its significance, Uncle Lot sat on the platform amid other members of the School Board, with the points of a white silk handkerchief protruding noticeably from his coat pocket. Aunt Ailsie, from below, viewed it with excited eyes. He had "slipped it" on her, taking the handkerchief secretly from the small box of "vanities," and not displaying it until he reached the school. If she had only known,—she thought, resentfully,—she would have fetched her own lace-trimmed one. Still, indignation was submerged in rejoicing; the main point was that the man of iron was slowly yielding to temptation. Hope, dead for three months, stirred feebly again in her bosom.

"Susanny," she said, coming out after the exercises, "I was maybe a leetle hasty to tell you to sell that-air glass window in the cow-shed. If hit hain't gone, leave hit be a while."

The next thing Christine realized, she and the four other teachers were starting out in Uncle Adam's wagon. Susanna, alas, had to be left behind, the builder expected the first of May having been delayed by his wife's illness. The last glimpse they had of her, she was standing on a pile of logs by the sawmill, bareheaded, waving a white sweater at them.

Then came the long two-days' ride through an enchanted land, following many creek-beds, between steep slopes of virgin forest, crossing five mountains; then the railroad town, the hotel, the train, the light of common day. At the station was another telegram for the women from the builder: "Impossible to come yet; wife still very sick." This Uncle Adam would take back to the school as he returned with a load of freight. Christine knew it would mean still another postponement of Susanna's wedding.

Sure enough, soon after her arrival home, and her settling down into the pleasant ordered life of a New England town, the following letter came from Susanna:

"No June wedding for me—I think I must be hoodooed! The builder's wife is still very sick. Of course I can't turn things loose till he comes; must just make ready for him the best I can, so the building may still go on this summer. I've written Robert it can't be before July now—that he'll just have to take me when he can get me. I only hope he'll be broad-minded enough to understand. Of course a man expects to make sacrifices for his work; but that a woman, especially one without a living to

earn, should make them for hers, may appear unlikely. However, I hope he'll be reasonable; for you know I do truly love him, though doubtless I have grown away from him and from my old life somewhat since I came here.

I have left Uncle Ephraim's and come back to live at the cottage since you went—simply have to be right on the spot early and late.

Please eat everything you can lay hands on for me, especially sea-food. Oh, how desperately hungry I get for something besides corn bread, shucky beans, fat meat, potatoes, and endless preserves! This being away from markets is terrible! But our garden things are coming on now, greens, lettuce, young onions—what a relief!"

A week later came another letter from her.

"Great news and tremendous excitement here. Examinations for county school-teachers have just been held by old Riley Clemm, the Superintendent. It seems that for several years past there have been strong suspicions that some of the boys who got certificates were not really entitled to them. You remember Peleg Shaw, on Ivypatch. This time the School Board laid a trap to make sure, and it was proved beyond a doubt that old Riley has been selling examination questions to the boys beforehand, at twenty-five dollars a set. Half a dozen boys made affidavit to this, and produced the copies that had been sold to them.

Riley is an old man, every day of seventy, has a young second wife and large family, has held office for several terms; probably did not intend any great harm, looking upon it as a favor to the boys rather than a cardinal sin; and the Board, considering all these things, gave him his choice of immediate resignation or being prosecuted to the extent of the law. He resigned. Then came the task of finding a man to fill out his term—a man absolutely straight, who would set things right and bring up the district schools to what they ought to be. Giles Kent was the unanimous choice. He will graduate from law school in June and be coming home to start up his law practice. He probably won't want this job, which pays the magnificent sum of five hundred dollars a year, and not only will keep him busy if a real clean-up is made, but may also bring a good deal of unpopularity."

Christine's next letter was from Giles.

"You will be finding so much happiness among your own people that our hills will seem very far away. You did not say whether you would come back. But it is my hope and prayer that you will. The need is very great, as you know.

I myself have just been given a great chance to serve my people, being asked to fill out the term of County School Superintendent for a year. There could be no more needed work—no better way to help the county. I have of course accepted. Next week I get my law diploma and start home."

Every week, too, came fascinating letters from Lowizy, of which this was the first:

"Dear Belovd Teacher. This finds me Well and Hoping you the same. But I miss you Bad. I don't feel to go down to the Forks no more till you come. I can't start my School because my Schol-ars has to hoe corn. I haint never got my Strength back enough to work myself, have to mostly set or lay on the porch and mind the least ones while tothers works. But I am seeing a good time. I wisht I was there with you to get one look at the Briny Deep. But I don't care just so you come back. If you don't I can't stand it.

Your truly friend that loves you better than life.  
LOWIZY RIDEOUT."

Christine had dropped back into the life of home almost as if she had never left it—dropped into it more truly and completely, in fact, than for several years past. Everybody—mother, father, friends, and relations, seemed to mean more to her now. There was a new zest and sweetness in life. With God in his Heaven again, all was right with the world. Her parents were no longer slightly pitied because, in their ignorance, they still clung to their church and found comfort in their Bible. New meanings, new beauties seemed to open up in life everywhere.

Mr. and Mrs. Potter were planning a silver-wedding journey of six months abroad—a trip they had been too poor to take when first married, and Mr. Potter too busy building up a successful business to take since; now they were very eager that Christine, their only child, should accompany them. One flying trip abroad during a college vacation had whetted her appetite for travel, and she really longed to go. But never out of her mind was the thought of all that needed to be done at the school. Always tugging at her heart was the remembrance of Lowizy, whose very life depended on her return.

Late in June another letter was received from Susanna.

"You see I'm still here on the job. The builder arrived six weeks late, and when he looked over the ground said it was humanly impossible to get the big house up by September. We women told him it had to be done, impossible or not. He said if he had a capable assistant, to assemble the labor and remaining materials, and take that off him, so he could give his whole time to construction, it might be barely possible. Knowing conditions so well, and being, according to Uncle Tutt, a "master-musterer," I humbly threw myself into the breach, offering to stay on through July and August as assembler and musterer if he would accept my services. He consented. So here I am—what else could I do? And here is an indignant letter from Robert saying I have abused his patience, and shown no consideration whatever for him in the matter, and he solemnly protests against this action on my part, and takes it as an indication that my love

for him has waned. Now did you ever hear the like of that? Would you think a man could be so blind—yes, so selfish? I'm trying to be patient with him, but certainly his attitude is exasperating.

You will be thankful to hear that the nurse we have been seeking is at last found, and came in Friday, just in time for the typhoid! Now—if we only had a hospital!

Giles Kent also came in the same day, and held new county-examinations the next day. Before these began he told the candidates that he should require of teachers not only the ability to pass the examination honestly, but also, what was still more important, upright and sober living. That teaching the young was the greatest moral responsibility that could fall to man, and a person unable to realize this was n't fitted to teach. "Any county teacher who drinks, carries weapons, shoots, gambles, or is guilty of other loose conduct, must expect to have his certificate revoked. Let no one say he was not fully warned, or hope by fear or favor to have his wrongdoing overlooked."

This was indeed a bomb. The men at work on the house are all talking about it. "Won't have half a dozen teachers left in the county if he stands by his word." "He'll stand by it, too. That-air Giles, for all his quiet, hain't afeared of men or devils." "I allow the boys'll have to draw in their horns a leetle, and quit their feisting now."

Giles has come back to live at Uncle Ephraim's, in the room you and I had last winter. You'll be glad to hear that all your pupils who took the teachers' examinations passed them. A dozen others, who had taught under the former regime, failed to pass."

On the first of July when steamer reservations could no longer be postponed, Christine announced her decision to go with them on their trip, she could not. Too much work was waiting to be done; and, above all, she could not leave Lowizy. While disappointed, they placed nothing in the way of her decision. Her life was her own, Mr. Potter said; he had let her go to the mountains so that she might learn to lean on her own judgment and make her own decisions. He gave her five hundred dollars to build a sleeping-porch and sun-parlor for Lowizy, and told her to call on him for anything more needed for the child.

The next letter from Susanna was dated July 5.

"At the "speaking" yesterday, Giles Kent made an impressive talk to the people, begging them—teachers, trustees, parents, everybody—to join with him in creating better schools for the young, and better conditions for them to live under, winding up with an impassioned plea to all to stand by him and work with him in "building the walls of Jerusalem."

It gave me some satisfaction this morning, as I watched the big derrick our builder has constructed pick up a

great log as if it were a straw, and swing it to its place on the wall (you recall how, last year, all this had to be done by muscle-power), to think that I too was having some hand in "building up the walls of Jerusalem." This ought to console me, I suppose, for Robert's curt letters and utter misunderstanding of my position.

The county schools begin next week, as the corn is about "laid by." Ronny Kent is determined to teach this year, against the wishes of Giles, who is eager for him to go on through high school. But he was always headstrong, and I think he wants to get away from the discipline of school.

I hear that the dozen former teachers who failed to pass this time are very bitter against Giles. Uncle Tutt, referring to Giles' rules laid down for his teachers, said today: "Talk about trouble—that-air Giles has pyorely gone out to hunt it. He won't see nothing else."

About the same time Susanna wrote as follows to Dr. Helm:

"Oh, Robert, Robert! How can you say such cruel things to me? You know I do love you with all my heart—not less but more than I did a year ago, because there's so much more of me to love you now! I feel I have really grown to womanhood during this year in the mountains. You know, you with your strong purpose in life, and your struggles and self-denials to attain it, always had a chance to be a man; but I just drifted along, petted and pampered, enjoying myself and never having an opportunity to be a real woman. Don't be foolish and pessimistic now, and think such unworthy thoughts. Trust me a little longer! I do love you truly and, when I'm once through here, will come to you so joyfully! But I want to come feeling that my work is done."

(To be continued)

### Use Them!

One of today's greatest challenges to pastors and church leaders is to utilize the magnificent force of young people who have had B. Y. P. U. training and who are in training. It is a crime to train people, and not use them. In multitudes of churches the leaders are in a rut and don't want to use the forces available, because this would necessitate a readjustment of their own thinking and acting. Such people prefer to slumber on in snug content and blissful ignorance rather than make an effort to turn the rusty wheels of their own mental machinery.

The task of the churches is so stupendous as to demand every ounce of man and woman-power they possess. Leaders who make no effort to use all the resources of the churches for teaching, training, giving, praying, studying, shipping, and winning the lost, are criminally negligent in the sight of God.

The B. Y. P. U. is giving us trained soldiers. Let us use them!

\* \* \*

The nation's best citizens are those who first honor God.

### Trees

BLISS CARMAN

In the Garden of Eden, planted by God,  
There were goodly trees in the springing sod—

Trees of beauty and height and grace,  
To stand in splendor before his face.

Apple and hickory, ash and pear,  
Oak and beech and the tulip rare.

The trembling aspen, the noble pine,  
The sweeping elm by the river line;

Trees for the birds to build and sing,  
And the lilac tree for a joy in the spring;

Trees to turn at the frosty call  
And carpet the ground for their Lord's  
footfall;

Trees for fruitage and fire and shade,  
Trees for the cunning builder's trade;

Wood for the bow, the spear, and the  
flail,  
The keel and the mast of the daring sail;

He made them of every grain and girth  
For the use of man in the Garden of  
Earth.

Then lest the soul should not lift her  
eyes  
From the gifts to the Giver of Paradise,

On the crown of the hill for all to see,  
God planted a scarlet maple tree.

### Young People and Sunday School Workers at the Southwestern Conference

The Young People's and Sunday School Workers' Union of the Southwestern Conference had been looking with eager eyes to the time when they were to meet in Lorraine, Kans., during this year. Now that the meetings with the Southwestern Conference, Saturday and Sunday, August 19 and 20, 1927, have been made history, we look back with regret that the time of our gathering has passed so rapidly.

Our Young People's and Sunday School Workers' Union of the Southwestern Conference is only three years old, but we are already observing some of the fruit of the new organization. Everybody will admit that one of the objects of the organization is to create an interest among our young people for the work of the church and to attend our conferences. In this line our Okeene, Okla., church was an example by sending thirty or more representatives to the Young People's and Sunday School Workers' Union this year. Okeene was, therefore, the banner church, taking the banner of the Union with them as earned by attendance and mileage. We all hope that this banner will mean more for the Okeene church than merely a momentary achievement; that it may be an inspiration throughout the entire year and the instigation for many worthy deeds.

For the present year officers have been selected as follows: Mr. Wiegand of Okeene, Okla., president; Mr. Arthur Sandow of Dillon, Kans., first vice-president; Mr. Charles Zoschke of Junction City, Kans., second vice-president; Miss Anna Miller of Lorraine, Kans., secretary, and Mr. Harry Geis of Okeene, treasurer.

One of the outstanding features of the meeting was the banquet on Saturday evening, given in the gymnasium of the school house, where all the meals of the conference were served. The banquet was prepared for 150 plates, and the tickets were all sold well in advance of the banquet. The hall was beautifully decorated, and the entire banquet went over with a big success. On this point we wish to pause for a moment to commend our young people at Lorraine, because Bro. Mihm said that the decorations were more beautiful and the entire banquet was more successful than any he had thus far attended. This is saying much, is it not? You know Bro. Mihm gets around a lot. Hurrah! for Kansas, and especially, Hurrah, Lorraine!

Brief mention must be made of the speeches at our meeting in Lorraine. On Sunday afternoon Rev. G. W. Pust of Dillon, Kans., spoke to the young people in a clear and specific way on the theme: "The Importance of the Devotional Hour in Our B. Y. P. U. Meetings." Following this we were privileged to listen to Secretary Mihm as he addressed us on the subject: "Obeying the Heavenly Vision." Bro. Mihm told us that we all have visions. Visions are not the privilege of a select few. The little boy has a vision as he plays with his blocks, and the small girl takes a distant look as she dresses and rocks her toy doll. Saul had a vision on the road to Damascus, and this vision was not irresistible; he might have resisted, but can you imagine the consequences for the Christian church if he would have? Bro. Mihm said that the many visions that Paul had were the secret of his success; that the heavenly visions inspired him to devote his energy and time to the service of his fellow men; that it made of him a willing worker and not a soap bubble. As to the attitude to take toward a vision, Bro. Mihm said it must be one of humiliation and learning. The self-righteous as the Pharisee will not receive much benefit of a vision. But the attitude of the Publican who also prayed but prayed thus: "God, be merciful to me a sinner," is self-revealing. God can do something for one who feels thus.

God help us that we may all heed the good thoughts told us by the speakers at Lorraine, and that they may inspire us for better action the year through, so that this conference year may be one of unusual achievement for our Lord and Master!  
ARTHUR R. SANDOW.

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God gives wisdom that it may be shared with others.

\* \* \*

Noble character is more needed than nimble brains.

### Ordination at Tyndall, S. D.

A council called by the Emanuel's Creek church to consider the propriety of ordaining Bro. George Lubbers to the gospel ministry met at Tyndall, S. D., August 23, 1927. Nine churches represented by 23 delegates and many visitors met with the Emanuel's Creek church. Bro. S. Blum was chosen moderator and Bro. J. F. Olthoff, clerk. Rev. A. W. Lang, the candidate's pastor, introduced the brother to the council. Clearly, definitely and in a fine spirit the candidate related his Christian experience, his call to the ministry, and stated his views of Christian doctrine. It was a blessing to hear the brother give his testimony. The council was well satisfied with the candidate's statements and with great pleasure advised the church to proceed with his ordination.

Rev. S. Blum had charge also of the evening meeting. Rev. J. Rott and Rev. H. P. Kayser took part in the opening service. Rev. A. W. Lang preached the ordination sermon and Rev. J. F. Olthoff offered the ordaining prayer. Rev. C. Swyter gave the charge to the candidate, and Rev. Benj. Schlipf to the churches. Rev. F. W. Schaefer extended the hand of fellowship to the candidate, who closed the beautiful and uplifting service with the benediction.

Bro. Lubbers studied at the Moody Institute and the Northern Baptist Seminary. He expects to leave for the foreign field in India in the near future. It is our earnest prayer that he may become "a workman that needeth not to be ashamed, rightly dividing the word of truth."

Four fine young people of the Tyndall society have recently consecrated themselves to the service of the Lord. Rev. George Lang is pastor of the church at Lorraine, Kans.; his sister, Margaret, is a missionary in Africa. They are both children of the pastor, Bro. Lang. Miss Hulda Lehr, who was the first secretary of the South Dakota Jugendbund, is laboring in India, and Bro. Lubbers has now also been set apart for the work of the gospel ministry. J. F. OLTHOFF.

### Smiling Christians

"Like faith, good humor is a victory over the world," say "The British Weekly." Yet there are people who still persist in believing that religion and laughter are mutually exclusive. An eighteenth century writer who labored under a Puritan misapprehension wrote an essay entitled, "Is It Wrong for a Christian to Smile?"

In defense of their position people who think it is wrong to indulge in wholesome humor call attention to the fact that our Lord was a man of sorrows and acquainted with grief. "Yet Jesus Christ must have been the happiest man that ever lived, for he went about doing good," remarks a well-known preacher. Service keeps faith sweet and strong, and it also keeps us in good humor.



### Great Missionary Sayings

The world has many religions; it has but one gospel.—George Owen.

All the world is my parish.—John Wesley.

I see no business in life but the work of Christ.—Henry Martyn.

Fear God and work hard.—David Livingstone.

We can do it if we will.—The Men of the Haystack.

We can do it and we will.—Samuel B. Capen.

The bigger the work the greater the joy in doing it.—Henry M. Stanley.

The lesson of the missionary is the enchanter's wand.

The work of winning the world to Christ is the most honorable and blessed service in which any human being can be employed.—C. F. Schwartz.

I am in the best of services for the best of Masters and upon the best terms.—John Williams.

Nothing earthly will make me give up my work in despair.—David Livingstone.

The greatest hindrance to the evangelization of the world are those within the church.—John R. Mott.

### Second Conference of Baptist Young People's Union of Poland

Three years ago the single District Conferences of the Baptist Young People of Poland joined into one Union and had their first Conference. The second Conference of the B. Y. P. Union was held at the church of Neubrück May 26-29, and these were days of great blessings. A number of young people gathered there, who were looking not only about themselves, but also above themselves. The church of Neubrück has lost almost half of its members by emigration to Germany and it was no easy task to provide food and lodging for the 70 delegates and numerous guests, but this was accomplished far above the church's limits.

By his hearty welcome and tactful leading Bro. Sommer, the pastor of the church of Neubrück, struck the right note for all the following meetings. Pastor E. R. Wenske, the president of the Union, replied to the welcome and in his opening address spoke about the blessing of brotherly unity according to Psalm 133:2.

The prayer meetings that preceded the daily business meetings led not only to consecration but to earnest intercession for God's Kingdom and were conducted by different leaders of Y. P. All the business meetings showed a brotherly spirit. The reports of the individual Y. P. societies stated that in many cases souls were won for Christ and the work is going on encouraging in spite of difficulties. A great progress is to be noted, that in every district a course for Y. P. leaders was held each year by the Y. P. Secretary, Rev. A. Wenske. Our song-book: "Jugendchöre," has appeared in the third enlarged edition and is meeting a great demand. Our papers: "Die Jugendwarte," edited by Rev. A. Wenske,

and "Der praktische Vereinsleiter," by O. Krause, have an enlarged number of subscribers and the contents have greatly improved. The Soldier's Mission reported a blessed work in supplying our brethren and friends in the active army service with our papers and good literature, by keeping in contact with them by writing letters and sending them a "Liebespaket" at Christmas.

Besides the business, time was also given to devotion and instruction. Miss M. Wenske spoke about the Karen mission work of Burma to arouse interest in missions and suggested regular mission study in the Y. P. societies. Miss H. Ullrich read: "Wohin muss sich ein Jugendführer führen lassen und wie können wir Jugendführer werden?" Mrs. J. Oelke read about: "Dienet einander." (Serve One Another.)

Officers as follows have been elected for the next three years: Presidents, Rev. E. R. Wenske and Miss Ullrich; vice-presidents, Rev. Kretsch and Mrs. Fiebrandt; treasurer, Rev. J. Fester; secretary, Miss R. Lenz.

The evening services were well attended and inspiring. Sermons were held by the Brethren E. R. Wenske, A. Wenske, Kupsch, Fester, Jordan, Oelke and Kretsch. At these services the small but well trained male choir of the Neubrück church lifted the hearts higher. Saturday afternoon a picnic at the old castle Roggenhausen with its picturesque views was greatly enjoyed by the young people.

Sunday, the last day, was the most beautiful. Such a great number of people came that many had to stay outdoors. The service in the afternoon opened with the oratorium "Israel's Exodus from Egypt," sung by the Neubrück choir under the leadership of Bro. Polinski. All the pastors present gave a short message that struck right to the heart. Some of the Y. P. societies brought recitations, while the church choir and the orchestra made the program more effective. Like all beautiful things, so end only too soon.

The church of Neubrück with its pastor did great things in hospitality. They showed what a small but well organized group can do if all follow the leader and really co-operate. The thanks of the conference were expressed in the words of the president: "Well done, dear brethren and sisters in Christ. The Lord will reward you with all spiritual blessings in heavenly riches through Christ." With the song: "Blessed be the tie that binds" the conference closed.

### Missionary Work in the Dakotas

After the undersigned had worked for eleven years as a missionary in South Dakota his field was extended so as to include North Dakota also, at least for a year. That year closed on the 30th of June. For the present year our field will cover South Dakota and the southern half of North Dakota.

We now want to give a report of our work for the past year. We had gotten well acquainted with our field as far as

South Dakota was concerned during the eleven years we had worked here and in North Dakota we were no stranger either as we had served a church there for six years before we took up the work in South Dakota.

Nevertheless before we could make definite plans for aggressive work in our new territory we had to explore it first in order to find out where our most promising opportunities were. We tried to get in touch with all our people and friends who lived far away from any of our churches and as far as possible we visited them. It might be interesting to tell about this work in detail but that would make our report too long. We must confine ourselves to a few general remarks.

During the twelve months in question we visited 73 different points of contact. A number of these places we visited several times during that period so that the whole number of visits made was 124. During the winter months, when we held revival services, we usually stayed several weeks at each place. The rest of the time we kept on the move. We took part in 45 Sunday schools; some of the places are not yet so far advanced as to have a Sunday school. Besides our preaching services we also visited 123 prayer meetings or other religious gatherings. We were permitted to preach 217 times and gave 83 shorter addresses. 436 pastoral calls were made and 4170 pages of religious literature were distributed. 11 persons professed conversion in our meetings. We had the pleasure of baptizing 4. Since the close of the year 2 others have been baptized while 2 more are yet waiting for baptism.

To do this work we had to travel 20,567 miles by rail and 3667 miles over country roads.

\$361.28 passed through our hands for our missionary work besides that which flowed through other channels. The traveling expenses amounted to \$160.30. May the dear Lord bless the scattered seed that it may bring forth much fruit to his glory!

Some of our friends may wonder how this work affects the family of the missionary. A good deal might be said on this point also but we will mention only a few of the more important things. For years the missionary has not been with his family on Christmas day. And seldom has he been home on a Sunday in the past 12 years. The birthdays, which seem to be of great importance to the children, mostly have to pass by without having the head of the family present. But the day on which he probably was missed most by his loved ones was the 25th anniversary of our wedding. The bride had to celebrate the same alone with her seven children, while the groom was busy in North Dakota. We thought no one knew of this important occasion outside of the family circle. But somehow our Pleasant Ridge church had found out about it and sent us an appropriate remembrance. But even more important than the birthday anniversary of the children is the day of their graduation from school. Last spring one

of our sons graduated from high school and another one from our Teachers College. But we had to deny ourselves the pleasure of being here for those occasions. Our work comes first always.

Do you ask what influence all this has on the training of our children? Thank God! So far our children have only brought honor upon our name. The two oldest ones have graduated from our Teachers College here in Aberdeen, and our third son has only one more year at the same institution. They are also very active church workers. The oldest son is director of the choir here and the other two often help out with preaching in the absence of the pastor.

Our hearts are very grateful to God for his many blessings upon us and we pray that he may also continue to be with us in the future and give us help and strength to do the work into which he has called us. C. A. GRUHN.

### Purposeful Worship

(Continued from page 7)

#### The Story

Some leaders are unusually successful in the employment of stories for the purpose of worship. "A story well selected and well told, fitting into the general scheme of the lesson, often will clinch the truth and vitalize the whole lesson. Such stories contribute to the reverential mood of the worshippers."

The following themes are especially adapted for worship stories: Gratitude, Goodwill, Reverence, Faith and Loyalty.

#### The Offering

Giving should be more than a mere collection. It will be an offering when it expresses the following elements:

1. Gratitude toward God. 2. The desire to help somebody. 3. Joy and gladness. "God loveth a cheerful giver."

There needs to be just as much dignity attached to the offering in the church school as we expect to have in the worship program of the church.

#### Pictures

Sometimes, when rightly used, pictures will help considerably in the development of a proper atmosphere for worship. Occasionally the story can be built around the picture. Great care should be taken to place pictures into conspicuous places in order that they may be seen by all.

### The Dirty Dozen

"I heard—"  
"They say—"  
"Everybody says—"  
"Have you heard—?"  
"Did you hear—?"  
"Isn't it awful—?"  
"People say—"  
"Did you ever—?"  
"Somebody said—"  
"Would you think—?"  
"Don't say I told you—"  
"Oh, I think it it perfectly terrible!"  
—The Lookout.

### What Our Luxuries Cost

The Research Division of the National Education Association has performed a real service by bringing together the figures showing what our nation spent in 1924 for the chief objects of luxurious living. In that year we Americans spent on tobacco (the "we" does not include the writer of this editorial!) the enormous sum of \$1,847,000,000. Our soft drinks and ice-cream cost us \$820,000,000. We paid to the theaters, movies, and similar places of amusement \$934,000,000. We lavished on candy \$689,000,000. Our chewing-gum cost us \$87,000,000; our jewelry, \$453,000,000; our sporting goods, toys and the like, \$431,000,000. And for perfume and cosmetics we paid out \$261,000,000. The total expenditures for these eight kinds of luxuries was in that one year the unbelievable sum of \$5,522,000,000.

This is four times what we paid for our public schools.

It makes our payments for churches and missions seem absolutely childish.

And the greater part of these fearful expenditures is for things that are either useless or positively harmful.

We will not insult the intelligence of our readers by pointing the moral.—C. E. Word.

### Are You in a Rut?

It is well for Sunday school workers to check up on themselves and see just where they are. The state librarian of Maine, Henry E. Dunnack, gives this test by which you may judge whether you are in a rut:

1. Have you had a new idea in the last six months?
2. Have you done anything in a new way?
3. Are you afraid of responsibility?
4. Are you tired of your job?
5. Have you read an important book recently?

It would be a good idea for all teachers and officers to test themselves and if they find they are in something of a rut to make plans to get out. They might decide to study or read a new book, exchange ideas with teachers in other Sunday schools, subscribe for magazines or plan to have a Standard department, if they do not have one. Henry Van Dyke says: "I wish you enough difficulties to keep you well and make you strong and skilful."—S. S. Builder.

Prayer is a searchlight turned on sin. If you keep on praying persistently against your sins, you will soon have less love for them. On the other hand, persistent sinning will put an end to prayer. The two cannot live together.

"Christian Life" gives this quotation from an old bookmark:

"Mother, I've found an old dusty thing High on the shelf—just a book!"  
"Why, that's a Bible, Tommy dear. Be careful—that's God's book!"  
"God's book!" the child exclaimed, "Then, mother, before we lose it We'd better send it back to God, For you know we never use it!"

## New Books

### Seven Sunday Night Talks

By J. C. Messee. Sermons originally preached in Tremont Temple by its outstanding gospel preacher. 124 pages. 75 cts.

### How to Prepare Sermons

By Wm. Evans. A volume of practical help for ministers and theological students containing also sixty pages of outlines. 178 pages. \$1.25.

### The World's Unrest

Visions of the Dawn. By Christabel Pankhurst, the former suffragette but now an ardent promoter of Christian truth. A fascinating writer. The book treats of the renewal of the ancient Roman Empire, the resettlement of Palestine by the Jews and many related themes touching on the upheaval in the social, political, moral and spiritual realms. 232 pages. \$2.00.

### The Seven Finalities of Faith

By A. Z. Conrad. A stressing of the abiding realities of the Christian faith and offers rich material for sermons, prayer meeting talks, etc. 224 pages. \$1.50.

### Major Bible Themes

By L. S. Chafer. A manual of Christian doctrine containing a highly developed yet concise study of biblical truth with topical and textual indexes. 329 pages. \$1.25.

### Can the Christian now believe in Evolution?

By Wm. Hallock Johnson, Professor in Lincoln University. The subject of evolution illuminated from the field of science, metaphysics and theology. A masterful treatise in twelve chapters. 188 pages. \$1.50.

### The Fine Art of Living Together

By A. W. Beaven, D. D., Pastor Lake Avenue Baptist Church, Rochester, N. Y. Arresting ideas on matters of courtship and family life, basing them on the Christian concept of the family. The author has long been a recognized counselor of youth and this book should for this reason find a ready sale. This is the book Field Secretary Bretschneider has been warmly recommending in his assembly lectures. 176 pages. \$1.50 net.

### What to Teach and How to Reach the Young

By George Goodman. This book published in England is called a Spiritual Hand-book for all workers among Young People. It shows how to treat Bible themes and stories and furnishes many illustrations. It has an index of subjects and a textual index. 246 pages. \$1.25.

McCormell's Manual For Baptist Churches. By F. M. McCormell of Baylor University. This cloth bound pocket manual is issued as an adaptation to modern church life. 179 pages. \$1.00.

The Pupils in the Church School. By Antoinette Abernethy Lamoreaux. Unit No. 1 in the general required work for Leadership Training in the Keystone Standard Training Course. Cloth. 138 pages. \$1.00.

Teaching in the Church School. By Seldon L. Roberts. Unit No. 2 of the general required work for Leadership Training in the Keystone Standard Training Course. Cloth. 148 pages. \$1.00.

Church Work with Intermediates. By Elizabeth M. Finn. (A Judson Training Manual.) Methods for leaders and workers with intermediates. Cloth. 200 pages. \$1.25.

The Flag That Flies Highest of All. By Margaret M. Clemens. A story of the Christian Flag with a dramatization. Cloth. 37 pages. 50 cts.

Songs, Shouts, Stunts. By Margaret M. Clemens. Hymns, gospel songs, secular songs, rounds, yells, and stunts for young people's socials. Paper. Detachable. 171 pages. 50 cts.

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**In the Automobile Industry**

Nearly three and a half million workers are employed in the automobile industry in the United States. One-eighth of all the iron and steel produced in this country in 1925 went into automobiles. So did nearly one-seventh of the lead, over one-fourth of the nickel and aluminum, more than one-half of the plate-glass, and more than two-thirds of the upholstery leather. Nearly one-eighth of the copper, nearly one-seventh of the hardwood lumber, and more than one-seventh of the tin, was used in automobile production. Four-fifths of the rubber used in America goes into automobiles.

**The Habit of Criticism**

There are some people who actually consider the ability to criticize others as a mark of intellectuality. But they

are seriously mistaken. As Dr. Frank Crane says in one of his incisive paragraphs:

"The habit of criticism grows upon us because criticism is the easiest thing in the world. It does not take a thimbleful of brains to find fault, and the biggest numbskull in the world can find fault with the greatest man in the world. We flatter ourselves that criticism is a sign of superior intelligence. It is not. It is usually a sign of bad manners, of lack of self-restraint, and of entire ignorance of psychology."

\* \* \*

And the headlights' fierce glare  
On the roads everywhere  
Give proof through the night  
That "the law" isn't there!

—San Antonio Express.

**True Story Number Three**

James H. R. was a stalwart young contractor, enjoying the best of health. Life to him looked through a long vista of years to a good old age. He was married and had three children. Like most young men, he needed about all he earned to take care of the needs of a growing family.

When Mr. R. was thirty years old he insured his life in our Insurance Association through our local agent. It was only for \$1000, much less than he knew his family would need if anything happened to him. Three years later the agent so impressed him with this fact that he insured for another \$1000, and in 1917 took out his final policy, this time for \$2000, making his insurance in all \$4000.

Mr. R. continued to be a strong, healthy man as he always had been, and when in December, 1918, his assessments came due at the same time with other obligations, feeling that his life would continue for many years to come, he decided to lapse his insurance. Only the constant warning of his friend, the agent, prevented this from happening.

On June 24, 1919, Mr. R. died at the age of only thirty-six years. The strong life had gone out, and the breadwinner of the family had ceased his work. The funeral was on June 25, and the next week, June 30, just 5 days after the funeral, the Insurance Association paid the widow, Mrs. Jessie A. R., the full amount of her husband's insurance.

The insurance for \$4000 was the sole estate left by Mr. R., and but for it his wife would have been destitute.

The lesson is not for him who looks near-death in the face, but to the well and the strong. The certainty of life is its uncertainty. Life Insurance can only be obtained when death is appearing afar off; how frequently it is very near!

Life Insurance money is cash money—right when it is needed most. It marks the dividing line between poverty of the direst kind and a reasonable independence.

F. W. G., Sr.

**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.

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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.



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