

# The Baptist Herald

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

Volume Six

CLEVELAND, O., JANUARY 1, 1928

Number One

## Ten Words for the New Year

**ELIMINATE** disputation from pulpit and press.

**CULTIVATE** the spirit of rousing evangelism.

**CREATE** new enthusiasm for specific missions.

**INCULCATE** the principles of religion in the home.

**EMANCIPATE** the ministry from dread of old age.

**RELATE** men to a man's task.

**MILITATE** against the foes of temperance reform.

**DISSEMINATE** informing and inspiring literature.

**AGITATE** for the boon of a warless world.

**CONSECRATE** youth to fine loyalty to Christ.

—The Continent.



# What's Happening

## Announcement

This first number of the "Baptist Herald" for the new year is for most of our subscribers the beginning of a new subscription year. We wish every reader of 1927 would continue in 1928. Our subscription matters are based on the assumption that such will be the case. For this reason we will continue to mail the "Herald" without interruption, believing they would not want it otherwise, but urgently request that you see that we are notified, if for any reason, you must have the paper's visits discontinued.

Should for any unknown reason the paper continue to come without your consent the simpler way will be to refuse to accept it through the mails. Otherwise we shall be obliged to render bill to those who have not ordered through the "booster."

The subscription price of \$1.25 is payable in advance.

We hope to get many new subscribers in 1928.

THE PUBLISHERS.

Rev. F. W. Bartel, pastor at Ingersoll, Okla., has resigned to accept the call of the church at Dallas, Tex., succeeding Rev. J. Pfeiffer. Bro. Bartel enters upon his new charge about Feb. 1. The Ingersoll church has extended a call to Rev. R. Kaiser of Gatesville, Tex.

A Stewardship Essay Contest open to all Baptist young people between the ages of nine and twenty-five, living in Northern Baptist Convention territory, begins Feb. 1, 1928. Contestants enter into one of four groups according to age and prizes ranging from \$100 down to \$5 are offered. We would be glad to see some of our young people enter this contest. The Editor will be glad to forward a leaflet about the contest to anyone interested.

The B. Y. P. U. of Fessenden, N. D., rendered a very interesting program on Sunday evening, Nov. 27. The church was packed and many were turned away for lack of room. The B. Y. P. U.'s from Germantown and Cathay churches were invited. Besides a rich selection of musical and literary numbers, brief addresses were made by Council Member A. V. Zuber, Rev. A. Alf and Rev. C. Dippel. Reports were made by Lydia C. Krueger, secretary, and by Lydia Albus, treasurer. Refreshments were served at the close.

The church at Goodrich, N. D., Rev. F. Alf, pastor, has displayed the spirit of sacrificial giving this fall. Over and above the regular church expenses, free will offerings of \$2080 were made. Of this sum \$950 were applied to the debt on the building and renovating the same. The church is now free of all indebtedness. For missions \$600 were given. The Sunday school gave \$100 and the sale of the King's Daughters and Ladies Aid realized \$430. A box of chickens and lard were sent to the Old People's Home in Chicago and a box of cookies and candies to the Children's Home in St. Joseph. Brethren E. Broeckel and J. Herman assisted in 2 weeks of revival meetings.

The Baptist Church of Durham, Kans., received a shock when Rev. John Kepl handed in his resignation as pastor, Dec. 4. It was generally known that he had received a call but all hoped he would not leave us. At a special meeting, called to consider his resignation, where many earnest prayers went up to the Throne of God for wisdom and guidance in this serious hour, every vote was in the negative. They all felt that his work was not finished in this field and that the Master still had work for him to do here. You can hardly imagine the joy when the announcement came that Bro. Kepl will stay. May the Lord continue to bless his work here! is the prayer of all.  
K. F. EHRlich.

### † Wm. A. Lippard

Rev. Wm. A. Lippard, our General Evangelist, passed away in Los Angeles, Dec. 16, after an illness of about two months. He had sought health in Arizona but no improvement came and he went on to California. Funeral services were held Dec. 22, Rev. M. Leuschner and a number of German and English Baptist ministers officiating. Bro. Lippard was especially fitted for this work in which his wife assisted him during the last two years or more, laboring with marked success in the Pacific and Southwestern Conferences. His pastorates were at Quincy, Ill., Evanville, Ind., High St., Buffalo, and Second Church, New York City. He also served the denomination as evangelist from 1904-1910. He was a devoted minister of Jesus Christ and a seeker of souls. He will be greatly missed among us.

We extend our sincere condolence to his bereaved widow and co-worker and to all the members of the sorrowing family. One of the sons is Wm. B. Lippard, the well-known associate secretary of the American Baptist Foreign Mission Society.

## Passaic Society Entertains Newark Young People

The Young People's Society of the First German Baptist Church of Passaic, N. J., played the role of host to the Young People's Society of the Walnut St. Baptist Church of Newark on Dec. 6.

The meeting was opened by Bro. Traver, president of the Jugendbund of N. Y. and Vicinity, who led a song service, which was followed by prayer by Rev. E. G. Kliese.

A speech of welcome was given by Mr. Wm. Beyer, president of our local society. The meeting was turned over to the Newark society who rendered a fine program. Bro. Ed. Kramer, president of the society, gave a speech of greeting, followed by a song of greeting by the society, a duet was sung by Mrs. Fiedler and Miss B. Stuerze. Two readings by Rev. Geo. Hensel, a vocal solo by Mrs. J. Kramer, followed by a selection from the choir.

We then enjoyed listening to a missionary sketch, "A Little Maid Who Went into All the World," by Mrs. Josephine Rauscher and Miss B. Stuerze.

At the social hour, which followed, several games were played which were enjoyed by all.

Refreshments were served by the local society, and the committee in charge were Mr. Wm. Hoof, Miss Ruth Alnor, Mrs. E. Traver, Miss Ruth Kliese. There were 75 people present. Wm. Hoof.

## The Baptist Herald

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# The Baptist Herald

## Youth and the Years

YOUTH and years are kindred topics that easily come into our minds at the beginning of a new year when we are more sensitive to the flight of time than at other times. The advancing years make people old and many believe it isn't nice to be old. No one wants to be old. Young people in their teens cannot get old fast enough, but when the teen-age has been left behind, they cannot get old slow enough.

Luther Burbank tells us that he once knew a young woman who had such an aversion to age, that she vehemently insisted that she did not want to live to be more than 40 years old. She had this idea all through her twenties. During her thirties she did not say so much about it. Apparently she passed 40 without knowing it and now when she is approaching 50, she is as certain that she would like to live to be 100 as she was sure, as a young woman, that 40 years would be enough for her.

Yet while many wish for the years, they also wish for youthfulness, for the faculty to remain young. If we could make our readers believe we had a process for keeping young, most of them would pay half of their fortune to possess the secret. Beauty parlors that claim to keep their patrons looking young and cosmetics and preparations that promise by their use to retain or restore that "school-girl complexion" number their customers by the millions. Dr. Copeland of New York tells of a man who would give him \$1,000,000 for every year he could add to his life.

## How Long Are We Young?

WHY should we ever lose the freshness and exuberance of youth, the sense of richness and sparkle of life?

How long are we young? It is often said, "We are young only once," and the implication is that we must make the hay of pleasure while the sun of youth shines.

It is true that we are young only once. But how long are we young? Some people can keep their youth indefinitely. We all know men and women who are old only by the calendar. One never thinks of passing years in connection with them. They are young in all the essentials of youth. They are full of zest for life. They are interested in everything. They dwell in the sunlight. They are ready for any adventure of good. Time writes no wrinkles on their spirits.

Youth lies in our own hands. The fault is our own if we do not stay young. Ponce De Leon sought the famous fountain of youth in distant lands but it flows hard by every man's door. We cannot, it is

true, stop the years from rolling on, nor can we keep back the gray hairs and the lines of weariness. Do not delude yourself that by dyes or false fixtures the truth can be evaded. These bodies will grow old in spite of us.

But that is no reason why our spirits should not be always young. We ought to keep a child's heart beating in our breast until God calls us to the land where nobody is old. In one sense it is a wonderful thing never to grow up and always to carry about the spirit of childhood and youth. James Russell Lowell once passed an institution which bore the sign: "Home for Incurable Children." "They'll get me in there some day," he said playfully and truly, for he carried in his adult years of burden and toil the lighthearted spirit of a child. We ought to grow always toward youth.

## When Is a Man Old?

WHEN is a man old? A certain poet has taught us that we live in deeds, not in years. We cannot imagine because a man's hair is getting gray or his head is becoming bald that his ideas are old or that his spirit is not youthful. Yes, the years may multiply without the decrepitude of age. When is a man old? Some one answers, "When he has lost the inquiring mind, the eager soul and the expectant heart."

Men and women are old just as soon as they lose the youthful heart. Accordingly, to be hypercritical of young people instead of sympathetic toward them, even in their folly and weakness, is a mark of senility. A grandma said to her son of the second generation, "Son, why do you whistle so much?" "Granny, what makes a bird sing?" was the boy's reply. "Well," said the grandmother, "I don't see any use of that either." Had the dear old soul kept a singing heart even down to old age, she would not have been bored by birds and boys. There is more of life than death in the world, more of joy than sorrow, of the young than the old. To ward off old age deny it a place in thinking and swear allegiance to a youthful spirit. Be young and you are young, it matters not how many winters press down upon your shoulders and heart.

## The Secret of Perennial Youthfulness

WHAT is the great secret of perennial youthfulness? Who can fully analyze it? Yet some things are evident as we think about it. The heart that is to be kept young must be kept clean. We can remain young in spite of the body if we keep our spirits fresh and pure. Those that hit too high a pace destroy not only their physical powers, but also the vitality of their spirits. They grow old



quickly, soul and body together. "Nothing ages the soul like sin. Any course of sin exhausts the vitality, wastes the treasure of life and spells death to strength and happiness and youth. Sin ages and kills. It digs graves for the burial of youth and love and life."

The art of keeping good health through clean living and sensible exercise, the art of broadening our interests with the years instead of narrowing them, the cultivating of a genius for friendship, these things keep us young. Being good and doing good are the most fresh and romantic and interesting things in the world. They call for creative genius and resourcefulness and so keep alive and glowing the fires of youth. The strength and charm of living are found in loving ministry.

If we preserve the enthusiasm of youth we will keep young. We are all too prone to depreciate and to disparage enthusiasm. We have far more to fear from conservatism and excessive caution than from zeal and enthusiasm. Years wrinkle the skin, but to give up your enthusiasm wrinkles the soul. You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

Dr. John Clifford, the great Baptist preacher of England, was called a young man's man. Of him it was said: "He always lived in the dawn of the morning; the sunset he neither faced nor feared." Dr. Clifford himself said on his eightieth birthday: "I am younger today at eighty than I was forty or fifty years ago. Always I have loved to keep in touch with young life and today I still have the onward and forward look." The younger generation was never out of his mind, just because that mind and spirit of his were so essentially young.

It would be a good thing if the young would associate more with the old and also for the old to associate more with the young. Keep in touch with young people and their work and you will carry the buoyancy and bloom of youth into middle and old age without resorting to the use of cosmetics.

### The Forward Look

WE begin to grow old when we begin to look back rather than forward. If we are to keep young, we must have the forward look. It is characteristic of age that it lives in a day that is gone. The illusion of age is that the world is growing worse. People were better, life was better, simpler, easier, more honest, more sincere when we were young. It is strange how this illusion tends to get hold of everybody. Even the wisest, the best, sigh and look back and contrast the days of their youth with what they see in their age. But fight this illusion, battle against it, overcome it in every possible way. Remember that the decay is in you, not in the world. The past is well enough so long as you learn from it. That is what it is for and the more you have the more you can learn. But the future is what counts. For the young there is always a great tomorrow. This divine attitude of expectation is a great preserver of youth. The way to keep young is to live in the future, to believe in it and to help it. Nobody

grows old by merely living a number of years. People grow old only by deserting their ideals.

The great secret of perpetual youth is to accept the invitation of Jesus Christ when he says: "I am come that they may have life and that they may have it abundantly." The followers of the Master retain their youth. The religion of the Lord Jesus Christ is preeminently the religion of the young and of those who never grow old.

Youth therefore is not so much a time of life; it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions. It is the freshness of the deep springs of life. Years do not count in the life of the spirit. It can be kept eternally young.

In the central place of your heart is an evergreen tree; its name is Love. So long as it flourishes, you are young. When it dies, you are old. In the central place of your heart is a wireless station. So long as it receives messages of beauty, hope, cheer, grandeur, courage and power from God and from your fellowmen, so long you are young.

### The Never Old

EDWIN MARKHAM

They who can smile when others hate,  
Nor bind the heart with frosts of fate,  
Their feet will go with laughter bold  
The green roads of the Never-Old.

They who can let the spirit shine  
And keep the heart a lighted shrine,  
Their feet will glide with fire of gold  
The green roads of the Never-Old.

They who can put the self aside  
And in Love's saddle leap and ride,  
Their eyes will see the gates unfold  
The green roads of the Never-Old.

### Personalities Are Needed

JOHN LEHNERT

"Finally my brethren, be strong in the Lord,  
and in the power of his might." Eph. 6:10.

WHAT does the world need today? Perhaps this would be answered in a different way by each individual. We all agree that we are living in an eventful time, in a time when the need is power. This power has at all times expressed itself through personalities.

What did the Apostle Paul call for in this church to the Ephesians? He called on them to be strong in the Lord. He was asking them to be rooted deeply in the teachings of Christ; to hold fast to their convictions and to be victorious in their undertakings. He called upon these people to develop a personality. All through the history of the Christian church the epochal events came by personalities. It was the personality of the Apostle Paul that gave the Christian church her theology. To bring great things to pass, the time must bring forward men and women of conviction, rooted in the truth, and able in leadership. Whenever a strong

personality appears on the horizon of religion, the church and the nation has made great gain, and has been visited by a revival.

We are living today in an eventful age. This is a wonderful time, an age of opportunity, but we are lacking strong personalities to interpret the signs of our time, and move the masses.

Ministers are meeting in groups as never before; seeing the problems and difficulties, but they are unable to bring to pass the things which are mostly needed. They are saying that the old system of revival will not work any longer, but they fail to bring forward any new methods that will work and move the people. Let us have strong personalities, filled with conviction and the spirit of God, and the world will be moved by the message, no matter what methods are used. Where are the men and women that can move the people in the right direction?

### Grace S. Richmond

IN the next number of the "Baptist Herald" we begin the new serial story "CHERRY SQUARE" by Grace S. Richmond. It has been described as a "heart-stirring story of enchantment, the glowing romance of a quiet little Eastern town, peopled with men and women you can't forget."

Mrs. Richmond is an author whose books are cherished in over two million American homes. The desire to know something about such a favorite author, who will speak to us in the columns of the "Herald" during 1928, is not an unjustifiable curiosity.

Grace S. Richmond is a clergyman's daughter and married a physician. She was born in Rhode Island, but since her father was a minister, she didn't stay there. They lived in Cincinnati, then in New Haven, then in Syracuse. Her ancestry and marriage explain perhaps why she is able to portray such people as Red Pepper Burns—the doctor everybody would like to have—and Robert McPherson Black,—the preacher everybody would like to hear. She lives at Fredonia, near Dunkirk, N. Y.,—a beautiful town full of homes. Yes, there are three children, two daughters and a son, all grown up now, though it is hard to believe when you look at this slender person who seems a girl herself. Meeting Mrs. Richmond in her own delightful home makes you sure she never wrote beautiful books about other homes while forgetting all about one's own. She makes no apologies for living in a small town. She confesses, she hasn't much time for clubs and "society." In fact, her home is an American home, as clear and perfect a picture of the ideal type as you are likely to see in your life.

Mrs. Richmond writes about real people who face life and its problems with fortitude and courage. People from all over the country write in to her to say that some story or some character seems written especially for them. How did you know the story of my life? they wonder. Sorry, says Mrs. Richmond, she didn't; but she is glad the books have come so close to reality. Ministers have ex-

pressed their gratitude for the fact that at last in "Red and Black," a preacher has been made neither prig nor monster, but a human being. Colby College up in Maine has given Mrs. Richmond the degree of doctor of literature. Did you know that Mrs. Richmond is not the only author in the family? Her father at 91, still writes articles for the more learned reviews.

Mrs. Richmond has been called a "builder of homes." Out of the atmosphere of her own home she builds for others in the fine old American tradition; homes for children and grown-ups to play in; homes that are white and clean and filled with sunlight. If there are people who prefer dirt and darkness and a complicated decorative scheme, says Willson Whitman, they will be as unhappy among Grace S. Richmond's books as they would be in her house. There is no tricky style or clever naughtiness in them.

"The Baptist Herald" has published some good serial stories during the last five years. We believe Mrs. Richmond's will be enjoyed by all and will rank among the best.

### Editorial Jottings

WE WISH ALL "Herald" readers a happy and blessed New Year. May the grace of our Lord Jesus Christ be over all!

THE THIRD AND LAST of a series of articles on John 3:16 by Rev. A. A. Schade of Pittsburgh appears in this number.

Rev. H. R. SCHROEDER of St. Paul, Minn., makes his bow as one of our contributing editors in this number of the "Herald." He will furnish the material for the devotional meeting page during 1928.

HAVE YOU ALREADY ordered some copies of our new bi-lingual song-book advertised by our publication manager, Mr. H. P. Donner? It is the book you have been waiting for. You ought to introduce it in your Sunday school and society meetings. It will be excellent for your revival meetings this winter. Read the "ad" on page 16.

### Two Youths

CLARENCE E. FLYNN

One said: "Youth comes but once to me,  
So I shall play, and laugh, and sing.  
I own no chains. I will be free.  
None shall deny me anything."  
He had his fling, then worn and gray,  
With weary soul and eyelids wet,  
He tried to wash the tears away,  
And stem the tide of vain regret.

One said: "My youth comes not again.  
I must not live a day in vain,  
I must not live a day in vain,  
Nor stain a page, nor mar a rose."  
The future found him glad and strong,  
Unbound by weariness and fears,  
Treading his journey with a song,  
Heir to the gladness of the years.



### The New Year

BERTHA DODEN

Once again a year's been added,  
And with thankful hearts we say:  
Though with care and toil 'twas padded,  
It was good, dear Lord—and pray:  
Enter in the New Year with us,  
Teach us, Lord, in thee to trust.

As the year lies thus before us,  
Some days will be dark and dreary.  
As God's love doth shine upon us,  
E'en the dark days will be cheery.  
He has led us in the past,  
So in him we put our trust.

In the year that now we enter,  
Lord, we pray, be thou the center  
Of all thoughts, all words, all work,  
That our duty we'll not shirk.  
Help us to shun all that's wrong  
And in faith grow firm and strong.

Then in trustful hearts we pray,  
E'en though trials bestrew our way,  
Hold thou, Lord, in us full sway  
As even to thy cross we cling.  
Our life to thee in trust we bring,  
Be thou our Savior, Lord and King.

### Kyle Anniversary

On November 22, 1927, the B. Y. P. U. of the German Baptist Church at Kyle, Texas, held its annual program. The devotional period was in charge of our president, Geo. Lengefeld, and vice-president Walter Hill. The secretary and treasurer gave their reports after which the following program was rendered: A recitation, "Tue deine Pflicht," two songs by the choir; two male quartet selections; a vocal duet; a piano solo; a piano duet, and a dialog, "The Church Etiquette Society," rendered by twelve members of the Union.

Our pastor, Rev. R. Vasel, who was the speaker of the evening, chose as his topic, "The Power of Habit." At the close refreshments, consisting of hot coffee and cake, were served.

May God's blessing be upon our Union! is our prayer.

A general meeting was held later and the following officers elected: Geo. Lengefeld, president; Walter Schmeltekopf, vice-president; Lydia Vasel, secretary; Adolf Hill, treasurer; Elizabeth Hofmann, pianist. The group captains are Mrs. Emil Heidenreich and Miss Bessie Hill for the two senior classes; Miss Dorothy Hofmann, intermediate class, and Mrs. Walter Hill, junior class.

MRS. WALTER HILL.

### The Tacoma, Wash., B. Y. P. U.

On the evening of Thanksgiving Day we gathered together as B. Y. P. U. and visitors for our annual program. The program consisted of the following: Welcome address by the president; secretary's report; treasurer's report; choir song; 3 recitations; 2 ladies' choruses; several instrumental numbers and three short talks as follows: "Our National Blessings," "Our Church Blessings," "Our Individual Blessings." We also had promotion exercises for six of our intermediates.

We now have 56 members enrolled in

our Union with an average attendance of 41 for the past year.

We continued having our meetings under the group system, which proved to be successful.

45 Sunday evening meetings were held. These meetings consisted of devotional, missionary, musical, literary, 2 debates, 2 surprise programs, educational addresses, stewardship and various other interesting and inspirational evenings.

We had the pleasure of having a number of outside speakers for some of these meetings. Among them were Bro. Bretschneider; Bro. Dymmel of Portland; Miss Crothers of the Japanese Mission Staff of Tacoma; James Muffley, secretary of Y. M. C. A. of this city, and Senator Davis.

We also had four business meetings and a Washington's Birthday Banquet in the past year.

11 Sunday afternoon meetings were held at the County Hospital.

We had 39 subscribers to the "Baptist Herald" this year.

We also were active as follows: Contributed \$25 toward the support of "Hausmissionar" Dumbrowe in Germany. Donated food supplies to the City Rescue Mission. Supplied 150 Victorious Song Books. Supplied Juniors with a dozen New Testaments. Raised collection to help a Japanese brother on his trip to Japan. Distributed flowers to our sick members.

We had the honor of winning the Silver Cup again this year for the highest Standard of Excellence of the Pacific Jugendbund with a percentage of 95, this being our second successive year.

May the Lord grant that the coming year may be even more fruitful than the past one has been and may he show us where we can be of service to him in 1928!

MRS. E. HELMRICH, Sec.

### North Texas Institute at Cottonwood Church

The second North Texas B. Y. P. U. and Sunday School Institute met with the Cottonwood Church, Nov. 23-27, 1927.

First of all, we wish to thank the church and young people for their courtesy and splendid co-operation during these days. It was a great Institute. Great interest was shown in the work by the large crowds present at each meeting. The weather was ideal, sunny and summery, so that meals could be given in a tent and the play and recreation held in the open.

The opening sermon was given on Wednesday evening by Rev. A. P. Mihm, who spoke on Acts 2:17, "Your young men shall see visions." The devotional service Thursday morning was led by Bro. Jachele of Crawford, after which we went to the classes. Those on Sunday school work were led by Bro. Mihm and those on Stewardship by Bro. Ekrut. After a short recess Bro. Bretschneider spoke to the entire assembly in one class on "Young People's Work," and then we went back to classes. Bible Study was led by Bro. Mihm and Missions by Rev. Kaiser. This schedule was followed Friday and Saturday. After lunch Bro.

Mihm spoke on Recreation and Present-day conditions in the church. Thursday evening Bro. C. C. Laborn spoke in the German language and Bro. Bretschneider in the English language. Friday morning the devotional was led by Bro. Otto Miller, and on Friday afternoon Bro. Bretschneider spoke to the young people on Social Life. Friday evening we had the pleasure of hearing Prof. Head of Baylor University; he chose for his text Eph. 6:10: "Putting on the armor of God."

Saturday morning the devotional was led by Bro. Jno. Hoeffner, and after the other class periods, Bro. Bretschneider gave an interesting lecture on Planning Programs, and in the afternoon he spoke on "Examples for good times," after which the question box was opened and the questions were answered by Bro. Mihm and Bro. Bretschneider.

Saturday night Bro. Ekrut gave us a wonderful Missionary sermon. Sunday morning the Sunday school was divided in three groups as follows: Juniors taught by Bro. Kaiser, Intermediates by Bro. Mihm and Seniors by Bro. Bretschneider. In the morning service Bro. Becker preached the sermon. Sunday afternoon we heard another great message by Bro. Bretschneider: "How David Got the Job."

Sunday evening Bro. Mihm brought the closing message: "Loyalty that Wins." A splendid testimony and consecration service followed in charge of Bro. Mihm. Young people from the North District were well represented and we also had some visitors from the South District. Special music was given every day. A social hour was provided for every afternoon. The meals were served on the church grounds in a large tent. A large open-air kitchen was set up alongside. We especially appreciate the work that Bro. Bretschneider and Bro. Mihm did during the days of the institute and we pray that the blessings we received will help us along our journey.

May God continue to bless this work among our Unions!

The offering received during the day on Sunday was \$64.63 which was designated for missions.

MATHILDA HIRSCH,  
Secretary Texas Jugendbund.

### Two Slogans

The world says, "Conform." Our God says, "Reform." It is easy to conform, easy to use glibly those much-abused and misused words, "When in Rome do as the Romans do," but why should we cultivate spinelessness? Spineless cactus may be valuable but spineless young people are never quoted at par in the market of life. When we reform we put on the beautiful character-vestment furnished by our God. When we conform we put on the soiled garments offered us by those who would drag us down to their level. The reformed life shines with the reflected glory of Christ. The conformed life loses all its beauty and sparkle, and then Satan chuckles: "Everything coming my way."

# The Sunday School

## Goals for Our Sunday Schools

### 7. Recruiting the Membership

H. J. WEIHE

Every live, wide-awake Sunday school will endeavor to grow. It will not be satisfied to have the same number of pupils from year to year, but will seek to extend its influence by increasing its membership. The numerical growth of our church schools is also necessary, if Christianity is to fulfill its mission with regard to the childhood and youth of our present generation. It has been ascertained that there are at least twenty-seven million boys and girls of public school age in the United States who receive no religious instruction. In every community there are many of those who should be reached and won for the Kingdom of God. If this is to be accomplished, the average Sunday school will have to realize its opportunities and responsibilities in a much larger measure.

#### Winning New Members

Those who have studied the matter know that not every much-praised device or method for bringing in new pupils is in harmony with sound educational principles or ethical ideals. While enthusiasm and wholesome rivalry have a proper place in membership contests, wise leaders will avoid those features which lead to selfish scheming and dissension. Where the necessary precautions are taken, a membership contest may serve to bring in new pupils, reclaim those who are going astray and tone up the entire school in such matters as regularity of attendance and punctuality.

#### Getting Acquainted With Your Field

A community survey, conducted by a single school, or by a number of schools, is one of those tried and tested methods of building up the membership which no school can afford to ignore. It is surprising how many "neglected folks" can often be found by those who diligently search for them. When a district is being canvassed, all "prospects" should be listed and then followed up systematically and perseveringly. The results of the canvass, or membership campaign should be kept before the school from week to week. A blackboard or chart will help to record and stimulate progress.

#### The Organized Class as a Recruiting Agency

Experience has shown that the organized class can be made one of the most effective agencies for winning new pupils. Such a class should have a membership committee with a wide-awake chairman. The winning of new members or the improvement of the attendance may also constitute a class project, in which all can have a share. When a class doubles

or triples its membership within a given time, it is quite certain that things did not "just happen," but that such an achievement has been the result of practical planning, systematic searching and persistent personal work.

#### How a Troublesome Boy Helped

In that excellent book "Piloting the Sunday School" the author, E. Morris Ferguson, relates an incident which occurred years ago in the Immanuel Baptist Church of Chicago. That noted leader, B. F. Jacobs, had just taught a lesson on Christ's Parable of the Marriage Feast, in which the words occur: "Go out into the highways and hedges and compel them to come in." At the close of the lesson a troublesome boy remarked: "Let me be a teacher; I'll get a class of my own." The challenge was accepted, and on the following Sunday the boy marched into the school at the head of a motley crowd of new pupils. When asked how he had gotten them, he replied: "I highwayed an' hedged 'em." The boy had evidently learned one of the important lessons of the parable.

#### Stop the Leaks

There will be little use in winning new members, if the present members are allowed to slip away. A school which gains ten per cent in members during a year and, at the same time, loses fifteen per cent of its precious membership is certainly not a growing concern. "To Have and to Hold" is a good slogan for those who are trying to build up the membership. When Marion Lawrance was asked why the Sunday school often loses so many of its pupils, his answer was: "Because the school fails to look up its absentees properly. Our greatest leakage is at this point. We lose more scholars because they are not looked up than from all other causes combined. The scholar who can repeatedly absent himself from the school without having any attention paid to the fact is justified in the conclusion that they do not care much for him."

#### A Proper School Spirit

High schools colleges and other educational institutions give much attention to the development of the right kind of a school spirit. The students in these institutions are usually proud of their particular school and enthusiastic in boosting its special points of excellence. It may well be asked whether the church school should not mean so much to the lives of its members that they will enthusiastically promote its interests and show in every way that they believe in the greatness and glory of its mission.

#### The Main Point of Emphasis

Dr. Cope has said that people know the difference between a good school and a poor one as bees know the difference between glucose and honey. Another prom-

inent leader has given the advice: "Have a good meal ready when you ring the bell." Bringing the school itself up to a higher standard of educational and spiritual efficiency is the most effective means of building up the membership. Let us diligently strive to make our Sunday schools both *bigger* and *better*, but let us never cease to place the main emphasis upon the *better*.

### Banquet of Baraca Class, Oak Park

The third annual banquet of the Baraca Class of the Oak Park church was held at the Graemere Hotel, Chicago, on the evening of Dec. 8. It was one of the coldest nights of the year, but 80 members, their wives and friends sat down to a delicious spread in the spacious banquet room of the hotel. Mr. Roland Ross led in the singing of old and new songs and the esteemed teacher of the class, Mr. Otto C. Braese, acted as toastmaster in his gracious and affable manner. Reports were made for the year by Secretary Herzfeld and Treasurer Paul Ross. The president of the class, Robert C. Krogmann, to whose faithful interest much of the success of the class organization and spirit is due, made a heart-to-heart talk.

Brief addresses were made by Rev. Theo. W. Dons, Wm. Kuhn, D. D., and Rev. A. P. Mihm. The main address of the evening was by Dr. A. W. Palmer, pastor of the First Congregational Church of Oak Park. He pointed out the dangers of the spirit of complacency and cynicism and portrayed the spirit of Jesus as the necessary motive power in the lives of those who would live up to his ideals. The West Suburban Quartet, composed of members of the class, delighted all with their singing. Mrs. H. E. Ross sang a solo in her sweet way, and Wm. J. Krogman favored with selections on the piano. All in all, it was a genial gathering in which the spirit of comradeship and Christian brotherhood found fine display.

The class has a membership of 45. The treasurer's report showed receipts of \$256.56. Of this \$160 was expended for a bulletin board for the church and \$50 for the support of a native missionary in India. The officers for 1928 are R. J. Krogman, pres.; Hugh H. Gardner, vice-pres.; E. J. Gigler, secretary; P. L. Ross, treasurer, and Otto C. Braese, teacher.

### The Abundant Life

You do not wish to live a narrow, skimpy, circumscribed life. You would like to live the life abundant. Such a life according to Dr. W. A. Harper is an anchored life, a consecrated life, a contented life, and a serviceable life.

You can live such a life if you will. Will you?



# The Glass Window

A Story of the Quare Women

By LUCY FURMAN

(Copyrighted)

(Conclusion)

XV

LIGHT

Christine and Lowizy had made great plans for another Christmas on Bee Tree; but Christine knew, with a sinking heart, that they would never be carried out. Day by day Lowizy became weaker, less able to recover her breath after the spells of coughing. Not only on Saturdays now, but two or three afternoons in the week Christine went up, and as often as he could Giles went also. Both tried to prepare the minds of Phebe and David for what was now very near, but without success. It seemed to be the very last thought of either that Lowizy could possibly die.

On an afternoon about ten days before Christmas, when she was teaching her last class, there was a knock at the door of her classroom, and Giles stood there.

"David Rideout has sent for me," he said. "I came by for you, too."

Christine riding behind Giles, in the time-honored fashion of the mountains, they hastened to Bee Tree.

The Rideout home was packed with people—all the little pupils, their mothers, fathers, grandmothers. Lowizy, propped high on pillows and struggling piteously for breath, was crying out deliriously, between struggles, "They're a-calling me constant, the young uns, up all the creeks and branches—acres of 'em—miles of 'em—all a-hollering at me, 'Lowizy, come teach us; we're starving for knowledge, and you laying up there in bed!" Pappy, Maw, I got to get up! I got to go to 'em! I can't wait no longer! Help me up out of here, so's I can kindly peaceify 'em, and maybe learn 'em a few lessons! Yes, young uns, I'm a-coming! Oh, Giles, Miss Christine, is that you? You'll help me up, I know, so's I can talk to 'em!"

Giles lifted the little creature in his strong arms and held her close to the window, so that she might look out upon the "miles of young uns" and assure them of her coming. "Don't get out of heart," she called to them, feebly, "I'm a-coming right quick, now, and so is Giles and Miss Christine and the quare women! You'll have your chanct soon!"

More at peace now, and with some of the terrible restlessness assuaged, she lay back upon her pillows again, the hand of Giles tightly clasped in hers, his arm supporting her in her struggle for breath. Phebe and David, at the bed's foot, stood as if turned to stone.

And now the early night began to fall, and the oblong light in the glass window slowly turned to darkness. But not for Lowizy. "Oh, what a pretty light, Giles," she said. "Hit's a-coming in strong, through my glass window! I

never seed the sunball shine so bright! Oh, hain't it beautiful! What is it, Giles?"

"It's the light of endless day dawning for you—the Sun of Righteousness rising for you, with healing in his wings!"

"Oh, people, watch at it! See how bright and warm! Oh, I thought it was winter-time, and all froze up and cold, but now hit's spring, and blossoms, everywhere the light touches! Spring, all over these hillsides! Come on, Giles, come on, scholars, maw and pappy and everybody—let's all go out and see the spring!" With ecstatic eyes filled with the vision, she sank upon Giles's shoulder, and after one feeble struggle she breathed no more.

Profound stillness followed. At last Giles laid the little head on the pillows, closed the eyes, folded the skeleton hands. Then, very tenderly, he touched Phebe on the shoulder. "Phebe," he said, "she's gone."

Phebe woke from her trance. "She hain't gone!" she cried in a terrible voice. "She could n't go—she would n't, and leave her maw and her pappy and all her scholars she loved so well! Hit's a lie! I'll never believe hit!"

But now the women in the room took up the burden of Giles's words, in a wild sing-song. "Yes, she's gone, Phebe, she has, too; she's gone; you could n't keep her no longer! Hit's true, hit is; she won't come back to us never in this world; for gone she is; dead and gone!"

And now to the wailing of the women was added the shrill, heartbroken sobbing of the children; and over it all suddenly rose the terrible keening of Phebe, at last convinced of the truth.

Christine felt she could not endure another moment of it. Picking her way through the thick ranks of children, fallen everywhere on the floor in their grief, she reached the porch at last, and leaned her head against a post.

After a while Giles came out, and laid a strong, protecting hand on hers. "Remember, we sorrow not as those without hope," he said.

Christine clung to his hand, laid her head on his bosom. "Yes, yes," she said. "Will you," he asked after a moment, "wash and dress her?"

It was on her lips to cry, "Oh, I could not do such a thing!" but she remembered in time. In Giles's life, which she was about to enter, such things had to be done—why should she not learn at once?

"Yes," she said quietly, "I will try."

"Phebe and the other women are beside themselves," he said; "Aunt Cyarline, though, may be able to help you."

Giles got the men and boys into the kitchen, and Christine, with Aunt Cyarline's help, bathed the little wasted frame, dressing it in one of the pretty

nightgowns, and combed the pretty, curling hair, with the dreadful chorus of grief rising and falling all about her. While she worked, Aunt Ailsie and Uncle Lot arrived, and Aunt Ailsie helped, too.

Many of the mothers and fathers went home for the night, but none of the "scholars," the "feisty young uns," would depart. All the night through they watched, or, curled up on floor and beds, slept from exhaustion.

Early in the morning Giles beckoned Christine to the doorway. "Will you ride to the first store on Troublesome and buy the goods for the shroud?" he asked; "also black calico to cover the coffin, and unbleached factory to line it? Charge them to David. I myself must stay and make the coffin."

The storekeeper sighed as he measured off the goods. "That was the ablest young un ever I knew," he said. "I judge that in her going a shining light went out of this country."

When Christine got back, Giles was sawing boards in the yard, Uncle Lot was piloting half a dozen men with mattocks and picks and shovels up to the burying-ground in the rear.

Aunt Ailsie said the coarse white lawn and cotton lace—the best to be had—were all right for the shroud. "Now tell how you want hit made," she said to Phebe.

"Oh, hit must be long to her feet, and full, with a ruffle round the bottom, and the aidge notched pretty, and lace full at her neck and wrists, and a cap for her head, too, with ruffles. Oh, a shroud is what Little Lowizy calls for now—a pretty shroud, a fine shroud, a right shroud, to lay her away in! For she was the most knowingest and larnedest child that ever drewed the breath of life! But she had to leave this lonesome world, and her pappy and her maw and all the young uns she loved so well for to teach—oh, she never wanted to go, but she had to! Nothing could n't save her—not the best love her maw and pappy could give her, not all the trouble day and night to keep the cold air from blowing on her! Oh, make her a fine shroud, a pretty shroud, to lay away in!"

By ten o'clock the coffin was completed, and the little weightless body in its cap and shroud laid within it. Phebe took Lowizy's books from the small shelf and put them in the still arms, and tucked them around the sides of the coffin. "I don't want her to miss none of her pretties," she said.

Then Giles and three other men, bearing the little coffin across two poles, led the way up the slope to the "point," followed not only now by the children and parents from Bee Tree, but by the high-school pupils from The Forks, and all of the quare women.

Of course this was only the burying—not the real funeral. That would be held sometime the next summer, probably, and there would be half-a-dozen preachers, and hundreds of people present. Ordinarily there was no service at buryings. But Giles took from his pocket a Testament, and read portions of several chapters—wonderful words, such as

never man spake. Christine, smiling through her tears, knew that for such as Lowizy there could be no death, and with an uplifted heart she heard the ever-blessed promise: "I am the Resurrection and the Life. He that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die."

That night, while Aunt Ailsie washed dishes, Uncle Lot sat by the fire, Bible on knee, but not reading. His head was bowed; there were deep lines upon his brow. He was pondering deeply.

"All flesh is grass, Ailsie, and man as the flower of the grass," he remarked, after a while. "All must perish, the young and the old together. And atter death, the Judgment!"

"Yes, paw," she replied, in an awed voice.

"If I knowed I was as good-prepared as Lowizy, I would n't mind to go," he resumed.

"You, paw—a good old elect sarvent of the Lord like you? You hain't got naught to fear when your time comes."

"Eh, eh," sighed Uncle Lot, "so you think; and so I thought up to a few weeks gone. But now I know I have fell short of what the Lord my God required of me, which is to do justly, to love marcy, and to walk humbly with my God. I hain't done just, or loved marcy either," groaning, "and hit's a glass window that let the light on me, and showed me my ways."

"Oh, paw, you hain't never treated nobody onjust or onmarcifful."

"I have, too—I have treated onjust and onmarcifful the very creetur I was most bounden to show justice and marcy to, the wife of my bosom, the woman God gave me for a helpmeet—you, Ailsie."

"Hit's a lie, paw; you never treated me noways but good."

"What's the reason, then, you never dairst to ax me for the glass window you was wanting?"

Aunt Ailsie was silent.

"What, but you knowed well and proper I would n't pay no manner of respects to no wishes of yourn, being so everly sot on follering my own ways and devices? And hit every-bit-and-grain as much your house as mine, too, for with all my worldly goods I thee endowed. And you year in and year out a-working diligent, and needing light for your labors, and having full right and titlement to hit in the sight of God! No," with a deep groan, "I was blind, Ailsie; the old Devil blinded my eyes, and hardened my heart, and sot my affections more on the old log walls, which see not, neither do they hear, nor feel, nor know nothing, than on the plain commandments of my God, making me bow down to stocks and stones, and put the creetur afore the Creator, which is idoltery!"

"Paw, paw, I hain't aiming to set here and see you slander yourself no sech way! Hit wa'n't no-ways wicked to love them old walls your paw had raised so

long gone, and that had sheltered you all your lifetime."

"Get thee behind me, Satan! Maybe, hit wa'n't wicked for me to love 'em in reason; but hit was wicked and devilish to set 'em above the law of the Lord. No, I have transgressed and fell short, I see hit plain at last—I have sinned again' the Almighty!"

"And not only again' the Almighty, Ailsie. I allow I have maybe been a leetle harder on you than was strictly called for. Allus a-fearing you would be led away by the cynical mind, and the lust of the eyes and the flesh, I have maybe been too resolute to deny you things that mought'nt raelly have done you harm. Hit's been borne in upon me of late that hit hain't needful to hate a thing jest because hit has pretty looks. I hain't been conscious of no fall from grace through wearing a necktie. I don't see as a lace collar has drug you down none. Or that the quare women takes harm from the kickshaws they has about 'em. Solomon in all his glory must have wore a sight of pretties. The breastplate of the High Priest blazed with twelve manner of jewels. The Ark of the Covenant was kivered with pyore gold, and the Temple not only lined with pyore beaten gold, but all cyarved, needless, besides, with gold bells and pomgrannies. God Almighty hisself appears to have a eye for pretties. Any way a body looks in summer is bright-colored posies and gayly birds. And he seems to fairly outdo hisself in sunrisings and sunsettings, and the arch of the rainbow, which is the fine-prettiest of all the works of his hand."

"No, in my blindness I have tithed mint and anise and cummin and neglected the weightier matters of the law. But, praise, be, my eyes is opened now; hit hain't too late to righten myself with the Almighty. Tomorrow I ride in to The Forks to get a glass window."

"Not for me, paw—not never for me!"

"Not so much for you, no—for the saving of my soul alive, and a sign to the Lord God that I sorrow for my sin, and foller the light when I see hit!"

"But these here old walls, paw, that's so dear to you—hit 'll hurt you too bad to chop into 'em."

"Hit 'll hurt, too; but hit 'll purge my soul, and make atonement for sin. Yes, bind the sacrifice with cords to the horns of the altar, sound the solemn trumpet! Tomorrow you and me 'll both ride in to the quare women's and buy not one, but two pair of them sashes. For I don't do nothing halfway; and I want a glass window the Almighty 'll have a bound to take full notice of!"

THE END.

\* \* \*

"Lord, give me a vision,  
A vision of thee,  
Lest people should perish  
Who live around me.  
A vision, I pray thee,  
A vision of love,  
To win those around me  
For heaven above."

## New Books

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

*The Church and the Church School.* Wm. E. Chalmers, D. D. The Judson Press, Philadelphia. 186 pages. \$1.00 net.

This new book by the well-known Religious Education Secretary of the American Baptist Publication Society is one of a series of training text-books designed to equip the student for the teaching ministry of the church. The material offered is presented from the view-point of a unification in the church school of all lines of study, instruction, recreation and service. Not many of our churches are so organized as yet but here is a goal worth striving for and adaptable in most places. The book will be a helpful handbook to all interested in religious education. We commend it heartily.

*Cranell's Pocket Lessons for 1928.* Philip W. Cranell, D. D. The Judson Press, Philadelphia. 35 cts.

This is the eleventh annual volume of lesson exposition on the International Improved Uniform Lesson series by the President Emeritus of the Kansas City Theological Seminary. Convenient in size for the vest pocket or the hand-bag. This little book furnishes a wealth of valuable hints and pointers on the Sunday school lessons for 1928 in the condensed and brilliant style of Dr. Cranell. Makes a handy Christmas or New Years gift for teacher or pupil.

*Pen Pictures in the Upper Room.* Bernard C. Clausen, D. D. Fleming H. Revell Company, New York. 187 pages. \$1.50.

In the fourteen chapters of this new book, the popular pastor of the First Baptist Church of Syracuse, N. Y., touches in suggestive manner and reverent devotion upon the episodes of the Last Supper. The careful reading of Dr. Clausen's book will enrich our partakings of the Christian Communion service. Pastors will find suggestive material here for talks and addresses in connection with the celebration of the Lord's Supper.

*The Story of Jesus as told by His Four Friends.* Helen Barrett Montgomery. The Judson Press, Philadelphia. 284 pages. \$1.25 net.

The four friends referred to in the title are Mathew, Mark, Luke, John. The story is compared and combined into one narration by the gifted author, who uses throughout the language of her own Centenary translation of the New Testament. In the main, the chronological order has been followed but in several cases, all the teachings of Jesus on a particular subject like "Prayer," "The Use of Property," have been grouped under a topical heading. The purpose of the editor has been to make available to young people and to the ordinary reader the story of Jesus, his teaching and ministry. For study, for personal devotional reading, for use at the family altar, it is unusually valuable. Good indexes enhance the value of the book. A. P. M.



### Young Man's Prayer

God, make me a man,—  
Give me strength to stand for right  
When other folks have left the fight.  
Give me the courage of the man  
Who knows that if he wills he can.  
Teach me to see in every face  
The good, the kind and not the base.  
Make me sincere in word and deed.  
Blot out from me all sham and greed.  
Help me to guard my troubled soul  
By constant, active, self-control.  
Clean up my thoughts, my speech, my  
  play,  
And keep me pure from day to day.  
Oh, make me a man!

### St. Joseph-Benton Harbor Young People

November 16th meant a special day for the St. Joseph-Benton Harbor, Mich., Jugendbund as it was the 11th Anniversary of the same and held in the Benton Harbor church.

The opening was in the hands of Ed. Doescher. Various reports were read and officers for the coming year reelected. Bro. Achterberg will again be the president for our new year and with the good will of all the members a great work ought to be accomplished.

The program for the evening was interesting. Three dialogs were given, also a number of musical selections, both instrumental and vocal.

Bro. H. W. Wedel also spoke a few words of encouragement to the members, then refreshments were served in the basement by members of both social committees.

In the new year the Bund expects to have Bro. Bretschneider for an Institute which we are looking forward to as a source of great blessing. L. K., Sec.

### Young People of Oregon at Stafford

The fortieth annual Oregon Association met with the Stafford Church, Oct. 27-29, 1927.

The Sunday meeting was especially well attended as it was a beautiful sunny day. A rally of the Young People's and Sunday School Workers' Union took place in the afternoon. The hall obtained for the meeting was not large enough to accommodate all present, so a joint meeting was held in an adjoining grove. The singing, led by our president, Rev. H. Dymmel, showed that each church brought along their enthusiasm.

The address, "Inspiring Ideals," by our beloved Rev. Wm. Ritzmann, was very impressive and will long be remembered by all present. Rev. B. W. Krentz gave an address, "The Ideal B. Y. P. U." in an admirable manner.

We wish to express our gratitude to the Harmonic Glee Club of the First Church Portland, the orchestra of the Third Church Portland, male quartet of the Bethany Church and the double quartet of the Salem Church for the splendid numbers given.

Response to roll call was given by the respective societies. An original song led by Mrs. Emma Meier, "When the roll is called at Stafford, I'll be there," was effectively sung by the 138 members present from the First Church of Portland. A dialog, "Honesty is the best Policy," was given by the B. Y. P. U. of Stafford.

Music had a large place in the closing meeting on Sunday evening. The combined choirs of the First and Second Churches of Portland rendered some selections, rich in content and a real blessing. The closing sermon was given by Rev. J. A. H. Wuttke of Second Church, Portland. We all felt a greater desire to perform more faithfully our God-given tasks.  
ESTHER MOSER.

### Cleveland Union

Oh yes, I almost forgot to tell you all about the Cleveland Y. P. and S. S. Workers' Union. Maybe you haven't heard from us for quite some time, but by no means are we asleep or dead.

Our meetings have been most unusual and really worthwhile, especially when we have speakers such as Dr. W. R. Jewell and Dr. John Snape talk to us. Then here is something else rather unique. You, no doubt, have been told about our Joint Choir, consisting of choir members from each of our four German Baptist churches in Cleveland. Well, it certainly showed us that it was worth having, when it sang Gaul's "Holy City" on Thanksgiving night. According to expressions from various listeners it was quite unsurpassable for amateur singers.

May our Union continue in its great and interesting work for its great cause, Jesus Christ!  
B. H. H., Sec.

### Young People's Society, First Church, Los Angeles, Cal.

From the land of sunshine, where the mountains meet the sea in glorious ecstasy, the Los Angeles young people from the First Church send their greetings of good will and fellowship. Here on November 27, 1927, we celebrated our Anniversary and were greeted by an attendance that literally packed the church. Not only were the members of our own society present, but we were pleasantly surprised by a fine group from the Anaheim Church, as well as the Ebenezer Church of Los Angeles.

The program consisted of the secretary's and treasurer's report; a violin solo; trumpet and clarinet duet; a vocal duet; girl's quartet; a recitation: "Das schönste Lied," and a dialog: "The Challenge of the Cross," by seven young ladies.

The speech of the evening was given by Dr. Oliver Cummings, director of Baptist Young People's work in Southern California. He spoke on "Baptist Principles," which inspired us to do greater things for God and our denomination.

After the program we assembled in the

basement, where the color scheme of green and gold were carried out and where we enjoyed a social time which was rendered more pleasant by refreshments.

During the last twelve months we have had 59 meetings as follows: 38 devotional meetings, 10 literary programs, 1 mission program, 5 business meetings and 5 socials. We also conduct meetings at the Sailors' Rest Mission. Here the navy battleship fleet sends ashore its thousands for liberty. San Pedro Harbor is now regarded as the greatest petroleum shipping center in the world.

Now that a new year is dawning for our society we pray that God may bless us richly so that we may labor faithfully for the Master.

LYDIA EVANSTON.

### The Home Department Visitor

MARGARET C. MELTON

(Contributed by a devoted Texas Home Department member)

The Home Department visitor goes merrily from door to door  
She has a few members and is always hunting for more,  
She knows how much good they will get from the book  
If they only open it each day and on its pages look.  
It gives the lesson from the Bible, comments from learned men,  
Helpful, cheerful little stories, poems from the mighty pen.

The morning is warm, she goes to see dear old Mother Brown,  
A bed-ridden saint, who lives on the other side of town,  
The next day she takes the quarterly to a crippled old man,  
She also take some fruit and vegetables in a tin can,  
To Madam Rich, who is ill with a cancer on her nose,  
She makes a cheerful visit and leaves a gorgeous red rose.

She takes an hour each week, reads the lesson to Sister Stout,  
Because she is blind and crippled and can not go about.  
How they love her and enjoy her visits rare, each time.  
"Come oftener, here is my report, am sorry I have only a dime."  
Of course there is poor old Mrs. Grouchy always in need,  
So much to do, exaggerated woes, never has time to read.

Maybe Mrs. Grouchy is sometimes a blessing in disguise,  
Because she teaches the Visitor to always be humble and wise.  
Dear Visitor, the most beautiful rose has its thorn,  
Therefore let sunshine and smiles your face adorn.  
God bless her life, she's always bringing cheer,  
Her vision is broad, her work extends far and near.

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

#### Immigration and Colonization

For about one year and a half we have been bringing German Baptist immigrants from Germany, Poland, Russia and Roumania and assisting them to find a new home in Canada. During this period of special activity it has been possible for us to bring over about 850 persons. It is no small undertaking to find homes and secure a means of livelihood for these immigrants. The General Missionary Committee has delegated this work to an executive committee in Canada. This executive committee consists of Rev. J. Luebeck, chairman, Mr. H. Streuber, Rev. F. A. Bloedow, Immigration Secretary, Rev. E. P. Wahl, Colonization Secretary. As we restrict our immigration efforts to German Baptists, the influx of these new immigrants has materially strengthened our existing churches in the Northern Conference and eventually new churches will be organized.

On December 19 Rev. F. A. Bloedow sailed on the Steamer Stuttgart of the North German Lloyd from New York to Bremen, Germany, in the interest of our immigration work. Mr. H. Streuber, a member of our church at Winnipeg, accompanied Rev. Mr. Bloedow and upon their arrival in Germany Rev. Carl Fuellbrandt will meet them. Together they will tour Germany, Poland, Russia and other southern European countries. As a fruit of this journey we are looking forward to welcoming a great number of European German Baptists in Canada.

*We are happy to report that this European trip of our three representatives will not cost the denomination one dollar. The expenses are being met by others outside of our denominational circle.*

#### Baptist World Alliance

The next meeting of the Baptist World Alliance will take place June 23-29 at Toronto, Ontario, Canada. The sessions of the World Alliance follow the meetings of the Northern Baptist Convention at Detroit, which closes June 21. Many of our members will care to arrange to attend the Baptist World Alliance at Toronto.

At this time I can report that a number of representatives of our own foreign mission work are planning to come to America. Rev. J. J. Wiens from Far-Eastern Siberia is coming with Missionary Shipkoff. Rev. G. Henke, who has achieved such wonderful success in Brazil, South America, is planning to attend. The representative of our European mission work, Rev. Carl Fuellbrandt, will also be here. Rev. F. W. Simoleit of Neuruppin, Germany, Secretary of the Kamerun Mission, has also announced his coming. There may be yet other prominent German-speaking Baptists from overseas, whom we may

be privileged to welcome and hear in our own churches next summer.

We are anticipating that the five representatives of our foreign mission work, Wiens, Shipkoff, Henke, Fuellbrandt and Simoleit, will spend some time in America either before or after the meetings of the Baptist World Alliance in June. We are looking forward to the coming of these brethren with the hope and conviction that they will stimulate our missionary interests afresh. We are glad to report that the traveling expenses of these missionary representatives are provided from other sources and will not be a charge upon our own missionary treasury. As a number of these brethren use both German and English very satisfactorily, there is a fine opportunity for summer assemblies and institutes to secure the services of these men for their programs. We will be glad to make assignments. In our judgment the presence of these missionary representatives offers an exceptional opportunity, which all alert program committees will be glad to use. Write to this office.

#### Oklahoma Convention

Home again! but with more inspiration, for the Oklahoma Convention, convening in Ingersoll from Nov. 17-20, was worth while. At the first meeting on Thursday night Rev. F. W. Bartel of Ingersoll opened the convention and extended a very cordial welcome, whereupon he introduced Bro. E. Staub, member of the General Missionary Committee. Mr. Staub spoke on the topic, "Why I Contribute Toward Our Denominational Work," giving the following reasons: 1. I love our denomination because it first loved me. 2. Helped me to find Christ. 3. Helped my faith to grow. 4. Because our denomination has grown as Jesus grew in wisdom and stature and in the grace of God and men. 5. Because God trusted us with a work that none else could do as well as we, referring to our European mission work. The address was well received and we were glad to have Bro. Staub with us, but sorry that an urgent call took him away from the convention that very night. One of the responses to Bro. Staub's address was an offering taken at the Gotebo Church since, amounting to \$75.

Rev. J. E. Ehrhorn then preached the opening sermon on "The Authority of Christ," referring to his power over nature, sickness and death.

Friday morning opened the way for further blessing. Bro. H. Geis led the devotion, speaking on Phil. 3:1: "Rejoice in the Lord," enumerating the many reasons why we should do this, which was followed by prayers and a rapid fire of testimonies.

More blessings awaited the convention in the afternoon, when Rev. A. Rosner of Shattuck spoke on, "How the German Baptist Work Can Be Expanded in Oklahoma" and Rev. F. W. Bartel spoke on, "What Characteristics Must a Successful Church Possess?" Both addresses were followed by lively discussions.

Rev. C. F. Tiemann delivered a most convincing and heart-searching message

on Friday night on, "The Inheritance of the Saints," Col. 1:12. He said an inheritance is properly acquired by someone else, but coming to us because of our being related to that person. "The Kingdom which was prepared for you from the beginning of the earth" is the inheritance here meant. And the condition of inheriting this is: "If we are children, then we are heirs, heirs of God and joint heirs with Christ."

We again hastened to the house of God on Saturday morning, when Bro. Linstead of Gotebo led the devotion, speaking on, "The Prayer Life of the Christian."

Two addresses followed this. The undersigned spoke on, "What the Preaching of the Gospel Means to Me," and Rev. D. Klein of Gotebo spoke on, "What do the Scriptures Teach on Sanctification?" Both were well received and appreciated.

An excursion was made to the Salt Plains south and east of Ingersoll in the afternoon. These plains are a tract of waste land, appearing as a great lake from the distance, but when you get next to them, the surface looks like sand with a heavy frost on it and the frosty coating is salt. We gathered in a circle there and three of the brethren spoke briefly on, "Salt in Nature," "Ye are the Salt of the earth," and "Have salt with you and peace among yourselves."

On Saturday night Bro. Rosner led a devotional service, referring to a church mentioned in Revelation which had seven good characteristics, but was losing the fervor of its first love. Many prayers and testimonies followed.

Sunday morning Rev. C. F. Tiemann preached a missionary sermon. In the afternoon meeting, Rev. D. Klein und Rev. H. A. Meyer were the speakers.

Sunday night Rev. Ehrhorn preached the closing sermon which was of a revival nature and very appealing. Thus the convention came to a close in the midst of a great spiritual wave.

The convention offering amounted to \$60.12. The next convention will convene in the church at Gotebo.

A forward step was the decision of the convention to help the Kingfisher church to which Bro. Tiemann was called as pastor.

The field reports of the churches revealed that many souls had been saved during the revivals conducted by Rev. and Mrs. Lippard.

Thanks to the singers; there was no lack of special numbers in song and music during the convention.

Credit is due to the Ingersoll Church for the fine hospitality and the cordial reception in their homes.

REV. H. A. MEYER, Reporter.

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Honorable Joshua Levering, one of the great laymen of America, who has been an active worker in the Southern Baptist Convention for more than fifty years, holding many positions of trust and discharging duties in the spirit of the Master, said at the recent Convention: "Had I not started reading the religious papers when I was young, I would probably not be here today."



### A Song of Young Christians

With a scoff for the old and a shout for the new,—

It is thus that the young serve God;  
Reaching out for the bold, reaching up  
for the true,

With an eager, "Lord, what wilt thou  
have me to do?"

With the shallower view and the broader  
view;

And the eye that sees roses but never the  
rue;—

It is thus that the young serve God.

With a zeal that is more for the start  
than the close,—

It is thus that the young serve God;  
With courage that counts not the number  
of foes,

Looking more to the blows than the pur-  
pose of blows,

Lance equally tilting for substance and  
shows,

And head that aye "knows somewhat  
more than it knows";—

It is thus that the young serve God.

But their prudence God bless them! will  
grow with their years

As the young grow old serving God;  
Soon enough will they seek the sad am-  
bush of fears,

Their vision look deep through the well  
of their tears

And cynicwise back of the form that  
appears,

While failure derides and Misanthropy  
leers,

As the young grow old, serving God.

Oh, young Man of Galilee, aye a young  
man,

That never grew old serving God;—  
Not the young with their follies are un-  
der thy ban,

But the hearts that are seared, and the  
timid whose plan

Weakly tries to do only the things that  
it can!

Their feet thou wilt guide, and their zeal  
thou wilt fan

As the young grow old, serving God.

—Selected.

### Glimpses of South African Native Character

#### IV. WITCHCRAFT

L. BAUER, Stutterheim, S. Africa

Herewith we come to the most myster-  
ious and the most powerful factor in the  
life of the So. African native. As a mat-  
ter of fact the So. African native fears  
the witch-doctor much more than any  
government or God! The government  
may possibly be bamboozled. God is  
a more or less vague and shadowy figure.  
But the witch-doctor!—he is real, an  
actual person with supernatural powers,  
and there is no fooling about him! And  
if you should do him once, he is sure to  
do you twice, every time. That is in  
short the psychology of the native on  
this point.

We may say, it's all humbug, and no  
doubt, some witch-doctors are mere hum-

bugs as some doctors are mere quacks.  
Many of the feats even of the genuine  
witch-doctor are only tricks and most of  
these even very crude ones. But that  
does not explain the genuine witch-doctor  
and all his doings.

People sometimes speak

As if Spiritism was a New Discovery,  
as if F. W. H. Myers, Sir Oliver Lodge,  
Conan Doyle, or even Swedenborg or the  
Fox sisters were the discoverers. Noth-  
ing of the kind. So-called "spiritualism"  
is as old as the hills,—older than his-  
tory. We meet the same ghost here in  
witchcraft, now, as it was here thous-  
ands of years ago, as it appeared in  
Bible times and as it appears in civilized  
England, France and America today,  
only under new forms and disguises.

Apparently even the best witch-doctor  
is not always genuinely successful, and  
when the real power fails him he uses  
the devil's next best tool,—fraud, just as  
apparently Eusapia Palladino, the Ital-  
ian medium, did when in England. Of  
course she blamed the London fog for  
the failure of her power and the tempt-  
ation to defraud,—when discovered. Well,  
that is only natural—one must blame  
some one or something and no one is  
prone to blame himself. As a last  
resort the witch-doctor blames the spirits  
or charms, they refuse to act or they  
make impossible demands,—usually upon  
the pocket of the poor victim, or to give  
the doctor more time and opportunities.  
But before proceeding further with the  
analysis of this subject let us give one  
or two instances of the doings of witch-  
craft here in So. Africa. The first case  
is from the farther past and is known  
as the great delusion.

#### The Great Delusion

Mhlakaza announced himself as a  
great seer and his daughter Nonquase  
as a prophesying medium. Nonquase  
professed to hold converse with the spir-  
its of the dead, and Mhlakaza preached  
a sudden resurrection of the dead war-  
riors and heroes and the sweeping off of  
all white men and unbelievers by a  
frightful whirlwind, to be followed by a  
great blessing, the miraculous filling of  
all corn-pits, the restoration of cattle,  
etc. But the strict conditions for this  
supposed blessing were to be for all, "to  
abstain from all witchery, stop all cul-  
tivation, and the wilful destruction of all  
cattle and stored corn!"

Now one would think that such insane  
conditions would have been sufficient to  
end this superstition at once. But it  
seems the more insane a superstition is  
the more power it has. Tribe after tribe  
was ensnared. None wanted to be the  
cause of the failure of this promised  
blessing. Finally a date was set for the  
great whirlwind,—which never came.  
But the dead soon made their appear-  
ance by the tens of thousands; starving  
men, women and children fell wherever  
they happened to be. Some were found  
with their heads overhanging the empty  
corn-pits where they had gone day by  
day to see them miraculously filled.

#### The Baboon Story

Here is another and different case. A  
headman one morning found a pool of  
blood in his cattle-fold. Suspecting  
witchery he at once went to Ngwana,  
the great witch-doctor. He did not tell  
Ngwana what he came for but told a  
good deal to Ngwana's drummers.  
Ngwana came out of his hut, the drum-  
mers began to beat the drums, and he  
began to guess. The nearer he got to the  
truth the merrier the drums sounded un-  
til the spirits told him all. Now he gave  
his cure or explanation: He told the  
headman that he had a poor neighbor, an  
old man who envied him his many oxen.  
This old man had a familiar genius in  
the shape of a baboon. Last night he  
sent this evil baboon to the Thomas River  
to a farmer who just lost a cow from  
lung sickness, and from this dead cow  
he brought the blood and put it into the  
headman's cattle-fold that his cattle may  
die. Suspicion fell at once on a poor old  
man named Kente.

Now Kente must and could do either  
of two things: Go to Ngwana with a  
handsome present and claim his inno-  
cence who then would free him from sus-  
picion, which would then fall on some  
one else, or go to the magistrate and  
seek help from him. He went to the  
magistrate and put the case before him.  
The magistrate at once invited Ngwana  
to appear in court. He investigated the  
case, and when Ngwana appeared he  
was cross-examined, began to contradict  
himself and soon got into very hot wa-  
ter, especially with the baboon who must  
have walked over a hundred miles in one  
night according to Ngwana's unlucky  
statement. But the magistrate was de-  
cided to finish off Ngwana as a witch-  
doctor; so he postponed the case to gain  
more publicity. The whole story got  
abroad, and when the case came up again  
and Ngwana got into further trouble, it  
was again postponed. Ngwana now saw  
the drift of things. He cried: "Finish  
and be done, I am too ill to come again."  
And the next time the case came on and  
was to be further postponed, he cried:  
"I have lied, I have lied, give judgment!"  
The judgment was a heavy fine. But  
more than that, the reputation of  
Ngwana as a witch-doctor was gone.  
That unlucky "Kente-baboon story" had  
finished him off.

#### A Favorite Process

of witch-doctors in curing internal ail-  
ments such as dysentery, etc., is to lay  
the victim on his back in the hut, then  
go and get a big plaster of cow-dung,  
prepare it without being too closely ob-  
served, then slap it on and knead it on  
the poor victim's stomach. Until all of  
a sudden, lo and behold! out comes from  
under the plaster (or from the stomach,  
as the witch-doctor claims) a harmless  
snake or frog or any other object, as the  
cause of the illness. But the surprising  
thing is that in many instances, a cure is  
really effected. Of course, knowing the  
power of faith or the influence of the  
mind upon the body, we are not so sur-  
prised after all.

Without giving details of any further  
cases the further fact ought at least to  
be mentioned, that there are many in-  
stances where the witch-doctor does suc-  
cessfully point out the thief, the stolen  
or lost object or hidden cause.

Some people think that the business  
of the witch-doctor is to practice witch-  
ery. That is strictly speaking not the  
case. The business of the witch-doctor  
is, as the word implies, to *doctor* people  
from the evil result of witchery, which  
presumably any evilly disposed person  
may practice. Of course a witch-doctor  
does not practice the art of witchery  
also, but generally only as an antidote,  
as a poison against poison to counteract  
the effects of witchery. But there are  
cases where witch-doctors practice the  
art merely for their own selfish ends or  
as acts of patriotism—to charm and  
fortify the live of soldiers or to weaken  
and disable their enemies.

Now let us proceed a little further  
with the analysis of this subject. Where-  
in lies this

#### Tremendous Power of the South African Witchdoctor

over the people? It is true that over  
fifty per cent of his power lies in his  
mere reputation—in the faith people  
have in his ability. Perhaps about forty  
per cent of his power lies in mere tricks  
and cleverness. But the rest which varies  
with every individual genuine witch-do-  
ctor lies in his abnormal or unusual  
psychic power, inherited or developed,  
systematically or accidentally by various  
means—some of which remind one of the  
Yoga system of India for purification  
and control of body and mind—such as  
dieting, meditation, etc. Just what is  
this unusual power that some of them  
possess? Sifted down it proves to be  
telepathy (mind-reading) or clairvoy-  
ance (mind-seeing) which enable the  
witch-doctor in many of the apparently  
genuine cases to point out the culprit,  
or tell where the hidden object or cause  
lies.

Now we find that in the many investi-  
gated instances of the Society for Psychi-  
cal Research and the doings of Spiritu-  
alists generally these two factors usually  
form the basis. These abnormal powers,  
though still inexplicable and seemingly  
impossible, can not be very well denied  
as facts, unless we deny simply because  
we can not explain. I say "abnormal"  
because you will find that most people  
that manifest these powers are more or  
less abnormal as to their nervous system  
somewhere, and the So. African witch-  
doctor is usually regarded as a somewhat  
"queer customer" before he becomes a  
witch-doctor. The main reason why in  
olden times insane or partly insane peo-  
ple were so often regarded as sacred—  
or favored by the gods—was not only  
because of their unusual powers; as the  
damsel with the spirit of divination that  
followed Paul at Philippi. (Acts chap.  
16.)

#### Unusual Powers Put to Devilish Uses

These apparently supernatural or un-  
usual powers that some people all over  
the world and in all times as well as the  
witch-doctor manifest may in themselves  
be quite neutral, neither good nor evil,  
but the use they are so often put to is  
not only bad but often most devilish—  
the very tool of the devil, especially  
when combined with a weak or evil char-  
acter.

Of course, it is said that even the  
devil himself is made to serve the final  
purpose of God. And it is no denying  
that the So. African witch-doctor has  
been a great restraining power upon  
crime among the natives in general, even  
though he has sometimes been the direct  
cause of hideous crimes himself; in other  
words he has been a sort of a case of a  
necessary evil. But with the advance of  
Christianity and civilization he becomes  
a superfluous evil, and a direct and

#### Dangerous Enemy of Christianity

But he is so deeply entrenched in the  
life of the So. African native that it will  
be most difficult to dislodge him! But  
then there is nothing impossible to the divine  
conquering power of the Gospel. Let us  
all work and give to bring Christ to the  
So. African as well as to all natives of the  
world. Where Christ fully enters, Satan  
and all his tools fly.

But you may say if this be so how is  
it we find so much of this same super-  
stition, selfishness and uncanniness, only  
under other disguises, in civilized and so-  
called Christian countries? That is why  
I said where Christ "fully" enters. The  
fact is that men usually open the door  
of their lives unto Christ only part ways,  
and let him look in and illumine only one  
corner of their lives, but behind the door  
and hanging to their modern coat-tails,  
so many fetishes and ghosts still remain  
in hiding. But where Christ fully enters  
and illumines the whole heart, all the  
ghosts fly away and the witch-doctor  
must take to honest work.

The study of missions broadens the  
intelligence and gives true culture. It  
brings the student into contact with all  
countries and nations. "It makes him  
familiar with their mode of life, their  
art, architecture, industry, and religion;  
it interests him in the government that  
controls them, the superstitions that fet-  
ter, and the social movement that affects  
them. In a word, the study of missions  
cultivates an intelligent interest in hu-  
manity from the highest point of view."

#### B. Y. P. S., Bessie, Okla.

Some may have to look twice to see  
whether it really is *Bessie*, but all the  
same that's what it is. It's in Oklahoma  
too, the State that some of our eastern  
friends may think is a wild country, if  
so, they have always had the wrong idea.  
So if you planned to take a trip through  
Oklahoma, but were afraid the Indians  
or some other wild folks may get you,  
then immediately change your mind and  
come to our State. You will surely  
change your mind when you see the jolly  
bunch of young people in our B. Y. P. S.

We try not to be like the little church  
in one of our western towns, to which a  
stranger came in hopes of finding some-  
body to chat with, and instead he only  
found staring faces. He went home that  
Sunday much disappointed and blue. The  
next Sunday he went again with the  
same hope of finding a friendly smile,  
but did not find it. The third Sunday he  
was most discouraged, but finally man-  
aged to go the third Sunday. He came  
into the church house and seated him-  
self on one of the front benches, keeping  
his hat on. The people put so much more of  
a gaze on him. Finally the pastor called  
one of the ushers and whispered to him  
saying, "Go tell the stranger to take off  
his hat." Immediately the usher goes to  
the stranger and says, "Mister, would  
you please take off your hat?" The  
stranger then said, "I thought this might  
make somebody talk to me." Well, not so  
in Bessie; we always try to talk to stran-  
gers before they come and keep their  
hat on.

We have always been enjoying the re-  
ports from other societies, so to take turn  
about we will try and let others hear  
from us. It is always encouraging to  
hear that others are doing the same  
work, or working for the same goal. We  
are trying to work for the same Lord  
and Master that so many are working  
for. Our B. Y. P. S. consists of 23 mem-  
bers, which all take an active part in  
the society. The society meets every  
Sunday night at a half hour before the  
evening service for a short prayer meet-  
ing. Here we always feel that God still  
is in our midst and hears our prayers  
and then also gives us a blessing.

The fourth Sunday of every month is  
the young people's evening. On this eve-  
ning we have a program, which usually  
consists of readings, dialogs, songs and  
short talks. Since July we have had six  
programs and seventeen prayer meet-  
ings. For most of this work we must  
be thankful to our president, Mrs. Zim-  
belmann; she has always encouraged and  
helped us wherever possible. We cer-  
tainly are thankful that the Lord sent  
us such a suitable pastor and wife, for  
Mr. Zimbelmann has never shown a lack  
of interest in our young people's society.

Most of our members sing in the choir.  
Much of the choir's success is due to  
our faithful choir director, Mr. Ed-  
win Vogt, and Miss Esther Koch. The  
choir usually consists of four sopranos,  
two altos, three tenors and two bass.  
We have also noticed that through the  
singing of sweet religious songs a great  
work can be done for our Master.

We regret very much having to lose  
some of our active members, some going  
to school and others moving to other  
places. But still we have not forgotten  
them, we placed their names on the  
"Honor Roll," and hope that they are  
a great help to the society to which they  
belong. We also had the joy of winning  
one new member this year, but hope to  
get some more before long.

ANDREW BATHAUER, Sec.



# Our Devotional Meeting

H. R. Schroeder

January 8, 1928

## What Prayer Can Accomplish

Mark 11:20-26

No one can claim to be a Christian who does not pray. If it can be said of anyone: "Behold, he prayeth," then we have positive proof that he is a true Christian. Now if he will give himself wholeheartedly to prayer—praying constantly, habitually, then he will soon discover, "that more things are wrought by prayer than this world dreams of." We should not be sceptical because we cannot explain the mysteries of prayer. In our everyday life we use many things that we do not understand, so why shouldn't we pray to God even though we cannot understand how our feeble voice can reach the ear of God, nor how God can grant us our petitions. Jesus prayed; and he would not have been able to do what he did if he hadn't prayed so earnestly. Countless others have experienced the efficacy of prayer. So why not depend more on prayer?

Jesus assures us (Mark 11:20-26) that the greatest difficulties can be removed by prayer. They may loom like great mountains before us, our way may be blocked, but prayer will overcome these difficulties. Prayer will open doors, create opportunities, restrain evil forces and give us strength to rise above all obstacles. If we had no hardships, our strength would soon decay. But prayer will help us to pass safely through every difficulty and trial. Prayer will make hard tasks seem easier, assure us of God's guidance, fill our hearts with peace and secure the forgiveness of sins. God can give us many other blessings, even though we do not pray for them, but not the forgiveness of sins. Ask three or four in advance to tell what prayer has done for them.

January 15, 1928

## What Difference Does Reading the Bible Make?

Ps. 1:1-6; 2 Tim. 3:14-17

Isn't it strange that men must be urged to read the Bible? The Bible is the best book the world has ever seen or ever will see. It has changed the course of history. No one could ever estimate the influence for good which the Bible has exerted. It has comforted and inspired with courage and hope millions of men. And still there are those who, knowing all this, neglect or ignore the Bible entirely. If the spread of the Bible has changed the face of the earth, then the reading of the Bible will and must make a great difference in the life of every individual.

Our first Scripture passage says that it does make a difference. A certain man is called "blessed," "happy," "fortunate." It's the man that does not walk in the

counsels of the wicked, etc., but rather meditates in the law of the Lord day and night. We all need counsel, but not the counsel of the wicked. The man who reads the Bible is like a tree planted by the streams of water, etc., but the wicked are not so, all appearances to the contrary notwithstanding.

Our second passage says that all Scripture is profitable for teaching, reproof, correction and instruction. It has innumerable uses. No one can claim to be educated who does not know the Bible, and no one can pass through the world unscathed who does not follow the precepts of the Bible. It can make us wise unto salvation. It helped Jesus to overcome temptation, and, no doubt, also enabled him to understand more clearly the will of his heavenly Father. It will do equally as much for us if we read it aright.

January 22, 1928

## What Difference Does It Make What We Do on Sunday?

Mark 2:23-38; 3:1-6

There are some people who are constantly sputtering against the so-called "Sunday Blue Laws." They cry that they have been robbed of their personal liberty. They want to be free to do anything they please on Sunday. Sunday should be wide open. Business and all sorts of sports should be permitted on Sunday. And they are down on the church because the church wants to see the "Sunday laws" enforced. But they forget that it was the church who gave the world this day of rest. If it were not for the church, they would still be slaving seven days a week.

The Sabbath day is an institution of God and designed for man's highest good. Of course this purpose hasn't always and everywhere been accomplished because men have gone to extremes in making rules and regulations for the proper observance of the day. Some have gone so far as to say that it is wrong to smile on Sunday or a sin for a boy to play marbles on Sunday. But to go to the other extreme and to permit everything on Sunday is equally wrong.

Our today's Scripture lesson clearly teaches that works of necessity and works of mercy are permissible on the Sabbath day. Sunday should be spent, not in idleness, but in worshipping God and in caring for the highest interests of the soul.

January 29, 1928

## How Our Church Does Its Work

Eph. 4:7-16

(Denominational Day)

First of all we must bear in mind that as a denomination we have a definite work to do, a specific mission to fulfill.

We share in the responsibility which Christ placed upon his disciples when he commanded them to preach the gospel to every creature. We are but a small body of people, yet we dare not fail in doing our duty.

Our denomination is well organized. We have nine conferences and each conference elects its own "Missionary Committee." One or more delegates of each local committee go to comprise the "General Missionary Committee" which supervises the entire mission force at home and abroad. Besides the General Missionary Society we have an "Educational Society" centering in the Seminary in Rochester, a "Publication Society," with headquarters in Cleveland, our Young People's and Sunday School Workers' Union and a society to care for widows and orphans, as well as a number of other institutions directed mainly by local churches, such as homes for the aged, hospitals and homes for girls, etc. In order to get acquainted with our denomination as many young people as possible should attend conferences and assemblies and read our denominational literature. Begin now to plan to attend the "General Conference" in Chicago next August. Informed members will always be enthusiastic supporters of our work. Perhaps some one at one time or another has visited the Seminary at Rochester or the Publication House in Cleveland; have them tell what they know about these institutions.

February 5, 1928

## What Are the Values of Our B. Y. P. U.?

Romans 12:3-11

It isn't an easy thing to be a true Christian. Perhaps it is harder today to lead a consistent Christian life than ever before. In order that we might encourage and help one another we have banded ourselves together in churches, and within the churches we have formed various societies, all with this one end in view that we might thereby promote the advancement of every member as well as the Kingdom of God in general.

We cannot dream ourselves into a Christian character, we must hammer and forge ourselves one. We will not be borne to the skies on flowery beds of ease, we must strive and struggle if we are to rise. Every one of our young people should be able to say and sing, "I'm pressing on the upward way, new heights I'm gaining every day," etc. It's impossible to stand still, we either go forward or backward, and so we should strain every muscle and nerve, exert every ounce of strength and energy that we have in order to reach the goal set before us in Christ Jesus, our Lord. Be in dead earnest.

Now, one fine way of advancing your-

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self is by helping others. If you try to hold some one else, you are not as liable to fall yourself. You will gain new heights by helping others to climb. We are all members one of another and have responsibilities one toward another. We haven't all the same gifts, but the most insignificant are just as important as the more prominent ones. We would detest a man if he were to throw a monkey wrench into a machine, but is that member of a young people's society any better who fails to do his duty? B. Y. P. U. enables us and others to grow spiritually.

## A Quiet Talk with God Each Day.

### Bible Readers' Course

FOR ALL BAPTIST YOUNG PEOPLE

Jan. 2-8. *What the Church has done.* Acts 17:1-6.

Jan. 2. For the Individual. Mark 2:23-28.

" 3. For the Family. Eph. 5:22-6:4.

" 4. For those who toil. Eph. 6:5-9.

" 5. For Society. 2 Cor. 13:11-14.

" 6. For Education. Prov. 8:1-11.

" 7. For Women. Mark 10:2-9.

" 8. For Religion. Acts 17:1-6.

Jan. 9-15. *Do we need the Church now?* Acts 1:6-14.

Jan. 9. A Memorial of Christ. Acts 1:6-14.

" 10. A revealer of God. Matt. 16:13-19.

" 11. A Teacher of Morals. 2 Cor. 6:14-7:1.

" 12. An Inspirer of Service. Acts 3:1-10.

" 13. An Example of Brotherhood. Gal. 3:26-28.

" 14. A Promoter of Peace. Isa. 2:2-4.

" 15. A Source of Religion. Acts 1:15-26.

Jan. 16-22. *What can young people do in their Church?* Isa. 52:1-10.

Jan. 16. Giving new Strength. Isa 52:1-6.

" 17. Purifying the Church. 1 Cor. 5:7-13.

" 18. Promoting Christian Unity. John 17:20-23.

" 19. Working for Peace. Isa. 2:2-4.

" 20. Promoting God's Reign. Isa. 42:1-4.

" 21. Building a New Social Order. Matt. 11:2-6.

" 22. Unto all the Nations. Luke 24:44-49.

Jan. 23-29. *Life Service through the Church.* 2 Tim. 4:1-8.

Jan. 23. The Task of the Minister. 1 Tim. 2:1-8.

" 24. The Privilege of the Minister. 1 Tim. 1:12-19.

" 25. The Reward of the Minister. 2 Tim. 4:6-8.

" 26. Need of Religious Teachers. 2 Tim. 2:1-7.

" 27. The Evangelist. Acts 8:4-13.

" 28. Winning the Foreigner. Acts 11:1-18.

" 29. The Method of the Missionary.

John 12:20-32.  
Jan. 30-Feb. 5. *Making Our Community Christian.* Luke 4:16-21.  
Jan. 30. Maintaining Religion. Ps. 138:  
" 31. Caring for the Needy. Acts 2:44, 45.  
Feb. 1. Improving Moral Influence. Luke 4:16-21.  
" 2. Satisfying Religious Needs. John 4:27-42.  
" 3. Clean Recreation. Eccl. 11:9-12-7.  
" 4. True Education. Prov. 3:1-8.  
" 5. Christian Business. Matt. 6:24-33.

Pray: Father, teach me to know by experience that a period of daily devotion is as important in education as a period in the gymnasium or in the classroom. (By courtesy of Dr. J. Sherman Wallace)

## Tri-Union Winter Institute in Alberta

The following program for the Winter Institute of the Tri-union of German Baptist Young People, Sunday School Workers and Music Department will be delivered in each of the three following churches at the following respective dates: Edmonton, from Jan. 9 until Jan. 13 incl.; Camrose, from Jan. 16 until Jan. 20; and Trochu, from Jan. 23 until Jan. 27, 1928.

Monday, 7-8 P. M.: Registration of students and faculty.

8-9:30: Inspirational meeting; 10-minute speeches from Bros. Daum, Kraemer and Potzner, directors for Young People, Sunday school and Music. The local minister leads this meeting.

Tuesday, 9:30-10 A. M.: Morning devotional, led by student.

10-10:45: Bible study. Bro. A. Kraemer.

11-11:45: Sunday school work, Bro. A. Bretschneider.

1-1:45 P. M.: Baptist History, Bro. F. Benke.

2-2:45: Sunday school work, Bro. A. Bretschneider.

3-3:45: Course for choir leaders, Bro. P. Potzner.

7:30-8:15: Mission of Baptists, Bro. P. Daum.

8:30-9:15: Devotional; leader, local minister. Sermon, Bro. Bretschneider.

Wednesday, 9:30-10 A. M.: Morning devotional, led by student.

10-10:45: Bible study, Bro. A. Kraemer.

11-11:45: Sunday school work, Bro. A. Bretschneider.

1-1:45 P. M.: Baptist History, Bro. F. Benke.

2-2:45: Sunday school work, Bro. A. Bretschneider.

3-3:45: Course for choir leaders, Bro. P. Potzner.

7:30-8:15: Mission of Baptists, Bro. P. Daum.

8:30-9:15: Devotional; leader, local minister. Sermon, Bro. Bretschneider.

Thursday, 9:30-10 A. M.: Morning devotional, led by student.

10-10:45: Bible study, Bro. A. Kraemer.

11-11:45: Sunday school work, Bro. A. Bretschneider.

11-11:45: Sunday school work, Bro. A. Bretschneider.

1-1:45 P. M.: Baptist History, Bro. F. Benke.

2-2:45: Sunday school work, Bro. A. Bretschneider.

3-3:45: Choir leaders course, Bro. P. Potzner.

7:30-8:15: Bible study, Bro. A. Bretschneider.

8:30-9:15: Devotional; leader, local minister. Sermon, Bro. Bretschneider.

Music, Bro. Potzner.

Thursday, 9:30-10 A. M.: Morning devotional, lead by student.

10-10:45: Bible study, Bro. A. Kraemer.

11-11:45: Young People's Society work, Bro. Bretschneider.

1-1:45 P. M.: Choir leaders course, Bro. Potzner.

2-2:45 P. M.: Young People's Society work, Bro. Bretschneider.

3-3:45: Bible study, Bro. A. Kraemer.

7:30-8:15: Mission of Baptists, Bro. P. Daum.

8:30-9:15: Devotional; leader, local minister. Sermon, Bro. Bretschneider.

Music, Bro. Potzner.

Friday, 9:30-10 A. M.: Morning devotional, lead by a student.

10-10:45: Importance of Baptists, Bro. Bretschneider.

11-11:45: Choir leaders course, Bro. Potzner.

1-1:45 P. M.: Bible Study, Bro. Kraemer.

2-2:45: Importance of Baptists, Bro. Bretschneider.

## Excitement

Youth likes excitement. A boy in New York in a single evening set eleven fires in tenement houses, and when caught and asked why he did it, he said, "For the sake of excitement!" He said he did not want to hurt anyone, and never thought of the people inside the houses. Much excitement is of that kind, thoroughly selfish, never giving a thought to other folks who may be annoyed or injured. It is the meanest kind of fun. Excitement at some one else's expense is a form of thievery. High spirits, dash and go, vigor and vim, are fine things if Christian courtesy lies behind them. Then they make for progress and true enjoyment, but the other kind of excitement leads downward.

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