

# A BEAUTIFUL CHURCH BUILT FROM JUNK

An architectural anomaly, a beautiful building built from scrap material, is the product of the genius, energy and inspiration of an Omaha clergyman. When completed the First German Presbyterian church will present an edifice of stable and dignified beauty, yet all the material that goes into its construction is discarded junk gathered from every available source. It represents what can be accomplished by a few earnest, hard-working men under the leadership of a preacher full of enthusiasm and inspiring optimism.

When he first went to Omaha, three years ago, Rev. Julius F. Schwarz determined that his congregation should have a new church. The fact that the members numbered only 60 and the whole property of the corporation was about \$6,000 troubled him not at all, and he began to build with as much faith as if he had the riches of Solomon. His plan was to gather everywhere, whenever he could, all the old but strong timbers, all the iron junk available for structural use, all the loose and irregular stones, and all the generally discarded building materials that could be found in Omaha and from them to build a church. It was not to be a mean and ugly house of worship, but a well-equipped, well arranged, ample meeting place for his people.

He has now extended it to include an 11-room house for his own family and the whole property would have cost \$30,000 if it had been built by contract. As built by Rev. Mr. Schwarz and his fellow laborers it will cost less than \$25,000. The other \$15,000 has been saved by his people by the perseverance, energy and ingenuity of the pastor.

The first charge that Mr. Schwarz took when he left the theological seminary was at Connersville, Ind. For six years he remained there and was called to Omaha three years ago on a recommendation from one of his instructors in the theological school.

At that time the First German Presbyterian was a small frame church. As soon as the new pastor came he announced that the church was too small. To build a church with a membership of 60 seemed out of the question to all but the pastor. He thought he knew a way and he set about it with almost no support, at first, from the others.

For a year he sought for a suitable location and finally purchased the lot the new church is on for \$1,800. When he bought this tract the fund which he drew from amounted to \$57. His first move was to sell the old church for \$1,850. As soon as the lot was paid for he shouldered a spade, and replacing his ministerial dignity with a grim and effective energy he began to dig. The first thing that a church needed was a foundation. He had no money, but he could make the foundation himself, and that would be one step toward it.

He asked for contributions from friends outside of Omaha and waited for his own people to contribute voluntarily. The dollars came slowly, but they came with sufficient steadiness to assure him that he could make a few purchases for a start. While walking on the street one day he saw that in repairing the street the old curbs were being taken up. "These are good blocks," said the pastor-builder, and he bargained with the contractor to take them off his hands. That stone went into the foundation.

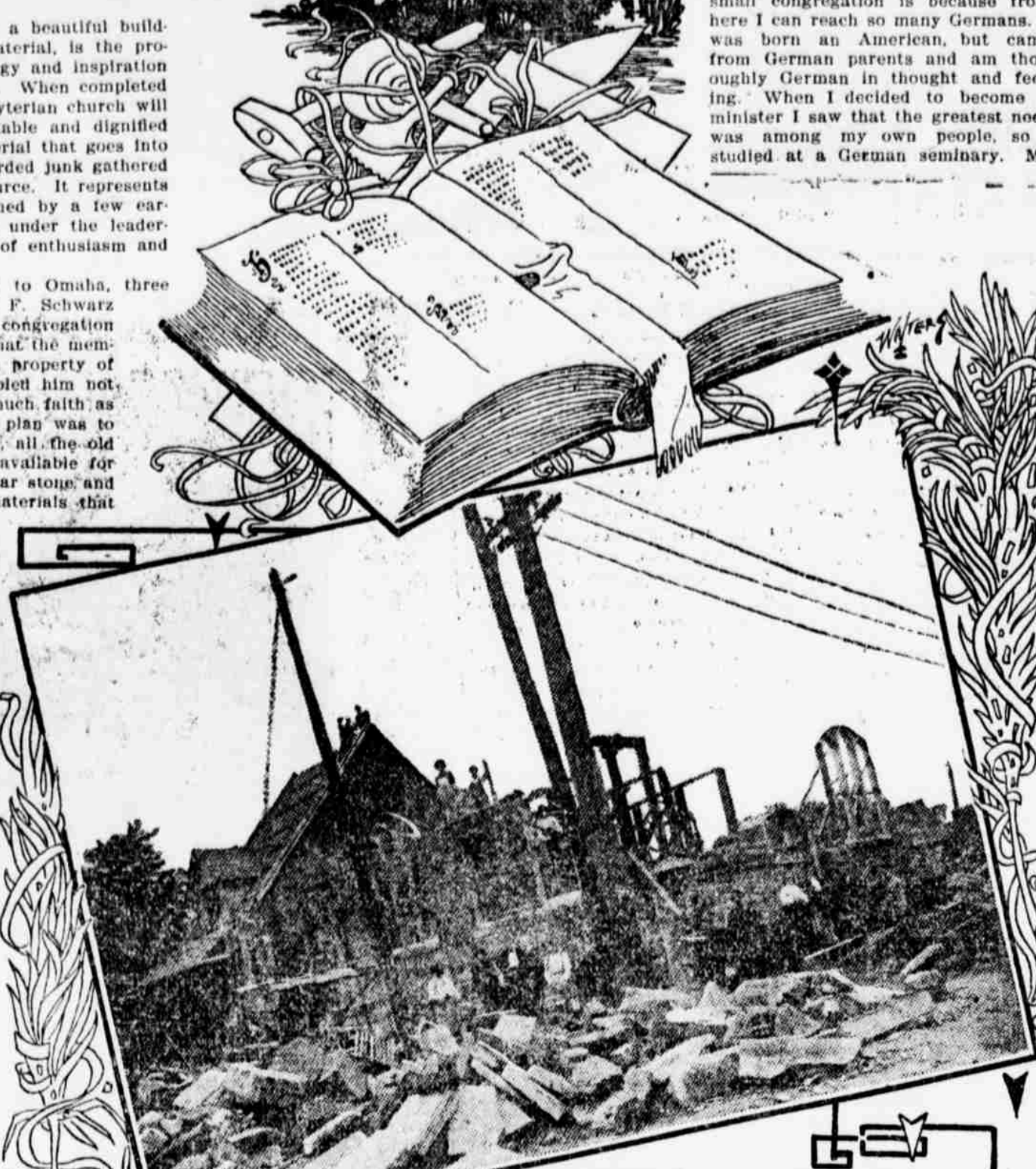
His next lot of material came when the wall that supported the yard of the old Rosewater residence was to be torn down. Men hired by Mr. Schwarz did the work and the brick and stone was taken out and put into the walls that were gradually rising on the church site. Some of his congregation began to contribute two or three days' work with teams in gathering material.

The south steps from the old high school building followed and these made the "water-table" on both sides of the church part of the building. The parsonage end was being added to from the stone that could be picked up around stone yards for small expense and converted into suitable blocks.

An opportunity came to the builders when the driveway was constructed leading down to the Union station on the north side. Here was bought 15,000 feet of lumber that had been used in scaffolding and a carload of fine red sandstone was purchased for \$20. When, a few weeks later, a contractor offered Mr. Schwarz \$70 for that same carload of red stone because he needed it to fill a contract in a hurry, the minister gave up his material and added \$50 clear to the fund. This was the only enterprise for profit that was entered into for the benefit of the cause, except a little deal in lead pipe which the minister had with a prominent fraternal order. He bought some old lead from the lodge for \$1.50 and sold it for \$15 to a junk dealer.

All winter long he has been haunting the repair gangs about the streets, visiting stone yards and junk heaps and adding to the pile of materials that is being made into a building by his men. One of his biggest and most profitable finds was a pair of iron pillars in excellent condition which he bought from the street railway company for their price as old iron. The street railway company also furnished him with the most novel use of old material in the whole building, which is the making of rafters out of old steel rails. The rails are more than strong enough and were bought for the price of junk.

The church, which consists of a basement with a beautiful fireplace and an auditorium which will seat 300, measures 44x73 feet. The roof extends back over the parsonage, making a full three stories high, with one room in the attic. The house part is 24x50 feet in ground



Beautiful Edifice Being Erected by Rev. Schwarz



Rev. Julius F. Schwarz.

Schwarz could not afford to put on a large force of men. His foreman, Fred Slatner, is a German stone mason. The wages of the men are the one debt which Mr. Schwarz does not intend to neglect and his men are paid every Saturday as if they were working for a wealthy contractor who had thousands to back his operations. To do this the builder has had to rely upon the kindness of his other creditors, who have helped the cause by not pressing their claims.

That \$6,000 that has already been put into the work was gathered mostly from the contributions of friends all over the country. Other pastors have taken up benefit collections, a friend in Indiana sent \$200, and the congregation has contributed far beyond what might be expected from their means. Mr. Schwarz made a house-to-house campaign of four days down in Riley, Kan., and raised \$200 in that way. One of the church trustees, who declared when the project was begun that he would not do anything to aid it, has already given \$100, and others have given \$100 and \$200 contributions. Churches have promised contributions that will probably average \$25 each and several hundred dollars more is expected from that source.

"If I just had \$6,000 more I could finish it," says the minister, and he seems not to lack faith that the \$6,000 will come as it is needed.

Mr. Schwarz's unique undertaking has attracted considerable attention and promises of financial assistance have come in from various parts of the country. These donations to a most worthy cause are for the most part in small amounts, but are none the less appreciated by the energetic pastor and the encouragement thus received has had no little part in helping along the good work. Rev. Schwarz has announced that all outside contributions will be gratefully received and promptly acknowledged.

The biggest addition to the fund that has come so far was the \$2,500 got from selling the old parsonage, which the pastor advised as soon as he saw the possibility of making a home for himself as a part of the new building. It is believed that enough more can easily be raised to put on a roof so that services can be held in the

basement, and after that the money will come in faster. In the meantime the minister is watching everywhere for anything that will make his church more commodious or his home more attractive.

"The reason for my doing all this," said Rev. Mr. Schwarz, as he laid aside the tools with which he was helping the workmen, "is that I believe that right here is the best field for work among the Germans that there is in all the northwest. My life occupation is missionary work among my German people and the only reason why I want to stay here and put up this big church for my small congregation is because from here I can reach so many Germans. I was born an American, but came from German parents and am thoroughly German in thought and feeling. When I decided to become a minister I saw that the greatest need was among my own people, so I studied at a German seminary. My

## ORIENTAL SERVANT A JEWEL

All Around Ability of the Indispensable "Boy" in India Is Something to Wonder At.

In these days of loud wailing about the haughty domestic, exorbitant wages and small returns it is soothing to recall the efficiency and submissive service of the oriental servant.

In India the indispensable "boy" does everything—"boy" being a generic name regardless of age or native dignity—receiving in remuneration the equivalent of \$12 to \$14 a month at the most. He buys your railroad tickets, checks your luggage, settles the clamors of luggage coolies, gives you tips and shoos away the hordes of beggars telegraphs to hotels for your rooms and takes care of them when you get there, makes the bed, brings the get at tureen tea, stands beside your chair at table and serves you, brings your account when you leave and wrangles for you over its inevitable extortions.

At the dak bungalows he forages for your meals and, if necessary, cooks them. He produces washmen, sewing men and all sorts of dealers in everything in demand. He makes up your bed on sleeping cars and replenishes your supply of ice and soda. He runs your errands, cleans your boots and hats, darns your stockings and mends your clothes.

When you walk abroad, he attends you and directs you to the bazaar where you will be robbed least, receiving his commission later from an appreciative proprietor.

For every cent intrusted to him for general expenditure he renders an account, and though he doubtless robs you gently he does not let others do it (and it is distinctly advantageous to be robbed by one person rather than a score).

He is silent and noiseless, salaams whenever you speak to him, and never enters your presence with his shoes on or his turban off.

And, finally, his multifarious day ended, he wraps himself in his shawl and sleeps across your threshold.

Here's a Tongue-Twister.  
Grenville Kleiser, instructor of the Public Speaking Club of America, whose headquarters is at the West side Y. M. C. A. in New York, defies anybody to repeat accurately from memory the following tongue-twister:

Esau Wood sawed wood. Esau Wood would saw wood. All the wood Esau Wood saw Esau Wood would saw. In other words, all the wood Esau saw to saw Esau sought to saw. Oh, the wood Wood would saw! And, Oh, the wood saw with which Wood would saw wood? But one day Wood's wood saw would saw no wood and thus the wood Wood sawed was not the wood Wood would saw if Wood's saw would saw wood. Now, Wood would saw wood with a wood saw that would saw wood, so Esau sought a saw that would saw wood. One day Esau saw a saw saw wood as no other wood-saw Wood saw. In fact, of all the wood-saws Wood ever saw saw wood, Wood never saw a wood-saw that would saw wood as the wood-saw Wood saw saw wood, and I never saw a wood-saw that would saw as the wood-saw Wood saw would saw until I saw Esau Wood saw wood with the wood-saw Wood saw saw wood. Now Wood saws wood with the wood-saw Wood saw saw wood.

Mr. Kleiser was formerly a member of the Yale faculty.

Jay Gould and the Physician.  
A case of resemblance that bothered New Yorkers for years was that of Jay Gould, the millionaire railroad magnate, and his innocent double, a New York physician. The physician was taking a stroll one morning at an American winter resort, when he was confronted in the path by a dwarfish, swarthy, wizen-faced man wearing a brown check suit.

"Mr. Gould, I believe!" the physician murmured.

Gould stared at his "counterfeit presentment." "I am not quite sure that I am," he exclaimed. "I wish you wouldn't wear clothes like mine."

"Shave off your beard, and I won't!" snapped the physician.

These men were for years constantly mistaken for each other, and if the physician had not been honest Gould might well have feared for his millions, for the physician might have presented himself almost anywhere as Gould and raised "on his face" almost any sum of money.—Sunday Magazine of the Pittsburg Dispatch.

The Number Thirteen.  
Does the number 13 influence a career in the army? is a question asked by a Paris contemporary, impelled by the fact that M. Oudin appears thirteenth in the navy list at St. Cyr. He has just been gazetted as a sublieutenant in a cavalry regiment, declares the London Globe. Thirteen is not looked upon as an unlucky number at St. Cyr, for among those who have stood thirteenth in the list are Marshal MacMahon in 1825, Gen. Bourbaki held the same place nine years later, Gen. Laveaucoupet, one of the heroes at Metz in 1870, was another 13. Among the living generals is Gen. Balthou, who left in 1868, and has since had a brilliant career.

No Match for Her.  
"Ah!" he lightly cried. "I cannot give you the key to my mind."  
She smiled till the tips of her pearly teeth fretted her ripe, red lip.  
"Why should there be any key to your mind?" she gently asked. "Do men put locks on empty storehouses?"  
Seeing that he was no match for her in trenchant badinage he strolled languidly away.

## Paul on the Grace of Giving

Sunday School Lesson for Dec. 5, 1909  
Specially Arranged for This Paper

LESSON TEXT.—2 Cor. 8:1-15. Memory verse, 9.  
GOLDEN TEXT.—"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts 20:35.

Suggestion and Practical Thought.  
The Grace of Giving. Its Blessedness and Principles.

I. The Immediate Object. The Collection for the Poor Disciples of the Mother Church in Jerusalem.—The first thing in giving is a heart to give; the next is an object that needs our gifts. This also kindles our heart's desire to give. The object which called out the many wise precepts which Paul wrote to the Corinthians, was the need of the poor disciples at Jerusalem. This object as a motive was greatly strengthened by the fact that by these gifts the members of the church at Jerusalem would be bound closer to the Gentile Christians through this expression of love and sympathy; and this new bond was needed because there was no small danger of rupture.

The Gentile Christians were living in rich commercial centers, and while few were of the wealthy class, all had much more money in circulation than the Christian Jews at Jerusalem.

Why the Jewish Christians Needed Help. (1) The Christians were, as a rule, from the poorer classes. (2) The opposition to them as Christians made it difficult for them to obtain work for their support.

II. The Privilege of Giving.—Vs. 1, 2. I. We do to you to-wit, R. V., "We make known to you." "Cause you to know" the grace of God, the favor, the privilege, the expression of loving kindness, the good will, beautiful, delightful, and producing in them the graces of the Christian life, bestowed on the churches of Macedonia, especially the church at Philippi, who repeatedly sent donations to Paul to help him in his work.

2. The abundance of their joy. In the next chapter we have a most interesting expression, "God loveth a cheerful giver." He loves such a one because he is a man after God's own heart, in perfect sympathy and harmony with him.

III. Giving Out of Poverty and Affliction.—V. 2. This abundance of joy abounded unto the riches of their liberality. "It is worth remarking that nowhere, save in 1 Tim. 6:17, does St. Paul use the word riches of material, but with that one exception, solely of moral or spiritual wealth.

IV. The Example of Philippi Was a Help to Corinth.—Vs. 3, 4, 6. The Philippians were very generous, they gave even too much, freely without persuasion on the part of Paul. In his gospel of wealth, Mr. Carnegie says: "No one is entitled to recommend these doctrines who is not engaged in acting upon them."

V. The Source of Generous Giving.—V. 5. They did, not as we hoped, or expected, but far beyond our expectations. But first, that is, first in importance, chiefly.

What St. Paul says is virtually this: "We expected little from people so poor, but by God's will they literally put themselves at the service of the Lord. In the first instance, and of us as his administrators. They said to us, to our amazement and joy, 'We are Christ's, and yours after him, to command in this matter.'"

VI. Completing the Circle of Virtues.—V. 7. As ye abound in everything, all the other virtues, see that ye abound in this grace also. This must be done in order to make their character perfect. Every virtue omitted or lessened injures the whole character, and diminishes the influence of every virtue.

VII. The Example of Christ.—V. 9. "Ye know the grace," the loving favor, of our Lord Jesus Christ, that, though he was rich, as the eternal Son of God in heaven, before he came to earth, "yet for your sakes he became poor." "This means infinitely more than abstinence from material good while on earth. For riches denotes, not actual enjoyment of the things possessed, but control over things needful or pleasant to us."

VIII. The Will for the Deed.—V. 12. If there be first a willing mind, r. v., "if the readiness is there." A disposition to give, a heart that is ready for self-denial. What God wants is a right soul, a right character, a loving heart, and he does not measure or reward it according to its means of expressing itself. It, the willing mind, or the gift, is accepted, r. v., "acceptable," according to that a man hath, etc. A delightful principle, worthy of him who "loveth a cheerful giver" (2 Cor. 9:7), that the acceptability of all our offerings depends not on the amount given but on the proportion which it bears to our means (comp. Ex. 25:2; 35:5; 1 Chron. 29:9).—Schaff. This sentiment the Saviour expressly stated and defended in the case of the poor widow (Mark 12:42-44; Luke 21:1-4).

Systematic Giving. The amount given by any person varies with his circumstances. A man with no family, or no children, should give more than one with a small salary and a large family, for in the latter case the educating and training of the children is a real giving to the Lord. But everyone is better off for giving something directly to the Lord's work, and will be more prosperous, spiritually and physically, and his children will grow up better men and women. No education is more important than education in giving to the Lord through those who need help.

## SCIENCE AND FAITH

Is it true that the greater the knowledge the less the religious interest? Are those two persons, the man whose zeal for religion is equalled by his bigotry and ignorance and the other in whom scientific study has dwarfed spiritual sensibility, fair types by which to judge the relations of religion and knowledge?

Is intelligence incompatible with real piety? Will the growth of knowledge bring about the dissolution of religion? Is the life of religious aspirations and feelings out of date in a scientific age such as we are constantly reminded this one is today? Science has overcome superstition; is faith so bound up with superstition that it, too, must go?

We can be sure of one thing, at least; that, no matter what our feelings, theories or ideals may be, we cannot turn our backs on the great world of fact as it is laid before us. The faith that fights facts is committing suicide. Appeals to our fears cannot today make the facts less real to us and we know that by them we will have to stand or fall.

If you stop to think about it, there is a striking significance in the fact that this question has arisen. Is there a religion for the intelligent, educated, scientific mind? It suggests another question: Can any other mind fully comprehend the riches and meaning of religion? The unthinking cling to customs, traditions and forms that are the vestiges of truth. The trained mind distinguishes between the garments of truth and truth itself.