

The Baptist Herald

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

Volume Ten

CLEVELAND, O., APRIL 1, 1932

Number Seven



Norman J. Boehm, Detroit, Mich.
Vice-President Young People's and Sunday School
Workers' Union

What's Happening

Rev. Christian Dippel of Baraboo, Wis., a former pastor, has been assisting Rev. C. A. Daniel in special meetings during the Passion Week at the Second German Church, Chicago, Ill.

Miss Hulda Brueckmann, missionary of the Humboldt Park Baptist Church, Chicago, has been compelled to relinquish her work on account of her health. She is recuperating in Kansas City. The church hopes for her complete recovery and return to service.

Rev. and Mrs. Louis B. Holzer of the North Ave. Baptist Church, Milwaukee, Wis., announce the arrival of a daughter in their home, Lois Jean Holzer. She was born on March 19, 1932. We rejoice with the happy parents and pray the blessing of God to rest on the little one.

The Young People's Society of Glidden, Sask., has a membership of fifty-four. It meets the first Sunday of each month. The president is August Renz; vice-president, John Schmuck; secretary, Alex Huwa, and treasurer, Katie Wohlgenuth. A question meeting was held on March 6 which was a great success.

The Forty-First Convention of the Baptist Young People's Union of America will be held in Minneapolis, Minn., July 6-10. Conferences and forums will be featured at this "Pioneering 41st." This convention must suffice Baptist youth of the Northern Convention for two years as no convention is being planned for 1933.

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"Peacemakers" is the name of a card game of which Rev. J. F. Niebuhr, pastor of the Third German Baptist Church of New York City, is the author and inventor. The message of the game is timely and the game itself is suitable and appropriate for Christian circles. We recommend it to young and old. A set can be obtained from the author, 899 Trinity Ave., Bronx, New York City, for 25 cents.

The newly organized B. Y. P. U. of the church at Eureka, S. Dak., Rev. E. S. Fenske, pastor, united with the Sunday school in presenting the Bible Day program on Sunday evening, March 20. The program was under the able leadership of Dr. J. E. Mehlhaff, Supt. of the school and vice-president of the B. Y. P. U. The society numbers only 20 at present, but all are willing workers. The

church was overfilled. A nice collection was raised.

Bible Day at the Oak Park Sunday School on March 13 was notable for two special features in connection with the well-rendered program. Special recognition was given to 23 pupils of the school for a 100% record of credits under the Six Point system for the past year. Nine of these reached the goal for the first time, the others were second and third year honor pupils. All received pins. The second feature was the presentation of diplomas by General Secretary A. P. Mihm to 7 students of the Teacher Training Class conducted by Mrs. Wm. Kuhn. These had passed a creditable examination on the course "Training for Service" by Moninger. There was a large attendance at these Bible Day exercises.

Rev. Ralph T. Wegner, pastor of our church in Boston, Mass., passed away in a hospital on March 12, 1932. Seven weeks before he had a fall on icy pavement which brought on internal injuries that finally resulted in his death. A memorial service was held in the church on Sunday, March 13, under the leadership of Evangelist Rev. H. C. Baum, a former pastor of the Boston church, who had arrived to hold special meetings. Rev. O. F. Bistor, the pastors of the neighboring Reformed and Methodist churches, the pastors of three Baptist churches and Rev. H. C. Baum took part in this service. One daughter and two sons were at the father's bedside as he passed away. Bro. Wegner was serving his second pastorate with the Boston church at the time of his departure. Other pastorates were in Dayton, O., Harlem, New York, First Church, Baltimore, San Francisco and Jamesburg, N. J. For 44 years he served our churches and his ministry was fruitful and constructive. His personality was genial and friendly, his addresses were spiced with humor, optimism and faith. His wife had predeceased him for a number of years. We extend sincere condolence to his bereaved family and to his bereaved church.

Great Revival at Lehr, N. Dak.

It seems that our Lord and Master has looked upon us with favor in the past year, and we have every reason to thank him for all the blessings he has so abundantly poured out on his people here at Lehr.

Rev. J. J. Abel had been planning for sometime for an evangelistic campaign, so on Jan. 4 the campaign opened, first as the regular week of prayer, and then to be followed up with revival meetings. It took some time to "break the ice," but after a few evenings, a goodly number of our young people broke down and earnestly sought their Savior.

After three weeks it seemed as if our revival had run its course, and the end was at hand; a special and fitting closing meeting was arranged for a Sunday night, and we then had the pleasure of seeing 34 new converts on the platform, to listen to a short message of encouragement and admonition by Rev. Abel. However, it seemed to some of us that possibly all had not yet been accomplished, so the meetings were continued and we soon found out that we might have made an unpardonable mistake had we closed our campaign, as our revival took a new turn. A couple of weeks later we beheld another group of 73 new converts on the platform for a little special meeting for them, but our meetings continued and when we finally closed after seven weeks of hard and strenuous work, Bro. Abel found himself surrounded with 126 new-born souls, who were able to sing with us, "I am redeemed by the Blood of the Lamb."

Some of our meetings lasted until after midnight, and it was interesting and inspiring to observe the Holy Spirit at work among young and old. The average age of all converts is over 20 years, 27 of them being married men and women, and among them is a man of 75 years whom Satan had found to be a willing disciple all these years. The whole community rejoices in his salvation. The parents of a large number of our families can truthfully say with Joshua, "As for me and my house, we will serve the Lord."

All honor and glory and praise to him who suffered and died to set us free! May the Good Shepherd watch over all of these precious souls so that they may grow in wisdom and grace and take their part in the Sunday school and church!

WM. BAUER, Reporter.

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Published semi-monthly by the
GERMAN BAPTIST PUBLICATION SOCIETY
3734 Payne Avenue Cleveland, Ohio
Rev. A. P. Mihm, Editor

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

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

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

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

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

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What Mean These Cuts?

THE General Missionary Committee met in Forest Park on February 22-23. Detailed information concerning the action taken was given in the last number of the "Baptist Herald." This annual session was held earlier than usual on account of the financial crisis in which our entire denomination finds itself at the present time. For two full days the Committee was occupied with the important business demanding its attention.

No Committee ever faced greater difficulties in making appropriations for our missionary workers at home and abroad. No Committee was ever confronted with such serious problems in making readjustments due to the greatly reduced budget income. We are sure that it approached its task of making reductions and cuts with great dislike and much disrelish. To make serious retrenchments and to greatly reduce the aid which was given in the past, or to omit it altogether, is always out of favor with progressive leaders. It is a detestable job at best. But dire necessity and the irrefutable facts of the present depressing situation had to be taken fully into account. The Missionary Society can not afford to go into debt any further. Its representatives had to make these readjustments even though the action caused heart-sickness with the Committee and will work hardships with many of the already hard-pressed missionary workers. These new appropriations, in many instances greatly reduced, take effect with April 1. Our General Denominational workers, such as secretaries, professors, editors, etc., have already voluntarily taken sharp cuts in their salaries since last October. The missionaries were so far spared such cuts but the seriousness of the situation has made such a step necessary now. All appropriations were made for a period of six months.

What these cuts mean in slowing up the coming of the kingdom of God no one is wise enough to say. Shall our young people witness such cuts without feeling that Christianity is fighting a losing battle and making a sure and slow retreat? Shall these cuts say to them there is no more need to respond to appeals for life service in home or foreign missionary work? We must not forget that the situation confronting our General Missionary Society is also one that confronts all other departments of our general work at the present time.

Is there any remedy for this deplorable situation? What can be done to change it for the better? Or, if the depression does not lift in the immediate future, what can be done to maintain at least the present status without still further cuts?

We will have to make special efforts in continued

sacrificial giving. Those whom the Lord has still blessed with employment and income in our ranks can personally adopt a plan such as the Baptists of the Northern Convention are promoting, that of substitute giving. Let us give additionally, in place of some one who is unable to give. Let us give for our Missionary and Benevolent Offering the income of a day or a certain number of days over and above our regular giving. If ever it was needful "to give until it hurts," it is just now. The special Christmas offering appeal to our churches brought a splendid response, taking the times into consideration. The recent Easter Offering will help to tide matters over for a while. But after these special appeals have come and gone, there will be long months stretching ahead when no such appeals can be made. Yet the needs of our general work will have to be met. They can only be met by the continued, steady, sacrificial giving of those who have the cause of Christ on their hearts and will go "the second mile."

These great needs in these distressful days are brought to the prayerful attention of our people. We have faith in the saying: If we know, we will care; if we care, we will pray; if we pray, we will give.

The King's Highway

CHAS. F. ZUMMACH

THE American Tourist, who enters Canada for the first time immediately becomes conscious of a subtle "something" which seems to pervade the very atmosphere, and reminds him that he is in a different country. Such signs as the "Royal Store," "Queen's Restaurant," "King's Hotel," "The Imperial Garage," etc., are to be seen everywhere. True, he sees no strutting kings, no gorgeous queens or charming princes, but one is conscious of their unseen presence. You are in a land where authority is respected, where courts and law enforcement officers are something more than mere political puppets. There is an evidence of moral restraint, which one misses all too much in "The Land of the Free."

As one travels over the smooth highways of Ontario, the eye catches an inscription beneath the number on the sign marking each highway which reads: "The King's Highway." You become conscious of the fact, that you are now traveling on the "high-road of the king." As I traveled mile after mile on these marvelous highways, each thus marked, my mind traveled back to the days when the kings of old built great highways over which they marched their conquering hosts. Even today, after more than 2000 years, some of these roads

built by the Roman conquerors are still to be seen in England, France and Germany. At what tremendous cost of money and labor were those roads constructed! My mind turned to the words of the prophet Isaiah 40:3: "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted (filled up), and every mountain and hill shall be made low; and the crooked (winding curves) shall be made straight, and the rough places plain." One can almost imagine the modern highways engineers got their inspiration here.

What a parallel to the modern highway today! What huge fills, cuts through solid rock and high hills, gigantic bridges spanning streams and valleys, greet the eyes of the tourist as he skims over the smooth surface with their graceful curves and easy grades. John the Baptist in Luke 1:3 visioned a similar highway, but he gave it a new application. He came to help prepare the way for the King of Kings, the Lord of life himself, and we are now on "The King's Highway."

1. The Purpose

Like the highways of old this "highway" has a very definite purpose. The ancient roads were military roads, and their purpose was conquest. Over them the conquerors of old marched their armies for the purpose of extending the boundaries of their vast empires. It was always the conquering kings who built these gigantic ancient highways, not those who remained on the defensive. History records, that those who were satisfied to remain on the defensive succumbed to the invading hosts, while the conquerors planted their victorious standards o'er the territory of the vanquished. It is an axiom of military science, that victory perches on the standards of the army that takes the offensive.

Now, Christianity is an aggressive force. Its aim is not to defend itself against the attacks of the world, but to conquer the forces of this world. How much of the defeat of Christianity in modern times is due to the fact that we have misconstrued our mission. The shelves of libraries are filled with apologetic literature, and much of our preaching is along that line. The market is flooded with periodicals who claim to "defend the Truth and the Bible" against those who would attack it. Sometimes we wonder if those self-styled champions of the Truth ever read what happened to Uzzah, 2 Sam. 6:6, when he attempted to steady the Ark of the Lord. The Bible needs no defense, and surely God does not! Christ did not send his apostles out to "defend" him before the world, but to conquer the world for him. "All power is given unto me." Yet so many Christians adopt the "Excuse me for living" attitude in their religion. Let us not be deceived: Christianity must either be a conquering force, or it will be conquered. From a small group of apparently defeated fishermen and artisans of Galilee this army has become a mighty thundering host, the tramp of whose feet has shaken the

crowns of mighty emperors off their heads, and caused the walls of their empires to crumble into the dust, as they followed their king from victory unto victory.

2. The Cost

One cannot travel far over the "King's Highway" without thinking of the tremendous cost of these roads. Cuts through solid rock, fills through hollows, and mighty bridges that span ravines and torrential rivers, stagger the imagination as one contemplates their cost.

In the days of old when the great conquerors built their military roads labor and human life were cheap. Much of the work was done by slaves who had been made captives in war. But when one considers that they had no modern machinery, and that all work was done by human labor, one stands amazed at their achievement. At what a cost were they built! At what a cost was the "Highway" prepared over which you and I are traveling to heaven today? It was God himself, the Lord of all Creation, who made possible this highway, through the sacrifice of his Son, Jesus Christ. Listen: "Ye are bought with a price, not with perishable silver and gold, but with the precious blood of Christ" (1 Pet. 1:18). Then think of the price the saints and martyrs of old paid, and all those who fought and died for liberty and freedom of conscience, in order that you and I might have easy traveling over the "King's Highway." The road is made sacred by the memory of the hosts who perished that you and I might have the privileges we now enjoy.

Traveling over one of the great national highways in our country some years ago, I noticed every once in a while a cross beside the road, sometimes two or three in one spot. Upon inquiry I was told, that these crosses marked the graves of those who perished, when many years ago "the star of empire took its way westward" and the "covered wagon" blazed the trail to a new civilization. "Who follows in their train?" Are we afraid to pioneer for the truth, regardless of where it leads us, or what the consequences may be? Or are we satisfied to confine ourselves to established customs and remain static?

3. Characteristics

1. It has a definite goal. It leads you somewhere. You are sure of reaching your destiny when you keep on the "King's Highway." Other ways may seem enticing and intriguing for a time, they may promise all sorts of diversions, but they will never get you to your destination, and in the end will bring you to grief. "There is a way which seemeth right, but the end thereof is destruction" (Prov. 12:15). "I came to the end of the road," said a young man to me, from behind prison bars. Verily, "the way of the transgressor is hard" (Prov. 7:27). When I start out on a vacation trip, I make out a schedule, and we adhere strictly to that schedule, regardless of the temptation to break away from it. By so doing, we have never missed a scheduled date.

Sometimes we have been compelled to wound the feelings of friends, because we had to refuse their invitations. Life is too short, eternity too certain to waste on the frivolous, unprofitable things of life. "The king's business demands haste" (1 Sam. 21:8).

2. It is well marked. A friend of mine once persuaded me to leave the marked highway leading into a great city, claiming that he had discovered a shorter and better way. The result was, that after wandering around for an hour through a maze of streets, we were lost and ended up in a blind alley, and were compelled to humbly ask our way back to the highway. How many Christians have come to grief by substituting their own wisdom for God's revealed will!

While traveling through Ontario last summer I had the company of my brother, who had never traveled by map and who, like so many others, wondered how one could find his way on such a long journey as we had made. How easy and simple it all seemed, after I showed him, that all you have to do is to know where you are going, find the direction, and then follow the markings on the highway as you travel. Would you be sure of your eternal destination, then follow the markings on the "King's Highway." Isa. 35:8; John 8:12; Ps. 119:105; Ps. 119:9.

3. It is safe. It is an all-weather road. Other roads may be alright in fair weather,—although I prefer the highway even then,—but when rain and snow comes! What a pleasure it is to be on the "King's Highway" then! When life is full of gladness and sunshine any one can sing. But when trials and tribulations come, and others are wallowing in the mud of despair, the child of God alone can sing: "My father knows it all." We take so much for granted. Life has become so easy and luxurious for many of us. Heaven has been at a discount ever since life here has become so comfortable. We forget that we are but pilgrims, "sojourners" here; that we are traveling to another country, which is our eternal home. God himself has not alone pointed out the way, but prepared it for us. If you follow that road, you will surely reach your destination. "He that walketh after me shall not walk in darkness" (John 8:12). "I am the Way, the Truth and the Life." Are you walking on the "King's Highway"? "In his presence I have power to overcome all the dark temptations of the evil one; by his grace my Lord will bring me safely home, while walking on the 'King's Highway.'"

From Here and There

UNLESS the Christian youth of today responds to the call Christian missions will die of hardening of the arteries, for every movement withers that has not the enthusiasm of youth back of it.

Dr. Oscar M. Buck.

No strategy is sufficient for this hour. We need something greater than statesmanship. This depression may give us a chance to prove to the world

that there is something else besides loaves and fishes. The Orient today wants to know whether the cross of Christ is taking hold of us so that men and women of different races can live together as the family of God.

Dr. J. H. Franklin.

To Jesus the only religion worth having was a religion of action—adventurous, pioneering, progressive. Religion to him was faith and conviction in action. In Galilee he said to his disciples, "Let us go somewhere else." At the very beginning of his ministry he refused to become localized or institutionalized. The future of his church depends to a large degree on the measure to which these same deadly dangers are avoided. These words, "Let us go somewhere else," reveal the universal destiny of Christianity. The struggle of religion in the past has been between "Let us stay here" and "Let us go somewhere else."

Walter L. Bailey.

The radio is no substitute for the church. A church is not just a place where you go to hear a sermon but it is a fellowship. The church offers to men and women a genuine fellowship. The early Christians called the church "the household of faith" and called one another brethren. For human loneliness was offered spiritual comradeship. The radio church could offer us great sermons and music but not friendship. It would destroy the body of Christ. It would make for millions of isolated Christians who have little knowledge of other Christians. But the church is a body of men and women bound together by a common love and loyalty to the Master.

A. E. Couch in Watchman-Examiner.

Branded

F. L. STROBEL

O God, thou great Physician,
Our deeds have laid us low.
We played with hellish matches
And watched their wondrous glow.

Soon, fagots of our being
Ignited, burned and seared.
Delusion! Anesthetic!
Who realized? Who feared?

War, pleasure, gold and fortune
Supplied the fire fuel.
Man, ever more confessing,
Has starred, "A Flaming Fool."

Hear now the cry for doctors
To graft new skin, to hide
The brand of all our folly,
Far-reaching—and so wide!

Our God, thou Master-Surgeon,
We know, the scars will stay.
Will now thy way of healing
Bring forth a saner day?

Trenton, Ill.

Prayer for Peace

CHAPLAIN A. A. KIDDER

Tune: America

Our Father, may we see
The path marked out by thee
That leads to peace.
May men in every land,
Led by thy gracious hand
For love and good-will stand
'Till strife shall cease.

O Father, make us free
From passion's slavery—
That deadly thrall!
Bury our hatefulness
In deep forgetfulness,
Increase our blessedness—
Kindness to all.

Great Father, seeing all,
Hearing each human call
And loving men;
May heaven's peace control
All portals of the soul
Let nations reach love's goal
And peace stay then.

Third Annual Institute at Detroit

Again this year, as in the past two years, the four churches of Detroit enjoyed the instruction and benefits of a Winter Institute. We show progress inasmuch as this year's efforts resulted in the best Institute yet attempted from a standpoint of spiritual rejuvenation, interest, attendance, etc.

The Detroit Young People's and Sunday School Workers' Union, under the leadership of Edwin F. Strauss, president, chose as its dean this year the Rev. Paul Wengel of the Bethel Church, who is a pioneer in Institute and Assembly activity. Each evening we met for a brief devotional period of prayer, praise and song, when also spiritual nuggets were presented to us by the dean.

The welcomed Secretary, Rev. A. A. Schade, whose helpful presence we always enjoy, instructed us in a credit course embracing 10 fifty-minute periods in the study of "Teaching the Youth of the Church." This was of primary and paramount interest to a large number of our Bible school teachers, both as to rounding out their studies toward becoming an accredited teacher and also for very practical uses in their weekly teaching of our youth.

Miss Alethea Kose, well known and appreciated director of Religious Education in Detroit Bethel Church, instructed in "Teaching in the Beginners and Primary Departments." Miss Kose is a much-sought specialist and authority in this branch of our Sunday school work, and her class proved a popular course for those especially interested in this specialized work. This also was a credit course.

Rev. E. W. Palmer, Young People's

preacher and teacher of the Farmington Baptist Church, was assigned the B. Y. P. U. course. Such subjects of vital interest to our young people as "My Personal Relationship to the B. Y. P. U.," "The B. Y. P. U.'s Relationship to the Individual," "Preparation and Presentation of a Topic," "Youth and the Bible," and "Modern Science in an Ancient Book" were discussed. This class attracted a great number of young people who were anxious to discuss their individual B. Y. P. U. problems. We could write columns about the methods, procedures, and remedies talked about, but one point we believe should be mentioned and emphasized and that is, that we must constantly and continually remind ourselves of the center and core "The Absolute Lordship of Jesus Christ in our B. Y. P. U." We must not let the many things that slip into our work confuse and detract us from the main thought which is to "Know Christ as Our Savior" and that we are "Saved to Serve." Rev. Palmer's last session was particularly interesting inasmuch as he dealt in facts of science in relationship to the Bible. We suggest for your own benefit that you read and study the 38th chapter of Job.

Rev. John Leypoldt of Ebenezer Church had a very large class composed mainly of older people. His subject, discussed in the German language was "Was lehrt die Bibel?" and we can say without fear of contradiction that such topics as "Speaking With Tongues," "Healings in the Bible" and "The Soul After Death" brought forth spirited discussions every evening. We are grateful that such a large number of our German-preferring folk attended the class.

Every evening was climaxed by soul-searching and heart-stirring messages by Dr. Albert Hughes, sincere Evangelist and Home Director of the Sudan Interior Mission, with headquarters in Toronto. Dr. Hughes may well be classed with the great preachers ever heard in this city who in deep earnestness can put into words the search of our own soul depths. His topic for the entire week was "Soul-Winning, Our Task." Those messages linked up with the general theme of our Institute and many resolved within themselves to renew their covenant with God. May the thought of his messages long linger in our hearts and the fruits be presented to the Lord in zealous service!

Months of preparation resulted in this soul-benefitting, spirit-filled Institute. We are grateful for our talented faculty and for the generous response of the Detroit churches. Our attendance ranged from 242 to 434.

Rev. Schade in all probability was with us for the last time in his present capacity. We wish him God's blessing and guidance and as a small expression of our esteem and affection presented him

with a beautiful desk lamp, not as a reminder for "More Light" but as a useful article to remember us by.

We believe that through the efforts put forth we are better equipped to attack our problems of Christian service with new energy and impetus and we commit our all to the service of the Master and his glory. N. J. B.

B. Y. P. U. of Washburn, N. Dak.

Our young people have co-operated wonderfully the past year, which is indeed a great asset to our society. As the young people have complete charge of the meetings, during which some very interesting, helpful, and well-delivered talks are rendered, we have been given a great opportunity of making use of our various abilities as speakers, leaders, and entertainers.

We have a membership of 68 and have had an average attendance of 65 every Sunday, some being visitors. Our members have been working very hard for the banner and we sincerely expect to do still more in the future.

On Sunday, October 25, the Bismarck society rendered a return program in our church, which was received by a full house.

Sunday evenings, December 6 and 13, we had the honor of having Rev. H. C. Baum of Chicago here at Washburn, who delivered some very interesting and helpful messages, which were greatly enjoyed by all.

Members of our society rendered a program in the church on New Years Eve. Much to our pleasure friends from far and near attended this program.

The program consisted of an English drama, "And the Greatest of These is Love," a German dialog and a number of musical numbers. Refreshments were served after the program.

Our sincere desire is to do greater work for our Master.

RUBY REISER, Sec.

Evangelistic Meetings at Lorraine, Kans.

In spite of bad weather and much adverse weather conditions we had fine meetings, February 9-26, 1932. Rev. L. H. Broeker, pastor of the Albany Park Baptist Church of Chicago, Ill., was our evangelist. He brought stirring, up-lifting and powerful messages daily. Besides the regular evangelistic services every evening, Bible Study was conducted afternoons and also children's meetings were held. The church was greatly benefited, both young and old. About 20 people took their stand for the Lord Jesus Christ. We are looking forward to the joys of a baptismal service in the near future. We are grateful for the genial fellowship and uplifting services of Bro. Broeker.

April 1, 1932

Prayer for a Leader

FRANCES MCKINNON MORTON

Dear Father, I am trusted here
With a task so tender and so dear,
I kneel today and humbly ask
For help and guidance in my task.

So by my service I may prove
A worthy teacher of thy love,
My steps all ordered by thy hand,
My heart attuned to understand.

The mystery of childhood's prayer
That calls upon thy tender care,
The meaning of thy wondrous ways
Revealed to us in childhood days.

Ah, let me learn the way to thee
So these small hearts may follow me
And following may come to find
The heart of God serene and kind.
—Junior Teacher.

Deliverances from the Bandits in China

China Inland Mission,
Pingyanghsien, Che., China.
January 23, 1932.

My dear friends and prayer-helpers:

While away on a six weeks trip during November and December of last year, we traveled through a district where the year previous they were practically overrun with bandits. Many a prayer had ascended on behalf of the Christians in that district and it was a treat to hear of how wonderfully the Lord had helped them. When I heard their stories, I determined to write and tell you the experiences of three different ones.

Perhaps none struck me more forcibly than that of one Christian woman. She had heard the bandits were in the district and so she decided to flee. Before leaving home she took with her the only ten dollar bill that was in the house and practically all that she possessed. Then one of the bandits entered her house. Poor soul, she was terribly frightened, thinking she would at once be killed. The first thing the bandit asked of her was for some money. She handed him her \$10 and he left. Feeling so relieved that all he wanted was her money and not her life, she quietly looked up to heaven and said: "Heavenly Father, I thank thee." No longer prayer came from her lips. The bandit heard her short prayer and turned around and asked her where she came from. She told him and then he asked her if she was a Christian to which she replied that she was. He said to her, "If you are a Christian I can't take your money from you." He handed it back and let her alone. To say the least, her faith has been strengthened.

The second instance is that of two brothers—the most wealthy men in the village. They are both very devoted Christians and have services in their

home on Sunday as they have no chapel in the village. Rumors came that the bandits were going to attack the district and consequently everyone fled, all but these two brothers and their families. They felt that if the Lord could deliver Daniel from the mouths of the lions, he could deliver them from the hands of men who after all were not as fierce as lions. In due time the bandits arrived—about 60 of them. The brothers prepared supper for them and later asked them what they really wanted. They said to them, "If you want our money, you may have it. If you want our fields, they are at your disposal. If it's our lives you are after, you may kill us but as soon as you kill us, we are at home with the Lord." They hadn't heard such talk before and were astonished to see how quiet the two brothers were. Finally they said, "We don't want your money, we don't want your fields and we don't want to kill you. If you will feed us for a few days, we will leave you undisturbed!"—And they did! When the rest of the villagers came back and saw how wonderfully the Lord had kept them, they felt ashamed. Feeding such a large group of men meant that their garden was practically stripped of vegetables. Friends and relatives saw that they had no vegetables and they all began bringing things to them so that the brothers finally said, "We have more now than what we had when we first entertained the bandits." These two brothers have been Christians hardly two years. Do you wonder that as we mix with them and hear their stories, that we often feel that we are the "babes" and they the "adults" in the Christian life?

Just one more instance—a very touching one, I think. Another instance of all the people in the village fleeing—all but one blind woman for whom no one seemed to care. They thought it would be too much of a trial to take care of her be too much of a trial to take care of her out on the hills as they fled. This time the bandits were out to burn the village. They got into the home where the blind woman was sitting. Suddenly they stopped for they heard someone singing. They called some of their comrades to them and asked them to stop and listen. When the singing stopped, they saw this blind woman get down on her knees and heard her pray. They didn't feel they could take a thing and consequently walked off without a thought of burning the home.

I have told you these stories that you may know how the Lord is still taking care of his children. 'Tis true, some have had trying experiences, but on the whole, the faith of the Christians has been strengthened.

By the time this letter reaches you we shall once more be busy with our spring Bible schools, if all remains quiet as it is now and the Lord permits. We have plans made for five Bible schools this

spring. I know many of you are especially remembering this work in your prayers and I want to assure you that your prayers are much appreciated. I'm glad that in these days of depression, I too may be your prayer partner. With us in our kind of work there is no "unemployment"—we have more work to do than we can possibly handle. We need constantly to ask the Lord for grace to let undone that which we can't do.

With very warm greetings to all members of the Iowa Jugendbund and other friends who are readers of the "Baptist Herald." Yours in His Service,

BERTHA M. LANG.

Ladies Aid of First Baptist Church, Watertown, Wis.

On Sunday evening, March 13, the Ladies Aid Society of the Watertown, Wis., Baptist Church put on a miscellaneous program consisting of several readings, musical numbers and was brought to a climax with a missionary play entitled "Soup, Sand, and Sagebrush." In spite of the stormy weather the church was filled to the last seat, and the program apparently enjoyed by all.

The society consists of 21 members and meets on the first Tuesday of each month. The regular meetings are usually spent as follows: A devotional period, a brief program, and business followed by refreshments.

Several quilts were made and considerable White Cross work was done during the past year, which we are planning to do again this year.

CLARA R. NORMAN, Sec.

† In Memoriam: Lenore Ritter

The B. Y. P. U. of the First German Baptist Church of Portland, Oreg., lost a valuable member in the passing of Miss Lenore E. Ritter on March 4, 1932. She was actively engaged in the work of the Master, having been a Sunday school teacher for a group of young ladies for several years, the first president of the Beacons Group of the B. Y. P. U. of the church, which office she held for one and one-half years, and was a member of the church choir for a number of years.

Just two weeks before she passed from us she attended the Oregon German Baptist Young People's and Sunday School Workers' Conference at Salt Creek, Oreg., but we did not suspect that she was to be taken from our midst so soon. She was ill but a week.

Her passing has grieved our hearts deeply, but we know that she is with her Master whom she served so faithfully for eighteen years. Words cannot adequately express the influence for the good which she has exercised. May we strive to be more true to our Master while yet we are privileged to work for him on earth!

ARPA H. PFAFF.

THE WHITE LADY

By GRACE LIVINGSTONE HILL

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(Continuation)

Chapter XII

Holly Beech stood with his feet wide apart, his rough, freckled hands on the hips of his jean overalls, his red shock hair ruffled in its usual carroty mist over his large head, his shaggy yellow eyebrows drawn into a good-natured frown, as he studied the neat white card Jimmy had tacked up at the station. Holly was truck-driver for the freight station. If any moved into Rushville, Holly handled all their goods, and his broad shoulders upheld cherished pianos and heavy lounges and desks.

His usual haunts were the station and the drug store, but he was attracted by the new tea room. He had noted Norah's clean capability when he moved the furniture.

Jimmy sidled up behind Holly. Jimmy wished to promote custom. He had just seen his six associates march homeward with six large tales of the new tea room and the ice cream, and he felt that the ball had commenced to roll. But he had passed through the kitchen not three minutes ago, and the odors that greeted his nostrils had been comparable to none that had ever entered his experience, not excepting the time when he went with his brother to the town twenty miles away and passed by a candy kitchen where molasses was being made.

Jimmy felt that it would be an everlasting pity if that delicious dinner should be allowed to go uneaten and unknown in the village of Rushville. He determined this should not be, not if he had to go into the highways and hedges and compel them to come in, as it were. No drummer could have been more enthusiastic than Jimmy.

"Ever ben thur to dinner?" he ventured to ask Holly, which, considering it was the first opportunity that any one had had to go there to dinner, was a rather daring question for such as Jimmy to ask of such as Holly.

"You speak as if you had, youngster," said Holly shortly, half ashamed to be caught reading the advertisement.

"Wal, not 'xactly to dinner sence the openin'," said Jimmy knowingly, "but I ben over fer a lunch this mornin' already. They hev the best eyes cream I've ever et. Most enny kind you care to call fer."

"You don't say," said Holly, looking at the boy with some interest: "Well, wot do you make of all this stuff? T-a-b—"

"Oh, tab doat!" said Jimmy gleefully.

"That means the hull shootin' match at one settin'." Dinner all the way through,

you know, soup an' pie an' eyes cream the same day, an' pay for 't all 't once."

"H'm! Sounds good! 'Spensive?"

"Dollar fer the round trip!" said Jimmy indifferently, as if dollars grew on blackberry bushes along the road. He had neglected to ask the exact price, but he thought it would be well to put it high. Holly drew a whistle.

"Must be good!" he said, sarcastically.

"'Tis!" responded Jimmy, growing warm. "'Tis worth it, every cent. You jest ought to smelt the things I smelt over there in the kitchen a while back. You'd think you never seen a dinner before."

"You don't say!" said Holly, studying the boy's face intently. "But what's this other kind? A lay carty! What does that mean?"

"Thet there? Ah lah card. It's when you picks out what you want on a card she has, and takes your chances what you gets."

"Wal, I suspicion I better go the whole figger. I'm purty hungry, and I don't want to run no chances. What time does they hev dinner, son? Run over an' tell 'em I'm comin', and see if they're ready fer me. Then when you call I'll come."

Jimmy obediently went; and, though he walked in staid manner until he was out of sight behind the cedars, he arrived in the kitchen breathless.

"Got one man to dinner," he announced to Norah. "He wants a dollar's worth. Give him three helpin's, ef he asks fer it, of everything. He'll send some other fellers, mebbe. He wants to know how soon it's ready."

"Luncheon is served from twelve till it's gone," said Norah with a wink, and Jimmy was off again.

Jimmy had the commercial instinct strong. His ways might not have been the ways of the young proprietor of the tea room, perhaps; but they worked well in Rushville. He was a self-constituted salesman for the new place of business, and he worked hard that first day. After that he made himself so indispensable to the place that he was regularly engaged, and did not have to depend upon stray dimes to get his ice cream.

The next three hours, Jimmy hung about the station and did good service. He sent over a salesman from the noon train, and a woman agent for a new kind of hose supporter, and last, but by no means least according to his own estimate of people and things, he escorted the minister who was driving home in a borrowed car about three o'clock in the afternoon, from a funeral far in the country.

Endicott had no very hopeful prospect that Mrs. Bartlett would have

saved lunch for him till that time of day. He would have to wait till evening prunetime for something, very likely. Jimmy's announcement about the tea room gave him an idea. He returned the borrowed car and promptly walked into the gate of "The Cedars."

Constance, meanwhile, was having an exciting day. She felt as if she must go down to the gate and watch the road each way to see whether her venture was to be a success, and it was hard to restrain herself from at least going to the front window every five minutes to see whether any one was coming up the walk. She was glad that her grandmother was comfortably and happily seated in her favorite rocking-chair with a book, and would not be likely to want any attention until dinner-time.

Constance was free to give her attention to business. Norah, of course, had the eatables well in hand. She was a marvellous cook, and had been baking, boiling and brewing for two days. Early as the morning light two large ice-cream freezers had ground their steady way, and there was as much food prepared as the highest hopes of the trio could expect would be needed the first day. The house was well stocked with all kinds of material for preparing any dish that was ever heard of, and there was not much likelihood that they would be sold out immediately. Rushville was much too conservative for that in spite of its name.

Constance happened to be standing at the front hall when Jimmy came through the gate and up the path heading the file of his six "fellers," and her eyes danced with merriment at her first customers. She could not forbear stealing downstairs and peeping through the crack of the great doors at them as they sat wholly engrossed in ice cream. She wondered whether this was a sample of what her custom was to be.

Promptly at twelve o'clock Holly appeared, ushered by Jimmy. Holly had felt shy at the last minute, and told Jimmy he had better show him the way in; he might "get mixed on the doors."

Norah was arrayed in the trim cap, cuffs, and apron of a waitress; and Constance, having received thorough instructions, was to stay in the kitchen "dish up," and keep things from burning. With many an anxious injunction to Constance "not to bourn thim purty fingers o' yourn," Norah took her tray, and departed to serve.

Holly stood with his feet squarely planted on a Kermanshah rug, his hands behind him, holding his old straw hat, his head tipped back, surveying the great ocean painting that hung over the mantel.

"Wal, I swow!" he ejaculated, turning to Norah with a grin. "That there's right naterul, ain't it? I thought when I fust seen it I was lookin' through some sort of a spyglass down to the At-

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lantic coast. Wal, where shell I set? I want one o' them there tab dinners you advertise for a dollar. Fetch it on quick, fer I'm mighty hungry."

The tables were set in New York's best style, the only style about which Constance knew anything. The linen was of the finest, and the silver was of the heaviest and solidest. It is safe to say that Holly had never in all his life before sat down to a table so spread.

Constance need not have had a troubled conscience over chargin' him a dollar for his dinner. He got his money's worth and he enjoyed himself. From the soup, of which he partook with long swishing inhalations of enjoyment, down to the dessert, consisting of pie, pudding, or ice cream with cakes, his pleasure showed no abatement. He promptly ordered all three, cheerfully assenting to the extra charge. He looked with satisfaction upon the three dishes of dessert, put them in a row in front of him, and went straight through them, first pudding, then pie, then ice cream. When the tiny cup of black coffee was brought him, he looked puzzled for a moment, and then made a triumphant dive after the little after-dinner coffee-spoon, exclaiming

"Wal, I swow! Thet's what the little feller was fer, ain't it?" For he had been much bewildered by the array of silver, being accustomed to a steel knife and tined fork and tin spoon.

Constance, hovering in the hall to see that all was going right, fled precipitately into the room on the other side of the house, and sat down to laugh.

In spite of herself Constance was interested by the small boys and the uncouth man who were her first patrons. There was something pleasant, too, about seeing that each one had good things to eat, and enjoyed what he got. It was to her more like an amusement than a business, for sometimes it went sorely against the grain to think of having to get her livelihood from such people as these.

John Endicott was weary in body and soul when he entered the long dining-room. The funeral had been a particularly trying one, for it reminded him so keenly of his own recent loss. His very flesh seemed sore, and even a deep breath was a weariness. He sank into a chair at a table near the back of the room, and dropped his head into his hands for a moment, rumpling back his curly chestnut hair.

Norah entered quietly, handing him a menu card, and went deftly about waiting upon him, filling the delicate cut glass with ice water, getting him a large, fine napkin; and as he worked she cast furtive glances toward the first customer in whom she had taken the slightest interest. All the others had been beneath her notice. It humiliated

her to think of her dear young mistress serving people so much beneath her in every way. But this man bore a look of refinement and ease which came only with contact with the outside world in some way. Norah knew that he was, as she termed it, "edooated." That term included all culture to her way of thinking.

John Endicott took the bill of fare, and studied it with interest, the letters, fine and clear and delicate, every one the same height, every line showing a careful, skilful hand. Fried potatoes never seemed so attractive before as when their name gleamed from this card. He studied the card thoughtfully, and at last looked up to Norah with a smile of almost boyish pleasure.

"You may give me a beefsteak if you please, and some fried potatoes."

Norah went into the kitchen and remarked to Constance as she prepared to broil a tender bit of sirloin steak:

"There's a man in there now, Miss Connie, as looks like he had been starved fer foive year. He's ordered a beefsteak, en' he's expectin' to enj'y it, an' I'm goin' to see as he gits a good un. He's edooated, too, an' Oi believe he knows a good un when he sees it. He looks loike he'd seen a soight o' thrubble. Beats awl how you find the thrubble in folks whin you've hed it yerself!"

Constance, her warm heart touched at once, set about helping Norah. She took a dainty china dish, and put two or three olives in it. Olives did not go with beefsteaks on the bill of fare, but what of that? They were her olives, and the man might like them. Then with a bright thought she slipped out the back door and down between the nodding grasses to the little brook which trailed away from the pond, where grew water cresses. She had discovered them growing luxuriantly there a few days before on one of her walks, and she hastily picked a handful now, and came back in time to wash them and fringe the little platter for the beefsteak. On the whole, the dinner that Norah brought to the minister a few minutes later was enough to make a weary, hungry man revive. The beefsteak was done to that perfect, exquisite brown on both sides, with just the right shade of juicy pink in the middle. The fried potatoes were like unto none that John Edicott had ever eaten in a restaurant before, and they made him think of those his mother used to cook when he was a little boy and came home winter afternoons cold and hungry to find a nice supper all ready for him.

John Endicott at that meal with a zest he had not known for years. Every shred of beefsteak, every morsel of the sweet, white bread. He enjoyed it fully as much as Holly enjoyed his dinner, if not more, and that is saying a great deal. He did not order ice cream or pudding. The state of his pocketbook did not ad-

mit of such delicacies. But the memory of that beefsteak lingered with him for many a day. Its juiciness and tenderness put to shame all such humble imitations of its kind as had ever appeared upon Mrs. Bartlett's table.

But he had to pay for it with a glum supper. Mrs. Bartlett pursed her thin lips together shortly after they sat down to their evening repast, and remarked with an alacrity that showed she had been preparing the remark for at least two hours

"I hear you've been tryin' the new tea room. Ain't our things good enough fer you any more?"

Her next-door neighbor's niece, who was visiting in the village for a month, had appeared to be passing "The Cedars" as he came out. She kindly ran in to tell Mrs. Bartlett of the offense.

"Why, Mrs. Bartlett, I came home so late from the funeral I knew lunch would all be cleared away; and, as I was very hungry, I just ran in there to get a bite to stay me till supper-time."

"I could have given you a piece, if you had asked me," she answered in an injured tone; "but it makes no difference. I s'pose there are attractions there that we haven't got." After that she closed her lips, and for the remainder of the meal no remarks from the boarder could coax to her face any relaxation, nor draw from her lips other than monosyllables with regard to the tea and gingerbread. The minister was in ill favor, and he knew by former experience that he would be punished for several days before he would feel that his old place was his own again. He sighed as he went up to his lonely room that night to hard work, but his thoughts during the evening were not of Sister Bartlett, nor of her whims and moods, but of a slender, white-robed girl, who sat in a large leather chair by a low table in the room across from the dining-room as he came out from his afternoon repast.

The next-door neighbor's niece had not been the only one who had known of his being at "The Cedars" that afternoon. Holly had stood across the road, and by his side Silas Brown, one-time saloon keeper, now a bootlegger masquerading as a druggist.

Holly had just been boasting to Silas of his dinner. Here was opposition springing up under Silas' very nose! He had intended opening a sort of restaurant soon himself; and now he was taken unawares, and would not have the advantage of the first trade in that line. Silas was angry. His face took on an ugly sneer.

"It won't last," he growled. "No one could do anything in that house. It's been tried and failed."

Holly declared that the good looks of the present innkeeper would keep up trade, if nothing else. Holly had the advantage of seeing the young proprie-

tor a good deal when he helped them to move in.

"Ef she's such a beaut," boasted Barton, "I'll marry her and take over the business myself."

Holly laughed loud and long. Holly was not too dull to see how far apart these two would be. The laugh, for some reason, angered Barton beyond his usual control, and he turned an ugly face toward Holly.

Holly just then spied the minister, and, thinking to have a little more fun, for he meant no harm to any one, answered the minister's bow with a familiar greeting. "Ben to try the new eatin'-shop, parson? Purty good, ain't it?"

John Endicott smiled pleasantly, and agreed heartily that everything was very nice, adding a commonplace remark about the desirability of having such a convenience in the town. St. Barton turned his evil eyes on the minister with a leer and spoke in a loud voice that all in the vicinity could hear:

"So you've fell fer her too, have ya? A painted face and a wicked smile'll get um every time. I thought you wasn't so doggone holy as you try to make out!"

A loud guffaw from a few loungers around the drug store followed this insinuation, and John Endicott, his face white with righteous anger, wheeled and faced the ugly bully.

(To be continued)

Norman J. Boehm

Vice-President, Young People's and Sunday School Worker's Union of the German Baptist Churches of North America

The genial face of our vice-president greets us on the front page of this issue of the "Baptist Herald" and we are glad of the opportunity to present Bro. Boehm to our widespread family.

Bro. Boehm's home is in Detroit, Mich. He is 26 years old and naturally, being in the Automobile City, he is a material follow-up man for one of the large body manufacturers. He is married and Mrs. Boehm is a teacher of music in the Detroit Public Schools. Both are members of the Ebenezer Baptist Church in that city. Both are also members of the Orchestra made up of members of the Detroit German Baptist churches and both sang in the General Conference Choir.

Like our president, Bro. Marklein, in the vicinity of New York, Bro. Boehm has held nearly all positions in B. Y. P. U. work in Detroit. He is a former president of the Detroit B. Y. P. U. & S. S. W. Union and its vice-president at the present time. The Winter Institute of the Union was inaugurated under his administration three years ago. He has been president of the Ebenezer Y. P. U. Union the last two years and is active in Sunday school work, being honored with the presidency of an organized

class. The church has elected him as one of its trustees.

Work among the boys appeals to Bro. Boehm and his tendency along this line finds outlet in his activity as a Boy Scout Troop Committeeman.

The publicity given in our denominational papers to the General Conference meetings in Detroit months before the conference convened no doubt was one of the factors making for the success of that memorable gathering. This work, so admirably done, was in charge of Bro. Boehm, who was publicity director.

Whatever Bro. Boehm does for the kingdom of our Lord he does gladly and in all humility. We had quite a time persuading him to send in his photograph and overcoming his modesty, but are glad to make him better acquainted with those who did not have the pleasure of meeting him personally in Detroit last August.

A. P. M.

Minnesota Mid-Winter Institute

The fourth annual mid-winter institute of the Minnesota G. B. Y. P. and S. S. W. Union was held at Hutchinson on February 19, 20, 21, 1932. This was the first time the sessions have been held outside the Twin Cities. They were highly successful, more than 50 young people attending all sessions and many more coming out on Sunday, bringing the total registration to more than 100. Delegates were in attendance from Mound, St. Bonifacius, Minneapolis, Mankato, St. Paul and Hutchinson.

An inspirational song service led by Milton Schroeder of St. Paul opened the institute Friday evening. Miss Helen Fratzke, president of the Hutchinson society, gave the address of welcome, and the response was given by William Adam, state president. The Rev. A. G. Schlesinger of St. Paul gave the opening address of the institute. Special music was furnished by the Hutchinson church.

Beginning at 9.30 Saturday morning, instructional classes in young people's work and Sunday school work were taught by the Rev. A. A. Schade. The afternoon was spent in recreation with Myron Ziemer of the Hutchinson society as leader. An interesting debate, "Resolved that the invention of the automobile has been responsible for more evil than good in the world," took place at the evening meeting and was won by the negative side. Miss Alice Maas of St. Bonifacius and Milton Schroeder of St. Paul upheld the affirmative, while the negative was given by Edna Ramberg of Hutchinson and Ralph Ackman of Minneapolis.

The Sunday morning service was left in charge of the Hutchinson church. The Rev. A. A. Schade brought the message in the German language. Miss Esther Heckmann of the First Church, St. Paul, led the devotionals Sunday

afternoon. Harold John and Alfred Gutsche, also of the First Church, St. Paul, sang a duet. The speaker for the afternoon was the Rev. J. Greyham Morgan, pastor of the First Congregational Church of Glencoe, who gave an inspiring address, "Building Tomorrow's World."

At the closing session of the institute, Field Secretary Rev. A. A. Schade gave the final address. Music was furnished at this meeting by the St. Bonifacius society. "Loyalty to Christ" was the theme of the institute.

MARGARET KLAMMER, Sec.

Kansas B. Y. P. U. and S. S. W. U.

Did you ever go to a party and play that old game "Questions and Answers"? Sometimes the answers didn't fit very well and sometimes they just "hit the mark." Every day you meet problems that demand answers.

Have you ever admired some person and wondered how you could be like them?

Have you ever heard someone speak of the unsettled conditions of the world as a "sign of the times" and wondered what they meant?

Have you ever wondered how you could take Jesus along with your work, your friends and your amusements and still have a good time?

Have you ever wondered why you were a Baptist and just what you did believe? Have you wondered what missionaries did every day?

Have you wondered what your church membership really meant to you?

If you are asking similar questions or they are being asked of you in the Sunday school, let us suggest that you will find answers that "hit the mark" at the B. Y. P. U. and S. S. W. Convention to be held with the First Church at Dillon on June 6-9.

There will be room for many more questions in the Question Box. But it isn't all study, for you ought to see the good times that have been planned, in fact, June 6-9 will be the four most profitable days of the summer if you come and put the best you have into them.

You will go home with a new vision and with strength and courage to meet new problems because for a few days you have been in close fellowship with Jesus and with friends who love him and his work.

Watch the "Baptist Herald" for the program and further announcements.

Debit

Simply because an article appears in print does not mean that it is true. For example, a speaker advised an audience of young people to read the Bible systematically. The newspapers next morning reported that the speaker had said, "Read the Bible spasmodically." The newspapers often distort and garble the news.

Consider Your Vocal Cords

KLARA BICKEL

"Oh, Glory! What a charming voice! It's intoxicatingly lovely!" With this exclamation young Blair of the firm Blair & Sullivan turned to his senior partner after hanging up the telephone receiver. "Hm, youthful enthusiasm, Lester Blair, what's in a voice!?" "There's a great deal in a voice, as far as I am concerned! A soft, melodious speaking voice has a soothing effect on me. It exhilarates my whole being. In selecting a mate, I shall look for a girl with a golden voice; speaking voice I mean; of course if she has a fine singing voice besides—all the better. The most commonplace statements uttered by my future wife with a charming voice will be music to me!" "I hope so," remarked the senior partner laughingly, "but remember, young man, it takes more than a beautiful voice to establish a happy and peaceful marriage." "I know that, Mr. Sullivan, but I am convinced you will change your mind after you have read an article regarding this subject which I shall give to you. It is here in my desk, take it and read it some evening when you are comfortably seated at your fireplace." "With pleasure, Lester, but let us now get down to business."

That same evening Mr. Sullivan, seated in his "comfy" chair in his cozy home, was reading the evening paper. His peace and comfort were suddenly disturbed by uncanny howls and shrieks. "Those beastly cats are certainly a nuisance, they have been carrying on like this for several evenings, I am going to put an end to it." With this he jumps up, runs for some water, and steps to the window and gives the cats an unexpected bath. Soon silence reigns and Mr. Sullivan returns to his chair and paper. Shortly after the canary in the next room ushers forth flutelike tones which causes Mr. Sullivan to drop his paper and fumble for something in his coat pocket. He draws forth a small magazine: "Religious Education," and begins to read the following article:

Great inventions have wrought remarkable and dynamic changes in the affairs and conditions of our present world. Have you ever stopped to take notice how much emphasis is being placed on the importance of the speaking voice? And why this now more than at any other time? The necessity and popularity of the telephone and radio are the answer to this question. Every flaw in the voice, the least hoarseness and harshness can be detected over the telephone or radio. These instruments, so to say, are the merciless sound photographers of a person's voice. Therefore a telephone operator or a broadcaster for the radio must have clear, pleasing voices. Their annunciation must be above reproach. Haven't you heard people comment on the fineness of most of the radio announcer's voices? Just to hear many of them say for instance: "This is Station

WEAF of the Columbia Broadcasting System" creates a pleasant sensation. When listening to a person over telephone or radio, your whole attention is centered on his voice and what the voice brings forth. The personality and appearance does not detract from the voice as it would if you were able to see the person. We are learning to visualize people mentally, often form an opinion of them just from hearing them speak.

The Voices of Some Races

By observing others we learn how or how not to do a thing. This is true of our subject too. Not long ago, riding on the elevated train, I was seated next to a refined couple of colored folks. They were carrying on an animated conversation in low, soft tones. It was very pleasing to the ear—a soothing sound bath. Later on I was obliged to travel on a subway train. Several Hebrews were talking in loud, harsh tones. Every lady in the train would have known what they were discussing if they had not been using the Yiddish dialect! I thought to myself: Neither race seems to be fully aware of this attractiveness of voice in one case and the offensiveness in the other. Of course the soft, somewhat lazy dialect of the Negro aids his voice, whereas the guttural sound of the Yiddish jargon intensify the harshness of the Hebrew speaking tones. Languages modify the speaking voice as is quite noticeable in the Spanish language; it is an unusually soft and caressing one; the Italian language too is very musical. The German and English languages do not stand for softness and beauty of sound. We may be fortunate enough to have received a fine speaking voice from the Creator or the contrary may be the case. If so, we should not be despondent but

Cultivate Our Speaking Voice

This may be done by observing races which naturally have fine speaking organs; also by studying the so-called musical languages. Acquiring the habit of speaking in low tones will bring about great improvement. Determination and perseverance work wonders. The following incident in regard to a noted orator of olden times illustrates this statement. In his youth he was afflicted with a serious defect of speech. He was determined to overcome this difficulty, and how did he succeed? He filled his mouth with pebbles, placed himself near the roaring sea and practiced oratory. He finally conquered and became a famous orator. Cultivating a pleasing and soft speaking voice is of importance because it is greatly appreciated in crowds and all public places. Not only that, it is possible to forfeit a position as public speaker, teacher or preacher if we possess an unpleasant and rasping voice. As long as we cannot "have our voices fluted in the laundry," as somebody jokingly remarked, we must rely on our own efforts!

So far we have confined ourselves to the speaking voice mainly. Although a

Beautiful Singing Voice is a Gift of God

we may improve our own if we use determination and perseverance. When we read the biographies of famous singers like Jenny Lind, Schumann Heink, Caruso and others, we marvel at the tremendous lot of work they were obliged to accomplish in order to reach the height of fame. Their voices demanded practising and cultivating. This should be a consolation as well as an inspiration to us. Thanks to a modern invention—the phonograph—the voice of Caruso may be heard, although he has departed from this world, and Schumann Heink's will be too many years after she has gone. Singing has created tremendous pleasure and inspiration in this world.

We have considered the fact how the speaking and singing of one human being affects another. The

Voices of Nature Influence Us Too

If you have had the privilege of being in field and forest in the early morning, you cannot forget the thrills you experienced while listening to the lovely songs of the birds. The singing of a nightingale will thrill you; in contrast the husky utterances of a crow will displease you. How soothing to listen to a softly babbling brook! How enervating to stand near a thundering water fall! The rustling of the leaves caused by the wind creates contentment in us whereas the howling wind of a storm causes disturbance in our feelings. How delighted city folks are to leave the noise of the cities, to enjoy the soothing and delightful voices of nature! The still voice of nature reminds us of the

Voices in God's Word

In 1 Kings 12, 13 we read the incident of Elijah steeped in despondency, witnessing the grandeurs of nature. Finally God speaks to him through a still small voice. Man is inclined to look for spectacular things, God often reveals himself in a quiet unassuming way. Again in Ezekiel 33:32: "They hear God's pleasant voice but heed it not." Humanity in general does not seem inclined to lend an ear to the Lord's kindness. Man is more apt to pay attention to great noises and heed their warning. God speaks to him with a thunderous voice now and then as mentioned in Revelation 1:15, 16, a voice like a trumpet, and in Revelation 1:15, his voice like many waters. The Psalmist says in Psalm 42:8, how he went to the house of God with a voice of joy and praise. What a fine spirit to have on our way to the house of the Lord! If we enter the Sanctuary in this frame of mind we shall be prepared to heed the message given in Revelation 3:20: "Behold, I stand at the door and knock: If any man hear my voice and open the door, I will come to him and will sup with him and he with me."

Leadership Training

The Training of Youth for Service through the Church

A. A. SCHADE, S.T.M.

V

The Time to Begin Training for Service

"Let no man despise thy youth. . . . Neglect not the gift that is in thee. . . . Meditate upon these things, give thyself to them, that thy profiting may appear unto all." 1 Tim. 5: 12, 13.

The apostle Paul chose young men to be his helpers. His patience was somewhat tried with John Mark, it is true, and he refused to have him accompany him on the second missionary tour after having deserted in the first, nevertheless he chose young Timothy and Titus, and later in life we find Mark also had redeemed himself and again become useful to Paul for service.

The groundwork must be done in youth for all major achievements in life. It has often been said that a man's position in the world is pretty well determined by the time he reaches twenty-five years of age. He may awaken to new interests later in life, but the chance to achieve anything in other fields will be gone. "Too late," these are the most tragic words of our language. They are usually thought to apply to a poor sinner who put off matters of salvation from day to day, and was suddenly called into eternity without being saved. They are illustrated with the story of the boatmen who enjoyed gliding down the Niagara River by the pull of the mighty current, but enjoyed it too long, and when awakened to their danger were unable to make the shore and were carried to their destruction. Of course, they have a terrible application to such cases. But one need not die, and that unsaved, in order to come under their sway. Every year of childhood carries with it possibilities for achievement, for the cultivation of certain capacities, and for the enrichment of personality. And with the passing of the years of childhood these also pass away in a large measure. As the years roll on one door for achievement after another is being closed in our face. We are rapidly outgrowing possibilities which might be realized by special training. The ancient Greeks thought of opportunity as a mighty giant rushing toward us. He had a generous shock of hair on the front, but was bald on the rear of his head. You might grab him when he was coming toward you, but if he got by, there was nothing to take hold of.

As a child I used to wonder why it should take so long to grow up and become a man. I saw the chickens grow up in a summer, and the horse in four years, why should it take God a quarter of a century to make a man. God certainly might have enabled us to grow a large and strong body in four or five years, but he was interested in more than physical strength. He was growing a personality with infinite possibilities. And each year of life is necessary to contribute to the enrichment of the life, and each stage of development must be maintained for a sufficient length of time to allow for the cultivation of possibilities which are native to it. There is the time of plastic impressionability, of riotous imagination, of rote memory powers, of intellectual awakening, of deep enrichment of the personality, determining of the faith and character, and the formation of helpful habits of life, all of which should be recognized and utilized by parents and teachers. If these hungers are not supplied with the necessary spiritual food during those years, the child in a sense passes through those long and tedious years for nothing. Their divine intentions fail to be realized.

The Church therefore must take advantage of the possibilities of childhood and youth in training Christian workers. Youth has training possibilities which are not present in the matured. It responds to training efforts far more than adults do. Young people also are more in need of the training than adults are. The latter have gradually acquired a degree of practical efficiency in work by means of their own experience. Finally the young people are likely to be with us a longer time. Training for Christian work is a task which costs much time, patience and skilful labor. It is well to invest this where it will bring the largest dividends. Therefore it should be invested in the childhood and youth of the church.

In the following chapters a training program for the church is to be set forth. It is necessary to ask at this point at what age this training task is to begin. The Young People's Society, by what ever name it might be known, was brought to life for the purpose of training. The name "Young People" indicates the element of the congregation for which it was intended. This training was offered, if at all, to young people. According to the Graded schedule, young people are folk age 18-24. Most of the societies admitted them at sixteen years of age. But the training to which these young people were exposed did not often take. In fact the most societies gave it up long since as an impossibility and sought to find a purpose in other fields of activity. They have become Bible Schools, prayer-meetings, evangelistic bands, social clubs, or worship services, anything but training, for of all the Church activities that is the most difficult.

One major reason for our failure is likely to be found in the unfortunate time which was chosen to begin this training. Adolescents are extremely self-conscious, fearful of making a laughing stock of themselves, awkward in their movements, handicapped by change of voice, and unstable in their feelings. They can manage to do in these years what they have learned before, but they are not responsive to the request to participate in public speaking and public performance unless these have been more or less mastered before. It is already too late to begin training for Christian service.

Experience proves that children who enjoyed the advantages of training in the pre-adolescent years find far less difficulty in presenting their contributions to the training activities of the B. Y. P. U. than those who are to learn the first principles of public speaking and leadership in the very years when they are most awkward and self-conscious. This fact has made it necessary to introduce a graded system of training into the Church, in which suitable training activities are provided for the children of various ages. In churches which have an adequate number of children of the various ages, an adequate equipment in the form of separate rooms and music instruments, and the necessary supply of trained workers to lead the several groups, a graded system of training organizations similar to the departments in the Church School is to be recommended. The Beginners, age 4-5, will be gathered in a circle about a table under the leadership of efficient and consecrated young people, who will treat them to stories, lead them in songs, teach them by means of pictures and expressional activities, offer them opportunity to learn public prayer, and to give for missionary purposes. The Primary children, age 6-8, will be off in another room led in

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THE GRADED B. Y. P. U. MEETS THE REQUIREMENTS

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exercises suited to their stage of growth and development, likewise the Juniors, age 9-11, and the Intermediates, age 12-14. Sometimes the first year Seniors remain with the Intermediate group and promotion to the Young People's Union does not occur till about 16 years of age. The Christian educational efficiency of the church can well be doubled through these training societies, and a splendid opportunity for Christian service is provided for Christian young people who long to express their love to Christ and their devotion to his Kingdom in this manner.

Why should these promising years be neglected, and the children be compelled to wait with their training until the best time for training is past and the most difficult time to begin training has arrived? If we could bring our activities more into harmony with the laws of God which prevail in the course of human growth and development as well as in the material universe, we would be much more successful. Many of our children do not get a sufficient amount of spiritual food and guidance during these early years of life, and at the same time splendid Christian young people are losing their interest in the Kingdom of God because they have nothing to do, no way in which to express their love to Christ and their interest in his Kingdom. It should be the concern of the church to cultivate these virgin fields and to assign a place of service to her members.

The American Baptist Publication Society publishes the "Children's Leader," a journal coming out monthly, devoted to the work of the B. Y. P. U. with Beginners, Primary and Junior groups. "The Young People's Leader" provides material for the Intermediate and Young People's groups. These journals may be had at a very nominal cost and they offer splendid material for the programs, and helpful suggestions to the leaders of these departments.

Where the number of children and the available equipment and leaders do not warrant all the groups of the completely graded training school, the Beginners and Primary groups may be united, and the Intermediate taken into the Senior and Young People's group. If conditions do not permit the introduction of the whole program, such portions of it ought to be introduced as the circumstances allow.

Numbers are very alluring to churches and Christian workers. Of course they represent power and influence. Nevertheless our zeal for numbers may defeat our purpose in the work of training. Many pastors are greatly dismayed if not all their young people are lined up with the B. Y. P. U. It would be better if every young Christian were also a consecrated and trained worker. But as a simple matter of fact they are not all gifted for positions of leadership. All children go to public schools. By the time they have completed the grades it is quite evident which of them may profit by going through high school. After this course is completed another sorting takes place, and some, who are gifted with a larger measure of intellectual powers and interests are urged to go on to col-

Salt Creek Anniversary

In the crossing of our 36th year of serving our Lord as young people of the Salt Creek, Oreg., Baptist Church under the leadership of our worthy president, Bro. J. Voth, we join in with the Psalmist, "Oh come, let us make a joyful sound to the rock of our salvation. Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms." During the year we added 13 new members to our union and dropped only two. We have an enrollment of 70 fine young people who did their very best, working in the four different groups, giving 24 programs. Our

program varied somewhat which helped to make our meetings interesting.

On Friday night, March 4, people came from far and near to attend our anniversary program. Gerhardt Neuman of the First Church, Portland, was the main speaker for the evening, and his message, a timely one, was very much appreciated. A number of young people took part in the Chinese dialog, "The Conversion of the Honorable Mrs. Ling." They received many compliments, especially from Mrs. Weins, a returned Chinese Missionary. We also enjoyed the quartet numbers and piano duet by Mrs. Skersies and Mrs. Geo. Voth, also a beautiful sacred vocal duet

by Mr. and Mrs. Harry Marquardt. Coffee, sandwiches and cake were served following the program.

On Sunday, March 13, we had our first young people's meeting in our new year. This was a consecration service led by our new president, Bro. D. Bartel. The other new officers are: vice-president, Ben. Lange; secretary, Clara Voth; treasurer, Arthur Schroeder; pianist, Sarah Weibe; "Baptist Herald" booster, L. Tilgner; librarian, Arlene Voth.

As young people may we come closer to our Lord and Savior and serve him to the best of our ability in this new year!

L. T.

lege and enter the professions. It is important to restrain some young people from going through college. They are not qualified for the work, and will be unsuccessful in the type of life for which college would prepare them. Colleges are anxious to get capable students, but they distinctly do not want those who are not qualified for study.

If the B. Y. P. U. is to be the training school of the church, should it receive all young people into its active membership irrespective of their qualification and spiritual interests? Or would it be better to select a several dozen who have the head and the heart for the work and who are willing to put forth the effort, prepare their lessons, and get real good out of the course? In many cases the B. Y. P. U. is diverted out of its training course by the presence of so many members who have no deepset interest in the work of the Kingdom of God, and who probably are not fitted for positions of leadership in the Church. They will not pay the price of study and work, therefore are a constant source of discouragement to the leaders. It seems to me that our training school ought to admit only such into active membership who are willing to put forth honest and sincere effort to get themselves fitted for positions of leadership in the church. The rest of the young people of the congregation might share in the social contacts, might form the listening audience, and should receive every consideration on the part of those who study the arts of leadership. But active membership in the training groups ought to be restricted to those who mean business and are ready to do their parts. All schools rapidly excuse students who will not work. The church organizations are even less able to compel work. If a church of 400 members has a constant training group of forty with a corresponding number of the children in the lower grades preparing themselves for this training course, an adequate number of trained workers would be gained for the vigorous and scientific promotion of the work of the Church.

Study Questions

1. Name young people who held prominent positions in the Apostolic Church.
2. Think of the things you could no longer hope to master because of your age.
3. Name three reasons why training efforts ought to be invested in the young rather than in the older members of the church.
4. Why is the early and middle adolescence a bad time to start this training?
5. How may the groundwork for training be laid in the years of childhood?
6. Survey the situation in your church with reference to children, equipment and leaders. What training age groups would you suggest?
7. Should all the young people of the church be enlisted in the training school? Give reasons for views.

Our Devotional Meeting

August F. Runtz

April 10, 1932

How Should I Use Sunday?

John 9:1-16; Acts 20:7-12

The Old Testament Sabbath was first of all a day of rest. It might be of value to us to note the difference between the Sabbath and the Sunday. The Sabbath day, or the seventh day, was not instituted until after the Exodus. There is no passage in the book of Genesis which says that the Patriarchs ever kept one day out of seven for rest and worship. But after the Exodus a particular day was set aside as a rest day to commemorate the finished work of creation, and to remind the people that they had been slaves, and should now grant their slaves and servants a day of rest. No work was to be done. Festivities and recreation were not prohibited. The law did not command public worship. After the captivity the day became hedged about with many restrictions. All in all it was a beneficent institution. Imagine what it meant for the slave, the servant, the farmer, and the fisherman to have the monotony of toil broken.

The New Testament Sunday is first of all a day of worship. How did the transition of observing the first day of the week in place of the last take place? It is really simple. Christ arose from the dead and appeared to different people on the first day of the week. Exactly one week later he again appeared to the disciples. The Holy Spirit descended on the first day of the week. So the believers felt that the supreme event in human history was not the creation of the world but the resurrection of their Lord. They called it the Lord's day. So the believers met for worship and "breaking of bread" on the first day of the week.

Not only was the day changed, but the whole idea of the day was changed also. The Sabbath originally was meant as a day of rest from toil; worship was a later development. The Christian Sunday was first of all a day of worship. The idea of rest was rather insignificant; it is not stressed. The Sabbath was observed as a duty, and was enforced by law. The Sunday is looked upon as a day of privilege, and is not protected by any law in the New Testament.

But what a privilege it is! Here we may lay aside our common tasks and duties and dwell in a fairer world; breathing a purer air. It is given us for our health and happiness. Through it God is saying that all our days are not to be spent in drudgery, for we are made for

something better. We are made for worship, song, peace, joy, freedom, and service.

April 17, 1932

Putting Purpose Into Life

Phil. 3:12-16

Life has a purpose. Did you ever read of a man who spent years of painstaking toil and effort and sacrifice inventing and building a machine that had absolutely no purpose? No, you have never heard of such a fool. Neither has any one else. When an all-wise God brought this vast universe into existence, which required ages upon ages to create; and when he placed all the vegetation and animal life upon this earth, and at last created a being in his own image, he must have had some grand and glorious purpose in mind for which all was created.

Surely there is a reason for our being here. There must be some goal toward which the life of mankind is moving. There must be some grand design, in the scheme of which every life has a definite place. Many of our good ladies are making some beautiful quilts today. When we look upon the individual blocks of these quilts they seem nothing more than a jumble. However, when the quilt is completed an intricate and beautiful design is apparent. This design was in the mind of the worker all the time. So sometimes life seems a jumble and a riddle. We cannot see the plan of the entire scheme, and so we sometimes doubt whether there be any plan or purpose through life "one increasing plan or purpose runs" and that an all-wise Providence is directing the affairs of life toward a definite goal.

We must realize that purpose. The prophet Jeremiah went to the potter's house to watch him mould the clay into a beautiful vase. As the potter worked the clay broke in his hands. God in mind; he wants to mould you in or plan. However, he gave you a free will and you have the power to "break" in for a place in the divine plan.

We can help God realize his glorious purpose only as we yield our wills to him. If we refuse to yield we simply become castaways. When we contemplate the life and death of Jesus Christ, we are persuaded, that whatever purpose God has in mind, it must be of tremendous importance. Isn't it a glorious

thought that you and I may have a place in that grand finale!

April 24, 1932

Opportunities for Life Investment

Matt. 25:14-29

Many people of means are asking: "Where shall I invest my money?" But young people ought to be asking and that very seriously, Where shall I invest my life? You have only one life to live, only one try, and after life is about past, all regrets and remorse cannot make amends for mistakes made in youth.

Opportunities for good investments about everywhere. Perhaps at no time in the world's history have the opportunities of young people to make their lives worth while been as many and as varied as they are today. Doubtless the most important and most excellent work in which a man can be engaged is the Christian ministry or as a missionary. Then there is the physician's noble task of healing broken bodies, and so follow in the footsteps of the Master, who went about doing good. A Christian lawyer may do a great deal to defend the innocent, or help the poor. Then we might mention the teaching profession; the business of being a good farmer, or merchant, or mechanic. There is the noble task of being a good wife and mother. If God has given you a good voice, you may use it to sing the gospel message into the hearts of men. Opportunities everywhere!

The investment must pay good dividends. The person who invests his money is after dividends. Life will always pay dividends, whether they be good or bad. They will never be passed. So invest, that your investments will bring their returns in satisfaction. Think of the "joy unspeakable and full of glory" that comes to the one who leads a soul to Christ. Just to see the light break upon the face of a lost soul is enough reward to last a lifetime. Just think of the satisfaction that comes of being able to comfort the broken-hearted, and wipe tears from sorrowing faces. What a privilege to restore health and happiness! What a joy in opening the eyes of the blind, whether that blindness be physical, mental or spiritual. Invest your life in the project that will pay dividends in the things worth while.

May 1, 1932

Finding My Place in Life

John 21:15-17

There is a place in life for me. In Mark 13:34 Jesus says, that he is as a

April 1, 1932

man taking a far journey, who left his house, and gave to every man his work. Yes, the Lord has given to every one his work. God's ultimate purpose on earth is a human society in which his will is the supreme law. Every one has a definite task in promoting such a society. Jesus said of himself: "To this end was I born, and for this cause came I into the world." Jesus recognized that there was a very definite and specific place for him in the life of humanity.

But so was there for others. Mordecai sent this message to Esther: "Who knoweth whether thou art come to the kingdom for such a time as this." And Esther did become the savior of her people. Somewhere on this earth so wide there is a place which God wants you to fill. Be the service ever so exalted or ever so humble, be sure, that there is a God-given place in the life of the world for you.

Finding my place. Do you say, how can I find my place? How can I be sure that I am not making a mistake? Perhaps a few suggestions would help.

Supposing you ask yourself these questions: "What does the world need most, and where is it most needed? Could I do it? If not, then what is there that I can do that the world really needs?" That might be a start. Perhaps it would be well for you to recognize, that God not only opens doors, but that he closes them as well.

A very apt illustration of this truth is found in the account of Paul's second missionary journey, when he was hindered from going north, which would have led him east. He was also prevented from going south. There was nothing else to do, but go straight ahead, which led him to Troas, and eventually to Philippi; thus carrying the gospel to Europe. If it had not been for those closed doors the history of our civilization might be an entirely different one.

Then somehow God gives us a natural adaptiveness for our life's task. We are fitted by nature to do certain things.—It seems only natural to suppose that your God-given place should be one that affords you happiness, and in which the voice of conscience does not disturb; a place in which you are content. Through prayer and meditation seek to find the place which God would have you occupy. Having found it, put your best into it, and you will be content.

May 8, 1932

Appreciating Our Parents

Eph. 6:1-3

Appreciating their sacrifices. The very fact that we are living today bears testimony that a mother has gone to the very edge of the grave for us. But that is not all. No creature on earth is as helpless as a human child. How many

sleepless nights and weary days our parents have given for us, none of us know. How often a father, carrying a dinner-bucket, goes to work every day, hot or cold, year in and year out, going early and returning late tired and worn, denying himself even the little comforts of life, and at the end of the week he gives the pay envelope to the wife and mother. And this mother has been doing her share in the home. All this is being done that the children might have proper clothing, education, and other advantages, which the parents themselves never knew. How sad it is when children treat such parents with contempt, feeling that the parents are not their social equals.

Appreciating their noble characters. Thank God if you have godly parents. "When God wanted a great man, he first made a great mother." How few great personages history records who have not had worthy parents! Abraham Lincoln said, "All that I am, or ever hope to be, I owe to my mother." Thomas Edison has said, "My mother was the making of me." One historian contends that the Reformation had its inception in the formative years of Luther's life. Father's Day has never been as popular as Mother's Day, nevertheless, no one doubts that he has received as much from his father as from his mother.

Appreciating their religious and moral training. Most of us received our first religious impressions from our parents. They taught us to lip our earliest prayers. They told us, or read to us, the stories of Jesus' life, or other great stories of the Bible. It was from them that we first learned that some things were right and others wrong, some were good and others bad. Their teaching has kept us from many a pitfall.

Honor your parents while you may. The time will come when all you can do for them has been done. Do not wait to place flowers on their graves, strew some along their pathway now. Joseph of Arimathea did a beautiful deed to the body of Jesus, but how much better it would have been, if he had shown some of his love while Jesus was still alive.

Oregon Young People at Salt Creek

Our annual conference opened Saturday afternoon, Feb. 20, under the leadership of our president, Harry Johnson.

The first speaker on the program was Dr. Emmanuel of the Arleta Baptist Church of Portland, who spoke on young people's work. His message was based on 1 Sam. 20:1. He showed us that David was faithful to what was before him in his daily routine and therefore he was prepared when opportunities presented themselves. Four points were stressed in David's life: He learned to

shoot straight; he dared to be himself; he was self-reliant; he took God into account. These things we should apply to our own lives.

An appropriate song was sung by a mixed quartet from the Salt Creek Union, after which Dr. Ray E. York of Kansas City, Mo., spoke to us on the subject of Sunday School Evangelism. He gave us the only two objects any Sunday school teacher ought ever to have: 1. The evangelization of every person in the class who is not a Christian. 2. Helping every person who is a Christian to grow in the grace and knowledge of our Lord Jesus Christ. He spoke about three requirements in Sunday school evangelism: 1. Instruction, 2. Invitation, 3. Influence. A brief business session followed this address.

At 6:30 we gathered in the dining room for the banquet. And what a feast had been prepared for our enjoyment! After fellowship around the tables we again assembled to receive spiritual nourishment.

Dr. Ross of the First Baptist Church of Salem brought us the consecration message. He chose as his text John 15:5: "I am the vine, ye are the branches." He said the lack of joy in the Christian life is due to fruitlessness, lack of service; the greatest joy comes through soul-winning. He gave four essentials in soul-winning: praying, preaching (by our lives), testifying, paying the price.

The Gideon quartet of Salem sang several numbers which were enjoyed.

On Sunday afternoon, Feb. 21, the church was filled with happy young people. Bro. Weibe of Salt Creek led the song service. Our two newly elected officers, Donald Jackson, president, and Laura Meyer, treasurer, were installed by Rev. J. Kratt.

Special music was furnished by the combined choirs of the First and Second churches of Portland and Bethany.

Rev. W. H. Bunning of the Second Church, Portland, chose as his topic, "The Separated Life and Its Highway." He showed us that a life separated from sin and surrendered to God is the life that pays.

We came to the close of our conference with the desire to be fully consecrated to the Lord.

HELEN RICH, Sec.

Criticism

People never criticize dead things. There is comfort in this. Besides, even malicious criticism is sometimes helpful. It stirs us up. Bill Arp contended that "a certain amount of fleas is good for a dawg." And if there are complainers among us, let them speak out. "Uncle Gideon" used to say that the measles never became dangerous except when they did not break out.

Plevna Young People Give Fine Program

It will not do for us to be boastful, yet I must report concerning an especial enjoyable evening which was given us on the evening of March 11 by our young people at Plevna, Mont. Whoever would be just, could not suppress his admiration for the accomplishments of our young people which they gave in the city auditorium, for our church could not have offered sufficient room for the crowd of people.

It was just surprising what these young people achieved. An interesting program of dialogs, recitations and songs was presented. The mixed choir and a men's quartet, which has sung over a radio station in Bismarck, N. Dak., gladdened the large audience with splendid numbers. One entirely forgot that these were only amateur artists (they numbered about 50-60).

The lion's share of credit for this literary and musical success must be assigned to the leader, Bro. J. J. Schweigert.

The newly organized young people's society of Plevna has proved that it was able to meet the demands of the leader in every way. Our wish and prayer to God is that all these young, intelligent souls may be won for Jesus.

ONE WHO ATTENDED.

World Congress in Berlin, August 1933: Language-Group Meetings

One interesting decision taken by the Executive Committee at its recent meeting is to provide an afternoon for language-group meetings. Those who were present at Toronto will recall that the British-American Fraternal arranged a meeting which was practically a gathering of the English-speaking delegates. The suggestion was then made that other delegates who are closely related in race or language would appreciate similar opportunities. The Executive is therefore suggesting that at Berlin an afternoon shall be given to separate meetings for (a) German-speaking, (b) Scandinavian, (c) Latin, (d) Slav, and (e) English-speaking delegates; and that other meetings shall be arranged if necessary. The General Secretary is communicating with the representatives of these groups accordingly.

* * *

"Good better best
Never let it rest
Till your good is better
And your better best."

* * *

Worldly pleasure fades. But the joy of the Lord increases more and more.

As Clear as Clear

A man was being tried on the charge of shooting a number of pigeons on the property of a farmer. In giving his evidence the farmer was exceedingly careful, even nervous, and the attorney for the defense endeavored to frighten him.

"Now," the lawyer remarked, "are you prepared to swear that this man shot your pigeons?"

"I didn't say he shot 'em," was the reply. "I said I suspected him o' doing it."

"Ah, now we're coming to it. What made you suspect that man?"

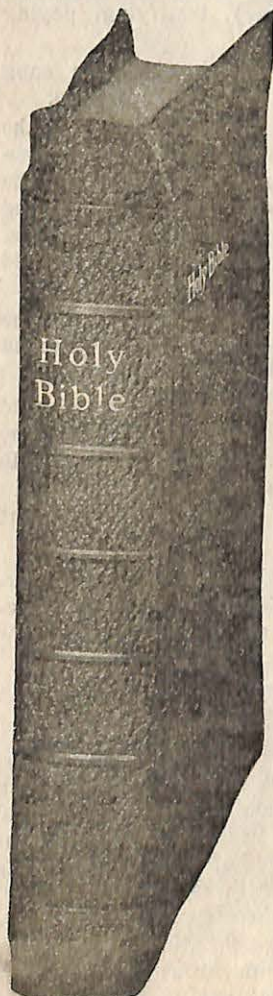
"Well, firstly, I caught him on my land wi' a gun. Secondly, I heered a gun go off an' saw some pigeons fall. Thirdly, I foun' four o' my pigeons in his pocket—and I don't think them birds flew there and committed suicide."

* * *

Greed is a common sin—so common that many never think of it as a sin at all. Some even call it "business ability." But it is a ruinous sin nevertheless.

* * *

Unemployment is a national menace. It must be fought and driven out. But how many spiritually unemployed people there are—unemployed by their own choice. Is not that a national menace, too?



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