

# The Baptist Herald

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

Volume Ten

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Number Eight

## MY CHURCH

Before I was born, MY CHURCH gave to my parents ideals of life and love that made my home a place of strength and beauty.

MY CHURCH enriched my childhood with the romance and religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten; and then, when else I might surrender to foolish and futile ideals of life, the truths that MY CHURCH taught become radiant, insistent, and inescapable.

In the stress and storm of adolescence MY CHURCH heard the surge of my soul, and she guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love, MY CHURCH taught me to chasten and spiritualize my affections; she sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, MY CHURCH drew me to the Friend of all the weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, MY CHURCH has believed in me, and wooingly she has called me back to live within the heights of myself.

Now have come the children dearer to me than life itself, and MY CHURCH is helping me to train them for all joyous and clean and Christly living.

MY CHURCH calls me to her heart. She asks my service and my loyalty. She has a right to ask it. I will help her to do for others what she has done for me. In this place in which I live, I will help her to keep aflame and aloft the torch of a living faith.

—William Henry Boddy.

## What's Happening

Rev. C. Peters, pastor at Jamesburg, N. J., writes: "As a church we were blessed with the privilege of receiving 3 young men into our midst by baptism on the evening of March 13. May their witnessing inspire others to follow Christ in like manner!"

Rev. Wm. L. Schoeffel, who is temporarily supplying the pulpit of the Knoxville Baptist Church, Pittsburgh, Pa., had the joy of entering the baptismal waters with 7 candidates on Easter Sunday evening. Bro. Schoeffel reports a fine increase in attendance at the church services.

The First German Baptist Church of St. Paul, Minn., held meetings for two weeks before Easter with good results. Pastor A. G. Schlesinger baptized 8 young people on Easter Sunday. Before a filled church these new converts gave a glad testimony of their faith in Christ. Several others will follow soon.

Miss Erica D. Bender, who has been one of our missionaries in the British Cameroons for almost the last three years, arrived in New York on March 21. Miss Bender was to return to America on furlough this year but because of illness, her home-coming took place earlier than had been planned. She is staying with her mother at Lebanon, Wis.

The annual survey of the Calvary Baptist Church, Pekin, Ill., Rev. R. P. Blatt, pastor, shows an increase in the Sunday school enrollment, an increase in attendance and a more consecrated spirit of unselfish service. The school enrollment and record attendance has reached 170. Eight from the Home Department and 14 in the Cradle Roll could be added to that. Mr. Harold Best is superintendent.

Rev. Chas. F. Zummach, pastor of the Oak St. Baptist Church, Burlington, Ia., had the privilege of baptizing 12 persons on Easter Sunday. A number of others are expected to be baptized in the near future. Rev. C. H. Broeker of Chicago finished a series of meetings with the Oak St. church on Sunday, March 20. The church enjoyed the preaching. The messages were scholarly, warm, sympathetic and free from rant and cant.

Rev. George Hensel, pastor of the Immanuel Baptist Church, Kankakee, Ill., had the joy of baptizing six candidates, three young men and three juniors from the Sunday school on Easter Sunday. These six and the wife of one of the candidates, who came on confession of faith, received the hand of fellowship the first Sunday in April. God has richly blessed the new pastorate and church and pastor are looking forward to greater blessings in the future.

A German "Sängerfest" in Kenosha, Wis., was made possible by the visit of the German choir of the Immanuel Church, Milwaukee, to our German Baptist Church on March 13. Under the direction of choir director, F. Kirchman, the choirs rendered a rich selection of fine choir music. Rev. H. W. Wedel of the Immanuel Church gave an address on "The Blessings of Sacred Music." The Kenosha people and their pastor, Rev. Jacob Herman, appreciated this visit very much.

Missionary A. Orthner, after spending a furlough of about a year in this country with his family, has now again returned to his field in the Cameroons, West Africa. He sailed from New York, April 2 on the Steamer "Europa" in tourist class and at Southampton, England, expects to make connection with the African steamer "Wadai" for Victoria. He will arrive at Great Soppo on May 9. We wish our brother a safe journey to his former field. Bro. Orthner's address will be Baptist Mission Bekom, Post Bamenda, via Port Harcourt, British Cameroons, West Africa.

Rev. Theo. W. Dons baptized 6 Sunday school pupils in the Oak Park Church, Chicago, on Easter Sunday night. The church choir presented the cantata "King Triumphant" in an artistic and sympathetic manner. Evangelist O'Brien of Duluth, Minn., held meetings during the Passion week. The attendance was good with the exception of one night when a blizzard raged. Bro. O'Brien's addresses were biblical, exalted Christ as Lord and Savior and were given in a warm-hearted manner, permeated with incidents drawn from the evangelist's long years of experience in Christian work.

Rev. Aug. Kraemer, pastor of the First German Church, Edmonton, Alberta, baptized 6 women and 7 men on Easter Sunday before an audience that packed the church. These converts were fruits of the meetings held in February by Rev. J. A. H. Wuttke of Portland, Oreg. Two of the men were formerly Lutherans, one active in Concordia College. The members and friends of the church surprised the pastor and family at Christmas time by a Chesterfield suite of furniture for the reception room of their home. On Sunday evening, April 3, the mixed choir under the direction of Julius Lentz rendered the cantata, "Easter Memories."

The World Strength of Methodism shows a remarkable approximation to that of the Baptists, the approximate figure stated at the Methodist World Conference in Atlanta having been twelve million members and thirty million ad-

herents. The Baptist statistics as given by the Baptist World Alliance are carefully collected and the membership as printed is just under 10,700,000. This figure omits the Russian and several other groups for which statistics are not received. Were these included the total would probably be about twelve million members. The community strength of the Baptists, including members, adherents and children of Baptists is estimated at somewhere about forty millions

On Easter Sunday evening, March 27, Rev. John F. Meyer, pastor of the German Baptist Church of Pound, Wis., baptized 7 persons, two of which were married people, 4 young women and one young man. Some of these were converted during the special meetings held with the church by General Evangelist, H. C. Baum. Bro. Meyer has baptized 60 persons into the fellowship of the church during the last five years. The Editor of the "Baptist Herald" spent Sunday, April 3, with the Pound Church. In spite of an unexpected and belated snow storm the day before which clogged up the roads, there was a good attendance in Sunday school and the church services. The Sunday evening service, in which the two Polish Baptist churches joined, was under the auspices of the B. Y. P. U., and the visitor brought a special message to the young people. The work in Pound has many encouraging features and Bro. Meyer's ministry is being blessed and bearing fruit.

More "What's Happening" news on page 13, last column.

## The Baptist Herald

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## Christ's Four Invitations

LIFE-WINNING is involved in soul-winning. Along with winning souls to Christ there is the joy of winning lives for him. Jesus gave four outstanding invitations. They apply to both the soul and the life. He said, "Come unto me," as Savior. "Learn of me," as Teacher. "Follow me," as Master. "Abide in me," as Life. The late Dr. Griffith Thomas, who called our attention to these four invitations, said, "The vigorous Christian is the one who accepts the four invitations of our Lord Jesus Christ. May we be life-savers as well as soul-winners!"

## Church Membership

DR. WILLIAM LYON PHELPS, of Yale University, was preaching in the Yale Chapel recently to a student group when he said this about church membership:

"The most fatal result from any line of action is no result. That is what is wrong with the Church today. It ought to cost more to get into it, more to stay in it, and there ought to be more difference between church members and others. Every member, for example, should give more money to his church (where there are no dues) than he gives for membership in all his clubs put together. The men and women who do the most for religion are not its advocates, but its witnesses. Religion is best expressed in lives.

## Which Are You?

THERE are three kinds of people in all organizations, and ours is no exception.

There are the rowboat people, the sailboat people and the steamboat people.

The rowboat people always need to be pushed or shoved along.

The sailboat people move along when a favorable wind is blowing.

But the steamboat people move along continuously, through calm or storm. They are the masters of themselves and their surroundings.—Selected.

## Keep the Brain Clear

YOU can get along with a wooden leg, but you can't get along with a wooden head. It is the brain that counts. But in order that your brain may be kept clear, you must keep your body fit and well. That cannot be done if one drinks liquor.—Dr. Charles Mayo.

## Reading with His Tongue

IN the organ of the American Bible Society I read the story of William McPherson who lost both eyes and both hands through a premature explosion in a stone quarry. He longed to read the Bible, but how could he do it? A blind woman taught him to read the Bible in raised letters with the tip of his tongue, and the Bible Society gave him a copy in embossed print. It was placed on an easel, with weights which lifted it line by line so that he could easily reach it. Thus for two decades he has been receiving the Word of God.

How the experience of this man rebukes those of us who can see and handle the Bible and yet neglect it! Truly in his affliction he can use the language of the psalmist, "How sweet are thy words unto my taste; yea, sweeter than honey to my mouth!"—C. E. World.

## From Here and There

☞ "Adult education," says Dorothy Canfield Fisher, "is a movement to keep the brains of grown-ups from stagnating in the delusion that they learned during school years all that is necessary to know."

☞ There is danger of our running along in a rut so long that the rut becomes a trench with walls so high that we can not see over the top. Habits are bad when they prevent progress.

☞ "What you want in your nation tomorrow you must put into the schools today."—Humboldt.

☞ "If a sparrow cannot fall without God's knowledge, how can an empire rise without his aid?"—Benjamin Franklin.

☞ God is always broadcasting—if you fail to hear his voice, it is doubtless because of the static of selfishness.

☞ Some of the folks that are complaining about the closing of churches in Russia don't even know they are open in America.

☞ We cannot declare what we do not know. We cannot know what we do not study. We cannot study successfully by snatching a little here and a little there. It requires sacrificial, intelligent, systematic, sustained effort to root oneself into the atmosphere, life, problems, mental altitudes and concepts of writer and recipient of any given passage of Scripture. But it bears rich returns. I believe that the Word of God says what he wanted it to say and what he wants us to say to the world. The minister has no function comparable to his giving of

himself to the study of the Word until he can give it to the world as God gave it to him. There is usually a definite connection between empty pews and empty sermons. Prof. W. W. Adams.

### Alpine Heights

OTTO E. SCHULTZ

The storm-clouds sent were always spent  
And trailed their rainbows gay,  
But endless bane are streams of rain  
That drench our life today.

The sun each day to stars gives way,  
Yet ne'er incurred demise,  
However black night shrouds his back,  
Each morn observes him rise.

Each snowflake's flight tells with delight  
Of coming crocus buds,  
The white drifts bleed and trilliums feed  
That soon will grace the woods.

The cruel share plows on to tear  
The heart of earth in two—  
Soon her kind breast by wheat is blessed,  
By death of seeds life new.

Each valley speaks of mountain peaks,  
Of one from which you came,  
And of the mound toward which you're bound—  
O, put Dame Care to shame!

Slough off your whine, the sun will shine  
With bright and new delights!  
Trust in your Guide, prepare to stride  
Up greater Alpine Heights!

### Some Lessons of Prosperity and Adversity

H. R. SCHROEDER

"In the day of prosperity be joyful, and in the day of adversity consider; yes, God hath made the one side by side with the other, to the end that man should not find anything that shall be after him."

Eccl. 7:14.

IT is a common experience these days to meet men and women that are discouraged. Even some young people that are usually optimistic and ambitious are somewhat gloomy and dissatisfied. And it isn't an easy thing for a man who has no work nor even the prospect of a job to keep up his courage. So it is quite natural to hear more complaining and murmuring these days than ever before. Those who have suffered reverses and losses are secretly envious of those who have thus far managed to keep their heads above water. And all are perhaps just a bit fearful as they think of the future. They may not want to admit it, but their actions betray them and prove that they are seriously worried about the things that may be awaiting us in the near future.

### But Shouldn't Christian Men and Women be More Hopeful and Optimistic Than Others?

Shouldn't they be able to keep calm and quiet when others get all excited? Shouldn't they be strong and courageous when others begin to tremble? And shouldn't they keep their heads when others become panicky? If our faith in God means anything to us, and if we have arrived at a true conception of life, then we ought to rise above our circumstances and be unaffected by whatever happens in the world.

The author of our text offers us a conception of life that few apparently have been able to adopt. He assures us that God controls and arranges even the details of every man's life. He tells us that God is fair in his dealings with us, so that we have no reason to murmur or complain. Everything is nicely and evenly balanced. There are days of prosperity and days of adversity, but God sets the one over against the other so that we receive just about the right amount of joy and sorrow.

### The Conception of God's Control Will Affect Our Behavior

If we believe this and view life in this light, we will be perfectly natural in our behavior. We will not try to falsify or disguise our feelings, but let them have a free course according to their nature. In the day of prosperity we'll be joyful.

But isn't it somewhat irrelevant to admonish a person to rejoice in the day of prosperity? Hasn't our trouble always been to find the prosperity that will bring us joy? If we only had a little more success in life, if prosperity would only smile upon us a little oftener, then we would be the happiest people in all the world. Why then tell a man to be joyful in the day of prosperity?

But this admonition isn't as needless as it may seem. The most prosperous are not always the most joyful. As a rule those who march with silver slippers in the front ranks of fortune's favorites fret more in one day than those worry in a whole year who are constantly fighting to keep the wolf from the door. Prosperity doesn't always or even naturally beget joy; it often makes a man miserable and fills his heart with a thousand fears. But a Christian will enjoy thankfully whatever God may send him. If the sun shines and the birds sing and life flows along like a song, he will accept it as given by his Heavenly Father and enjoy it to its fullest extent. He will not let the uncertainties of life rob him of his joys. Riches may take wings unto themselves and fly away, but that is no reason why a man should be sad. That is all the more reason why he should make the very best use of what God may have given him.

### Then in the Day of Adversity Consider

Just now we are living in days of adversity. It is a time of testing, a time when even the strongest are beginning to grow faint. Are these times causing us to be more thoughtful? Are they helping us to arrive at a better understanding of the real mean-

ing and purpose of life? Are we beginning to see wherein the real values of life consist, and are we learning the lesson that there are still other treasures besides the earthly and material treasures? Are we becoming more serious and sober? Not that the experience of these days should drive us to despair or incline us to doubt the goodness of God, nor that we should assume an attitude of stoical indifference, but rather that we should gradually attain some sincere convictions that will bear us up in times of trial and keep us true to our ideals to the very end.

"In the days of adversity consider." Be thoughtful, study to know the deepest truths concerning life and God and the meaning and purpose of life's vicissitudes. And if you do that, you certainly will come to the same conclusions to which the author of our text came. You will realize more clearly than ever before that God is just and infinitely wise in all his dealings with men. The experiences of life are so wonderfully well balanced that we should never murmur at our lot in life nor be envious of the prosperity of others because God will apportion to us just the right measure of joy and sorrow needed for our soul's welfare.

### A Questioned View

But this is a view that so many are inclined to question. It doesn't seem to be true that each one gets his just share of the good things of life. Some seem to have all the prosperity while others have nothing but adversity. It is true that God sets the one over against the other? Haven't some more gifts, more and better opportunities and greater success than others? But that isn't the real thought of our text. There are differences, for not all men fare alike. The thought is that in each individual life joy and sorrow, prosperity and adversity are subtly and wisely balanced. No one has all sunshine and happiness, while another has nothing but gloom and sorrow. One may be a genius, successful and famous, but he has to pay dearly for his fame. He often has to wear a crown of thorns.

Another man may be rich and have everything that heart could wish, except the heart to enjoy it. On the other hand a man may be poor and deprived of many good things, but then he may be endowed with health and an optimistic spirit and these blessings more than compensate him for his other losses. There is no man, no matter how favored he may be, who hasn't some secret sorrow, and there is no man among the poorest of the poor who hasn't some things to be thankful for. The sky is never altogether blue, nor is there a cloud that can shut out the entire sky. If you remember that there are many who would perhaps gladly change places with you, then you will see how unreasonable it is to envy them their prosperity or murmur at your own hardships.

### God's Plan in Relation to Our Future

But why has God created a world in which life and happiness are so uncertain and where the most

unexpected things may happen almost any time? The answer is "that man should not find out anything that shall be after him." If man is helpless and unable to look into the future, then he surely can't manage it to serve him his own purposes. Then why scratch and save and starve your own soul while you pile up goods for an unknown future? You may make some provision for a thousand possibilities, but even then something may happen that you didn't think of and upset your plans. It is better to trust in God than to wear your heart out fretting and brooding over an unknown future. In the day of prosperity be joyful and praise God for your blessings. And in the day of adversity make the best of your experiences and still give God thanks. Live a day at a time. No man has ever yet broken down under the burdens of his day. It is only when men add the sorrows of tomorrow to the burdens of today that they break down. Do nothing of the sort, rather trust your life in the hands of God and believe that he will order all things right. Be content to know that Christ is ever at your side, and that you are infinitely precious in his sight. In no other way can you attain unto the real joy of living. "Weeping may tarry with you for a night, but joy cometh in the morning" (Ps. 30:5).

### Following Jesus

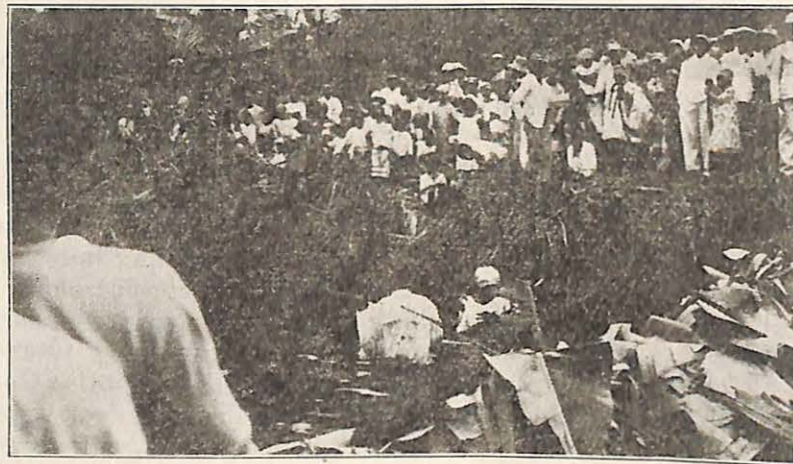
"And they followed afar off."

JOSEPH FORT NEWTON

THIS is true, whatever else is false, that following Christ is a great adventure; and it means that we must take up a cross and bear it. Much as we may admire modern life, with many of the ideals of this indulgent age there can be no compromise if we are to be followers of the Master. What fills me with a deep disquiet about our Christianity today, both liberal and orthodox, is that it is so harmless. It is so tame, so timid, so tepid—a kind of glorified lollipop. Even if we apply it to social questions, as we talk so much of doing, there will be little result unless it has more power in it than it has now. It behooves us to think, as we look toward the passion of him who, being rich, became poor, and was a friend of the lowly and forlorn. Lent evokes such thoughts, and it is therefore that we should keep it and wisely use it.—The Churchman.

### Editorial Jottings

"MOVIES AND MORALS," which is published in part in this number, is a thorough and thought-provoking article by Rev. E. J. Baumgartner, pastor of the Fourth St. Baptist Church, Dayton, O., on a subject of deep interest. It grew out of an address before the Lake Erie Association of German Baptist Churches. The second and concluding part will be published in our next issue. These articles deserve careful reading and a digesting of the facts presented.



Baptism by Native pastor, Great Soppo Station, Cameroons

### African News

PAUL GEBAUER

Buea prison holds at the present time about 145 inmates. Many of them are Dualas. The Dualas have been the earliest among the Cameroons tribes to come in contact with the white man, and are therefore the most degraded. That's some compliment! Some of the prisoners are held for smuggling; others—the majority—for thefts. Their imprisonment is in no way a degrading punishment to them. They will be hailed martyrs and "big men" at their return to the hometown. They seem to enjoy the cleanliness of the prison; they like the regularity of their meal-times; they hate the regularity and daily routine of work. That is punishment to them.

Buea prison is part of our parish. About one-third of the inmates claim to be Protestants, while the rest are followers of Rome. Among the Protestants we counted lately 12 of "unsre Leut." Every second Sunday afternoon is set aside for service. We always face a crowd eagerly listening and a congregation unable to escape us. They participate wholeheartedly in the conversation and in the singing. So they did last Sunday, with the exception of a small lizard. He was sitting on the ceiling, falling asleep while the preaching went on. When the speaker stopped, the lizard above me got a shock and dropped right into my lap. A gentle kick transferred the little fellow into the lap of the friend who had done the preaching. Both woke up, preacher and lizard!

Has man really a soul? Was Adam the first human being? Is the Bible really an old book? Do we come from the monkey? How can the blood of a Jew cleanse us from sin? Is there such a thing as sin?—These are just a few questions fired at me by young Africans in our Bible-class. Africa no longer is a closed continent. It is open to all the good and bad influences. Young Africa is bewildered and perplexed. A tremen-

dous conflict between old and new is carried on in their minds. Western teaching, modern theology, and God-less cultures from the West are playing havoc with them. Too suddenly have they been thrown into an entirely new world. Many have received "an education without God," the surest possible way to make criminals. In addition to their mental and spiritual conflicts there have been placed upon them terrible handicaps, such as strong drink, venereal diseases, and evil-mindedness. With such a youth we are dealing here in the coastland. Do you understand our problems? We are facing a host of young people, mentally and spiritually crippled. Did I not know the Man of Calvary as the one able to save, to carry all burdens, to heal, to restore—I should leave the task as utterly beyond redemption.

Christmas day was a joyful time for Soppo church. 47 were baptized and received into the church. There were many middle-aged persons among the candidates; also of Erica Bender's Sunday school pupils quite a number. Look at the picture! The native doing the baptizing is Pastor Laban Moky, our only native minister on the field. Those assisting him are some of the deacons. The banks of the small river are crowded with on-lookers.—The building of the small dam across the brook cost the natives three days of noise and shouting. They can't work without making a noisy affair of it. What they accomplished in three days, a like number of white people would easily have done in three hours. That's Africa! I am learning to become more patient out here.

"Who was Dan Crawford?" The question comes out of one of the numbers of the "Watchman-Examiner." How many of you are able to give at once an adequate answer?—Read, all of you, the life of this great missionary as written by Dr. G. E. Tilsley and published by the Fleming H. Revell Company. Read also Crawford's "Thinking Black" and you

will begin to see the African Negro as he is. Dan Crawford knew the African from 32 years of closest contact with him in the wilds of the dark continent. Crawford went to Africa without the backing of any missionary society; without the backing of any group of people; without a college education; without a seminary training; but—with a definite call and promise from his Master; no wonder that only few missionaries have been used like Dan Crawford in the making of the Church in Africa.

\* \* \* \*

Who was J. E. Kwegyir Aggrey? We have mentioned his name in our last news report. If you care to spend a few hours wisely, read Edwin W. Smith's "Aggrey of Africa—A Study in White and Black." Aggrey is another of our African saints. A peculiar saint he was indeed! Read the biography, and you too will fall in love with the man and with changing Africa. Aggrey was a typical Negro. He was a linguist, an orator, a dreamer, a Christian with a child-like faith. But he needed someone to interpret his dreams, to guide all of his gifts into a fruitful channel, to make his dreams come true. I visited Achimota (Gold-Coast-Colony), one of the realizations of Aggrey's dreams. I thought myself walking across one of America's greatest university grounds, while visiting Achimota. England is spending much money in this educational enterprise in order that Africa's youth may be offered the greatest opportunities on African soil. America has had much to do with this outstanding experiment. Great are the opportunities offered, but woe to Africa if God is left out!

\* \* \* \*

Who was Archdeacon Johnson? What do you know about Alfred Saker, Robert Moffat, Bishop Crowther, David Livingstone? Study the lives of these heralds of Christ to the Dark Continent. It may be, that—reading of the noble deeds of these men—you too are called to "follow in their train." If no call to Africa is yours, my friend, read their lives anyhow, for you will meet in them the modern editions of the heroes of old "being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in the deserts and mountains and caves and the holes of the earth." They too belong to the "great cloud of witnesses" by whom we are compassed about. "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith."

Great Soppo, January 1, 1932.

### Young People Sing Easter Carols

Friends and neighbors of the Salt Creek, Oreg., community were pleasantly awakened from their deep slumber in the early hours of Easter Sunday morning. John Weibe's class, "The Willing Workers," arose about 1 A. M. and drove from place to place in their cars and sang Easter carols. They ended up at the church where they had breakfast. The regular Easter Sunrise service began at 6.30 A. M. at the church when the young people of the different churches in Dallas came together. The splendid Easter message by Rev. Smith of the Presbyterian church in Dallas was appreciated by the large crowd of young people present.

L. T.

### Beacon Light Class Banquets Faithful Teacher

The Beacon Light Class of the Immanuel Baptist Church school, Kankakee, Ill., gave a banquet in honor of their faithful teacher, Mrs. Chas. Schilling, on Tuesday, March 15, at 6.30 P. M.

The table decorations were in keeping with the season and consisted of green and white garlands held in place by green candles. At each place was a dainty green shamrock with a napkin to match. When all were seated at the table the doxology was sung and our pastor, Rev. George Hensel, offered a prayer. The sumptuous repast which had been prepared by several members of the class was not only enjoyed by all, but also gave ample evidence of the ladies' culinary efficiency.

After the banquet "pep" songs were enjoyed by all under the direction of Mrs. Ed. Woodrich with Mrs. Harold Seedorf at the piano. Included in these songs were "Peggy O'Neil" and "My Wild Irish Rose." The following program was rendered: Piano solo, Mrs. George Salzman. Vocal solo, "Mother MacChree," Mrs. Ed. Woodrich. Reading, "The Usual Way," Mrs. Lawrence Gross. Vocal duet, "Believe me if all those endearing young charms," Miss Alma Salzman and Mrs. R. Barton. Violin solo, "Let me call you Sweetheart," Mrs. Harold Seedorf. Reading, "The Minister's Sermon," Mrs. R. Barton. Vocal solo, "The little old church in the valley," Miss Alma Salzman. Piano solo, Mrs. George Salzman.

Rev. Hensel gave a brief address after which Mrs. Schilling expressed her appreciation of the member's loyalty and affection toward her. Mrs. Ernest Salzman, former president of the class, and Miss Marie Hensel also made a few brief remarks. A beautiful bouquet was presented to the teacher. The song "Till we meet again" and a prayer by the pastor brought to a close this delightful evening. Thirty members and guests were present at this gathering.

MRS. ROY ELAM (President).

### Alberta German Baptist Conference

Our annual Conference met with the Forestburg church from March 17-21. Hard times are felt in all vocations of life. That was the main reason that delegates and visitors from the different churches were not so numerous as usual. However, the majority of our churches were represented. We have at present 17 organized churches, 4 mission stations, 6 ordained ministers serving these appointments, one traveling missionary, and one colporter.

The conference opened Thursday evening. Delegates and visitors were met at the station by the congenial pastor of the Forestburg church, Rev. A. Kujath, and the reception committee and taken in automobiles to the church. Appetizing meals were served in the basement of the church. Forestburg is a prosperous, growing town and in good times a lot of business was transacted. Crop failures and present conditions have somewhat retarded business. Nevertheless the town shows visible signs of growth. We organized a church there in 1914 and now have 117 members.

Meetings were held in the church every evening. On Thursday evening Rev. Kujath extended hearty words of welcome to all delegates and visitors and Rev. A. Kraemer of Edmonton, president of the conference, responded, expressing the hope that all delegates, visitors and local church members work harmoniously together in furthering the spiritual life.

Every morning, except Sunday, Rev. A. Kraemer led a devotional service. He dealt with the prayer life as a necessity in the growth of the Christian life. Three well prepared papers on the Christian Church were given, one each day, by Rev. A. Ittermann, Rev. Philip Daum and Rev. Fred W. Benke. Rev. F. A. Bloedow and Rev. E. P. Wahl dealt with the prevailing religious condition of our day and how to stimulate more interest in our missionary work. The reports of the different churches were very encouraging. We fully realize that we are living in a time when the old Devil is trying his utmost to disrupt churches and if possible to mislead even the elect. But we on the Lord's side are confident that his cause will come out victorious.

From the reports we noted that souls have been claimed for the Master, churches established and God's work going on. Our general missionary and colporter also reported about open doors and progress made in Jesus' name. Rev. F. A. Mueller brought a helpful message on Saturday evening. On Sunday three big meetings were held. Sunday school was held at 10 A. M., conducted by Miss Freda Weisser, missionary and young people's worker. Visiting Sunday school workers addressed the different classes. The sermon was preached by Rev. E. P.

Wahl. The mission offering amounted to nearly \$100. The afternoon meeting was bi-lingual. The massed choir, ably led by Rev. A. Ittermann, rendered several beautiful songs. Quartets, duets and solos helped wonderfully in the service. Rev. Fred W. Benke spoke in English on the topic: "Millions now living are already dead." Rev. Philip Daum spoke on the "Wages of Sin" in German. On Sunday evening Rev. A. Ittermann brought an evangelistic message, "The Choice of Life." Monday was the last day of the conference. The consecration meetings were led by Rev. E. P. Wahl. The conference meetings closed on Monday evening. Rev. A. Kraemer spoke on the meaning of the Lord's Supper, after which the delegates and visitors partook of the Lord's Supper with the members of the local church. The Lord was with us. May we feel his presence throughout the coming year as we labor on in our respective fields of service!

FRED W. BENKE,  
Conference Reporter.

### Two Ways to Kill a Class

FREDERICK HALL

There are many ways of killing an Adult Bible Class, but here are two of the most effectual:

1. Avoid in discussion every subject upon which opinions are likely to differ. Ask only such questions as of themselves suggest the answer. Keep to the beaten, traditional paths, do not yourself go outside and discourage any other member who seeks to go afield. Or

2. Take up controversial subjects, but insist that every other member sees them in exactly your way. If you are a teacher, do not permit the discussion of any conflicting views. Firmly convince yourself that there is but one right answer to every question and that answer is yours. If any member is inclined to advance other views, find means of keeping him quiet; if necessary, be harsh and sarcastic with him.

The result of either one of these practices will be to drive out all questioners and possible trouble-makers and leave only the perfectly docile, those who would probably attend the class merely as a matter of habit whoever the teacher and whatever the teaching. The only trouble is that such members are few and they are the ones who need the class the least.

\* \* \*

Seventy cents of every dollar income of the U. S. goes for war purposes. Perhaps this is what makes a lot of our other governmental departments look like thirty cents.—Thomaston Times.

\* \* \*

"Some men are really important—others merely act that way."

\* \* \*

"The way to make your dreams come true is work them out day by day."

# THE WHITE LADY

By GRACE LIVINGSTONE HILL

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(Continuation)  
Chapter XIII

By this time Jimmy had arrived. Jimmy was never known to have missed anything that happened in Rushville since he was old enough to toddle except the wreck the day that Constance arrived and he never quite forgave himself for having missed that.

A crowd gathered instantly from nobody knew where. For a moment it looked as if there was going to be a fight. The bootlegger's face was red with challenge. He was almost twice the size of his adversary. But there was something about John Endicott's attitude that made one think he could fight, and the sudden quick lifting of his arm gave the impression of not only strength but skill.

The crowd flashed a mute admiration at their minister, and stood back respectfully.

Then, suddenly, it was as if something unseen had restrained him. As if he had been denied permission to do this thing, the hand that had been lifted was slowly lowered to his side, though his eyes still held Barton in a stern look of rebuke, contempt flamed high in the red face of Barton and a laugh that was not good to hear rang out, feebly echoed by two or three bystanders.

Some would be glad to see the minister downed. They had a contempt for all ministers in general and this one in particular because his preaching had aroused the interest of the girls they went with; but they were too cowardly themselves to utter it.

With an oath the bootlegger, as if to draw his adversary on, brought out a sentence about Constance that was enough to make the blood of any good man boil. For a second again John Endicott's eyes and arm moved; but still the restraining power was upon him, and an exalted look of submission seemed flung over his face like a light from above. He stepped back suddenly as if a serpent had been in the way.

"Barton!" said he, a contempt now in his own voice, "you dishonor yourself by such words more than you could possibly dishonor me or any woman, good or bad; and this one is a stranger to us both."

He turned after his rebuke, and walked away amid a silence that was unbroken until he reached the corner, and was just about to pass out of sight. Then a single word was hurled at him by a boy on the edge of the crowd, a thin boy with hay-colored hair, light eyes, and a weak, contemptible mouth.

"Coward!" he yelled, loud and distant.

enough fer the minister to hear. I'll wait till you get it said."

Jimmy paused threateningly.

"The—minister ain't—no—coward!" gasped Lanky shamedly.

"No, that ain't loud 'nough. The minister's clear to Mis' Bartlett's gate by this time. You holler it! Holler it loud 'nough fer him to hear. And this time Lankl "hollered," and the word "coward" came sounding through the air, alone, to the minister's ear, making him long to turn and face them all. He looked down the street, half expecting to see a mob of small boys after him.

"Now," said Jimmy, looking down into his victim's face, "you ken git up. An', ef I ever catch you at anythin' like thet again, I won't let you off so easy."

Lightly he sprang up from his work, and, turning toward the crowd, who had of course sided with the victor, he cast one glance of scorn at them all as if he had but been doing what they should have done. The red face of Barton leered in the center, and Jimmy's eyes fixed themselves upon it for an instant, recognizing some subtle enmity between them; then he said, as he stuck his hands unconcernedly in his pockets, and turned to swagger away,

"Fer half a cent I'd lick you, too!"

The ready guffaw of the listeners followed him down the street, and he knew that he had the laugh on the bootlegger, whose angry, menacing glance he did not see. Straight into the gate of "The Cedars" he marched, and shut it slowly after him as if he were Constance's natural protector, and whistled as he walked up the path, reflecting on all that had happened.

"That's a great kid, thet is," reflected Holly aloud as he turned to leave the audience after the play was over. "He'll make his way in the world, I'll bet—an' some other folks's too, mebbe!" and he walked away pondering on chivalry. Later he took his way to the side door of the drug store and asked Jennie if she would go with him to have a dish of ice cream.

Jennie was a pretty girl though she was Si Barton's sister. Her chin tilted slightly, she had synthetic pink cheeks, large blue eyes that were not shy, and wore cheap, abnormally brief silk frocks, gaudy beads and her hair in a bushy bob, which she constantly patted and smoothed. Jennie took a fashion magazine and aimed to keep up with the times.

Commonly, Jennie looked with contempt upon Holly's advances, but this time she had another admirer whom she felt needed a little punishment. Therefore Jennie accepted the invitation.

She had on her pink sweater that night and a pink-and-white pleated skirt. Holly thought she looked unusually pretty. He decided that she was really prettier than the new lady who kept the tea room, though there was something

stately and far away about *her* that made her seem like a picture that one ought not to touch. Holly was a thinker, in his way.

Jennie, half fearful of the twilight as she passed the cedar trees, clung to Holly's great arm, and giggled a good deal. She looked around the palm room with admiration, and declared it would make a lovely ballroom. She wondered whether the new lady would have a dance sometimes, and invite them all. Then she remarked upon the missing mirror that was supposed to exercise such strong ghostly power, and wondered what the new lady had done with it. Holly called her attention to the great painting of the sea. Jennie said: "Yes. it is pretty. Gosh! What a frame! It must have cost a pile!" Holly saw she did not feel as he did about the water, nor seem to imagine ships coming by in the misty horizon. Holly was greatly struck by that picture.

Norah was very tired, though she would not admit it, and Constance had sent her upstairs to rest, telling her she was sure there would be no one else there that evening. Norah, saying she would just lie down a bit if Miss Constance would call her when any one came, had finally submitted.

Constance sat in the sweet spring darkness of the piazza in her white flannel dress when Holly and Jennie arrived. The room was lit up behind her, making a halo of light. Her grandmother had retired for the night, and there was nothing for Constance to do but wait to see whether other customers would come. She did not expect any, or she would have kept Norah, for she shrank from coming into contact with people; yet she was trying to make up her mind to it, for she knew it would have to be done sooner or later.

So it was Constance who took the order, and went in her unaccustomed, awkward way to the freezer for the ice cream. It was a wonder she did not flavor the cream with salt, but good fortune attended her efforts; and, when she had placed it before her customers, she felt that she had accomplished a herculean task. She was pleased as a child being allowed to try some new duty. She sat in the library across the hall, waiting to see whether there was anything else needed while Holly and Jennie ate their cream and cake, and talked in low, half-shy tones.

"My! ain't she handsome?" exclaimed Jennie under her breath, following Constance with her eyes as she went out of the room. "She looks for all the world like one of the ladies in my fashion paper, and I don't see what makes it! She hasn't got much jewelry and no make-up at all. Her clothes look as if they grew on her and didn't bother her a bit."

"I don't see's they look's purty's yourn," said Holly gallantly. "Thet there bias pink rosette you've got slung

on your shoulder, ef that's what you call it, 's mighty becomin'."

Jennie giggled and flushed a pretty pink over the compliment to the artificial rose she wore, but she could not get done with the appearance of Constance.

"Wisht I knew how she waves her hair," she murmured.

"Why don't you ast her?" said Holly. He always went straight to the point.

"Would you?" said Jennie, pleased with the thought. "Mebbe I will when I get to know her better."

"Seems to me your hair's purty enough as 'tis," said Holly with a clumsy wink that was meant to show appreciation.

Jennie felt a glow of pleasure over his gentle tone. She looked her rough admirer over critically. He wouldn't be so bad-looking, she thought, if he could be dressed up like a real gentleman. A white shirt and a stylish necktie was the making of a man in Jennie's opinion.

When they had finished, Jennie lingered in the hall, casting a wistful eye into the open library that had a look about it of a world Jennie did not know. It invited her, and she longed to go in and investigate. But Holly had in view a walk in the moonlight, and he hurried her out.

It was late the next afternoon, when Constance sat down in the library to answer some letter and put a few old friends off their trail, that Jennie made her first venture.

She came stealing to the front door, half afraid. Tiptoeing into the hall, and finding no one about, she ventured to knock on the library door, then, half abashed, drew back to the shelter of the front entrance.

Constance, surprised, opened the door, and there stood the girl, in all her bravery of best clothes. She had chosen a new, cheap, bright blue silk for the occasion, and she looked shy and uncomfortable.

"I thought I'd come over to call," said Jennie shyly, as she found Constance expected her to speak first, evidently thinking to order something in the tea room. "I thought mebbe you'd be lonesome in a new place, and would like another girl to come in and be friendly."

"Why, certainly," said Constance, bewildered. It occurred to her that this was kindness. "Won't you come in and sit down? Come right in here," she said on second thought, pushing back the heavy portieres of her own inner sanctum, the room back of the library, where stood her beautiful piano, and all the prettiest of her own particular things. It was her spot where she could come and feel at home when the new life grew hard and unbearable, if it ever did. Just now it was interesting, though she saw possibilities in the future which made this room seem like a city of refuge. What impulse seized her to bring this girl into her inner sanctum she did not know.

"My! ain't this pretty!" said Jennie, looking around with satisfaction. "This

looks ekzactly like a room in my fashion paper. They tell how you can make rooms real pretty. I been thinking of trying, but I was afraid. Mebbe I'll try, now I've seen a real one to pattern after. Oh, do you play the py-ano? Won't you please play for me? Oh, I'd just love to have a py-ano. I've got a norgan, cab'-net, you know, and I took a whole term of lessons on it. I love to play hymns, I can play 'Jesus, Lover of my soul,' and 'Way down on the S'wanee River,' and 'All by yourself in the moonlight.' Can you play that? I've always wanted to see if I got it right. Sarah Briskit sent it to me from Philadelphia. She's moved there. She's my girl friend. I haven't had one since she went away. Mebbe you 'n' I'll get to be intimate friends. I think I'd like you real well."

Constance smiled, though she was conscious of a chilly feeling about her heart. This was not exactly the kind of intimate friend she would have chosen. Nevertheless, it might be that this was all that was left to her. Well, a friend was not to be despised. She would find out what kind of a girl this was.

Jennie rattled on.

"We haven't been introduced, have we? I'm Jennie Barton. My brother owns the store across the road. I keep house for him. No, we haven't anybody else in the family. Pa and ma died a long while ago. I lived with my aunt in Cross Crick till Si came here and wanted me to keep house for him, but I don't like it much. I hate to live over a store. I tried to get Si to rent our rooms to another party, and get us a house down the street; but he won't do it. He's awfully set in his ways. What's your name? Yes, I know the last part, Weth'rell. Jimmy Watts told me. But I mean your first name. If we're going to be intimate, we'll have to know each other's names. Constance? My! What a funny name! I don't know but it's kind of pretty and high-sounding, though. But do folks call you that? What do your girl friends where you come from call you?"

Constance thought quickly. She certainly did not care to have the girl flinging her first name about familiarly in the drug store. But neither did she care to hurt her feelings.

Constance hesitated:

"Well, you know," she said pleasantly, "in a city people are a little more formal than in small places, I guess —"

"Well, what do you like to be called?" Here was the question. Constance must face it; and in her answer she showed the delicate tact of her high breeding.

"I think I like to be called 'Miss Wetherill' usually. That is what I am accustomed to, you know. Except, perhaps, here in this room when we are all alone. You might call me 'Constance' then, if you wanted to. When other people are by, 'Miss Wetherill' would be much more suitable."

Jennie looked at her in undisguised admiration. Already the subtle something in Constance, which made the difference between them, had impressed her. She was half-ashamed that she had presumed.

"My!" she said at last. "Constance! I don't know's I'd dare! I think I'll call you just 'Dear' if you don't mind. You look like 'Dear'; do you know it?"

Constance's heart melted at this sincere admiration. Jennie was crude but she had possibilities.

The call lasted some time. Constance played for her caller. She explained that "All by yourself in the moonlight" was not in her repertoire, but she would play some of her favorites. She tried a bright waltz or two just to test the taste of her guest. Jennie's eyes shone, and she came and stood beside the piano with great delight in her face, her cheap little high-heeled shoes tapping the floor in time to the music. Then Constance, just out of curiosity, opened a volume of Chopin's Nocturnes and Preludes.

"Now I'm going to play you something that I love myself. I want to see what you think about it."

Jennie's face flashed a smile.

She began to play, and the girl stood in a strange fascination. The music no longer claimed her attention. She was watching the white fingers gliding over the keys, the gleam of rings, the pretty turn of the wrist; admiring and envying. Oh, to be like this!

She drew a long sigh when the music was over, and sank down in the easy-chair near the piano. "I like the other best," she confessed frankly. "This one makes me feel kind of sad. Do you like to be sad?"

"Why, no," said Constance, wheeling about. "It isn't all sad. Next time you come over I'll play it again, and explain it to you. There's a meaning to it, you know."

"There is?" said the girl wonderingly. "Is there a meaning to all music? Well, now that's queer. You know a whole lot of things, don't you? My! I wish I was like you. I never had much chance. But I take a fashion paper, and I'm trying to do all I can. I reckon you'll be a help to me, too. Say, do you mind telling me how you wave your hair? Holly said he thought 'twould be all right for me to ask."

"Not at all," said Constance, laughing goodnaturedly; "I never wave it at all. It waves itself. It was made that way. But who is Holly?"

"My!" said Jennie. "How nice! Natural curly! I'd just give anything if mine was. Why, Holly! He's a friend of mine's (Holly had made some progress with Jennie during his walk the night before), the one I was with for ice cream last night."

Jennie left soon after that, leaving Constance somewhat shaken in her ideas of things. This was an entirely new type but amazingly interesting. Yet she could not help wondering what Morris Thayer would say if he could see her playing Chopin to this crude girl.

(To be continued)

### Young People's Society, Harlem Church, New York

The history of the "Jugendverein" for the 47th year of existence in the Harlem church ended with the close of the month of May in 1931. In this society year 15 meetings were held here in the church, consisting of 2 business meetings, 2 social evenings, 7 Bible programs, 1 patriotic, 1 lecture, 1 literary program, 1 devotional (15). In addition to these, the young people supported the special meetings of the congregation, such as Passion Week, the Strawberry Festival, Thanksgiving Night, Watchnight, and the Annual Church Night, some of which were held on our regular meeting nights. Two outings were held, which were much enjoyed by those who went along. Three times we left home to attend Jugendbund meetings, and in May, the meetings of the Y. P. & S. S. W. Union out in Newark. In April the society of the Second Union City Church called on us, rendered a nice program, and we entertained them. In March, our folks went over to the Evangel Church in Newark, and rendered a good program of music, recitations, dialog, etc., and they provided a fine social evening for us and themselves. Two new members were added to the enrollment, and our average attendance seemed to be just a little better than the year before.

All of our officers were re-elected, except the first vice-president. For this office Miss Lietz was elected to fill the vacancy caused by Miss Orthner's leaving for a Florida home. The present officers are: Pres., Fred J. Maeder; vice-presidents, Miss Frances Lietz and Mr. Frank Orthner; secretaries, Messrs. Alfred Orthner and Wm. Kosik; finance secretary, Miss Martha Kosik; treasurer, Miss Sophie Rued; pianist, Miss Ethel Ehrenstein; booster, Miss Goldie Sedelmeyer. Our programs are mapped out for six months in advance by an Advisory Council. Our work is quite steady, although seemingly small. What we would like to see, is that others would help bear and share in service for our Lord and King, Jesus Christ. We have many who are not active enough, although otherwise loyal in their support. If we review the names of the officers, we note that the same ones are the burden bearers in the Sunday school and other branches of our united church work. There is room and opportunity for dormant and inactive talent to be aroused and used in the Young People's Society.

Our spiritual leaders were surely pleased and grateful for the splendid cooperation of the young people of our church in the recent evangelistic campaign under Bro. Baum of Chicago, both here in our church and in the other three churches of the Bronx and Mahattan. One night in particular, Friday night of the week of prayer, was an inspiration, as our younger members prayed and gave testimony so steadily, that Satan had no opportunity to get in a word edgewise or even an evil thought. We need more expression of the inner life.

Let us pray for one another that we may all grow in grace and in the knowledge of our Lord, Jesus Christ.

FRED. J. MAEDER, Pres.

### North Avenue Baptist Church, Milwaukee, Wis.

We have great reasons for thankfulness to our Lord who has so wonderfully blessed us. We have been working on the quiet of late, but quiet waters usually run deep, and so it has been with us in our church life. Our Sunday meetings have been better attended lately than for several years. All branches of the church are quite active and contribute their share toward the upbuilding of his Kingdom.

Easter Sunday our pastor baptized 4 adults in the morning and 11 boys and girls of our Intermediate B. Y. P. U. in the evening. On the first Sunday in April these, together with one man who had formerly been a member of another church, received the hand of fellowship.

Our Intermediates, under the able leadership of Mrs. Frona Mavis, are doing a splendid work. Our Sunday school is not growing in number, but spiritually, for 13 of the baptismal candidates are members of our school.

We feel very much encouraged by the results of the work of our pastor, Rev. L. B. Holzer, the Church Worker, and the Sunday school, and our prayer is that we all may be the means of leading others to Christ and build up his kingdom among us and in us. OBSERVER.

### Successful Study Course at Kyle, Texas

The Kyle B. Y. P. U. spent the days from Feb. 14-24 in taking through the book "God's Leading in our Mission History" by Dr. Wm. Kuhn ("Gottes Walten in unserer Mission").

The course which was taught by the pastor, Bro. Edinger, was of great benefit to all that took it as it gave them a clearer insight into our work.

Quite a large number took the examination. On Thursday, March 17, the young people gathered at the church for a social. After the diplomas were presented, games were played and coffee and cake served. E. L.

### Family Prayers

You say you are "busy this morning  
In the maelstrom of family cares,  
And husband must rush to the office,  
So there isn't a moment for prayers."

Then the children are sent to the school-room  
And the grind of the day thus begins,  
With no word from God's Book to remember,  
Nor the echo of strengthening hymns.

What wonder the burdens are heavy,  
And the hours seem irksomely long;  
What wonder that rash words are spoken,  
And that life seems discordant and wrong.

So pause for a little each morning,  
And again at the close of the day,  
To talk with the Master who loves you—  
Remember, he taught us to pray.

—Christian Workers' Magazine.

### Nineteenth Anniversary of the B. Y. P. U. of Waco, Texas

Saturday, March 19, was the day the B. Y. P. U. of the German Baptist church celebrated the anniversary of its existence for nineteen years. The days from March 16-19 were designated for the "Vereinigung." According to the wonderful weather we had a fine spirited audience.

Under the able leadership of our esteemed General Director, Bro. Walter Schaible, the program was delivered to the entire satisfaction and as a blessing to everybody who was present. The program given was varied. Opening words were given by our beloved president, Miss Gussie Hirsch; then following, a trio arrangement with piano, Mrs. Grace Kittlitz, Margaret Kittlitz and Fred Doye; choir song; a play in three acts, "Farmer Brown's Conversion to the Doctrine of Stewardship;" R. G. Steindam, Matilda Hirsch, Bernhard Niederer, Margaret Kittlitz, Ella Stoermer, G. N. Kittlitz, Martha Scherwitz, and Hilda Stobbe; cornet solo, Fred Doye; choir song; vocal duet, Helen Stobbe and Adeline Brenner; cornet solo with orchestra accompaniment, Fred Doye, Margaret Kittlitz, Walter Schaible, Mr. Kraemer, and Mrs. Grace Kittlitz; a biblical drama, "The Gift," Adeline Brenner, Helen Stobbe, Walter Schaible, Paul Becker, Carl Stoermer, and Elizabeth Marie Stobbe. The play and drama were both carried out effectively and added much to the attractiveness of the program.

The high point was a letter just received the same day from our missionary, Bro. Paul Gebauer, from Cameroon. The letter was read that day, and everybody thanked God for this appreciated communication.

The day was a success in the work our B. Y. P. U. is doing and their efforts

have been blessed by our dear Lord. To be in his service and to work for his glory is the constant thought of all who are participating in our B. Y. P. U. activities.

JOHN N. KITTLITZ, Corr. Sec.

### Budget of News from Walnut St. Church, Muscatine

Dear Editor:

Since it has been a long time that you have heard from our work at Muscatine, Ia., there is a great deal I have to tell you.

Our small church, as it might well be called, is growing with leaps and bounds. Since writing you last, our minister here, Brother Smit, has reaped a number of souls in his labors with us. We do not attribute this only to his efforts, but it was the help of the Lord that was with him. There have been 15 conversions while 14 of them have been baptisms. We feel that the Lord has greatly blessed us and is continuing to do so. This Easter just past it was our privilege here to witness the baptizing of 9 souls who have taken Christ as their personal Savior. Since the first of the year our approximate church attendance for Sunday morning was 96%. There seems to be more of an interest shown than in previous years.

Our Sunday school has also shown a wonderful increase. In comparison with the attendance of a year ago, we note nearly a doubling. Our record attendance up to the third week in February 1932 had only reached 119, while the second week of March brought us an attendance of 140. In 1931 our attendance in Sunday school for the third week in February was 72 and our attendance for the second week in March, 1931, showed only 64. These are simply facts which show you folks that we are progressing at Muscatine. I have heard it rumored that some folks thought that Muscatine was off the map because they saw nothing of our work of late in the "The Baptist Herald." Well, still waters run deep and we are still operating in a sense that we are still progressing. We have added a young men's class to the Sunday school and are planning soon to start a teachers training class. We have a real Sunday school and we are proud of it.

Our present minister, Bro. Pieter Smit, was ordained into the Baptist ministry on December 22, 1931. I will give the minutes as follows: The First Baptist Church of Muscatine called a council for the purpose of examining Mr. Pieter Smit, a candidate for ordination to the Baptist ministry. Council called to order at 3 P. M. by Rev. F. G. Codd, Davenport, Ia. Prayer by Rev. J. Frederic Catlin, Des Moines, Ia. Motion was made and carried that Rev. Codd act as moderator of council and Mrs. M. M.

Shimek, Iowa City, Ia., act as clerk. Roll call of delegates was given by Rev. V. L. Shontz, Muscatine, Ia. Guests present were granted the privilege of asking the candidate questions if they so desired. The candidate, Mr. Pieter Smit, was presented to the council by Mr. Clarence Valett, his friend and former Sunday school teacher. Mr. Smit asked the privilege of reading his statements and they were presented as follows: First, Statement of Christian Experience. Second, Statement of Call to Ministry. Third, Statement of Doctrine and Belief. Following a lengthy questioning by members of the council a motion was made that questioning close, candidate retire and council proceed to take action. Rev. V. L. Shontz read favorable letters from James W. Davis and H. Fraemer Smith, Moody Bible Institute, concerning Mr. Smit's scholastic standing. Mr. Borchart, from the Walnut Street Baptist Church of Muscatine, expressed appreciation of Mr. Smit's work as pastor of that church. Motion was made that we express our satisfaction with Mr. Smit's examination and proceed with the ordination. This was carried. The ordination was to take place at the First Baptist Church at 7.30 P. M.

Rev. Codd presided over the ordination service at 7.30 P. M. in the church auditorium. The moderator made a statement of the purpose of the meeting and the minutes of the meeting of the council were read. The ordination sermon was preached by Rev. Shontz. Text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The charge was made to the candidate by Rev. E. E. Dierks and the charge to the church by Rev. Catlin. Special music was given by Mr. Leonard Plessey. Laying on of hands in which all the pastors took part, Rev. Codd giving the impressive ordination prayer. Mrs. H. D. Horst presented Rev. Smit with a bouquet of flowers from the Ladies Aid of his church. Benediction was pronounced by Rev. Pieter Smit.

Trusting that this will afford a channel of Muscatine news. I close with best wishes for the "Baptist Herald."

RALPH TOBORG, Clerik.

### Copy the Child

There is something in the child that should be copied by the man. It is not childishness with its fret and worry, but childlikeness with its docility and simplicity and humility. To be like the Lord we must be like the child. Think of him taking up in his arms the little children as they cooed and prattled and smiled and stretched up to him their tiny hands. How he yearned over them, fondled them in love and blessed them! They are models of humility. Nor can anyone receive the kingdom of God except as a little child.—The Teacher.

## Thoughts on Childhood

KATE ROBSON

How carefree is childhood.  
How glorious is youth.  
Their minds seek for knowledge.  
They ask for the truth.  
They're what we make them,  
In our hands, the clay.  
As we mould and shape them  
Through life they will stay.  
To us they're a gift,  
So precious and rare.  
Lord, help us to guide them  
Through faith, love and prayer.

## Movies and Morals

E. J. BAUMGARTNER

(Written for publication at the request of the Lake Erie Association, held at Erie, Pa.)

I presume that the committee in assigning this theme, thought of the influence of the movie on morals. The question rises in my mind, if it is not also true, that the morals of people will determine the type of photo-play they will support. This paper will be written from the viewpoint that movies do exert an influence on morals. Wallace B. Conant has recently written in reply to an inquiry about the movies of today, "There is nothing in American life that needs reform quite as much as the moving pictures. One would not suppose there was any censorship or discrimination in the production of these scenes, many of which are lessons in bad manners to children, or in bad morals to youth and grown people. One Saturday evening picture, such as is shown in many of our moving picture houses, will offset the good of several sessions of Sunday school or church." Definitions will be necessary for a clear understanding and a proper evaluation of this large and vital subject.

### The Movie "The Story Book of the Age"

The first definition deals with the moving or talking picture. In either case it is a story, and stories are as old as mankind. Alice Miller Mitchel, in "Children and Movies," describes the movie as "the story book of the age. Bound in a silver screen, teeming from cover to cover with romance and adventure, achievement and failure, comedy and tragedy, flashing from its pages love and hate, shudders and thrills, laughter and tears. Here the story in its most realistic form passes before his eyes. The moving, breathing images of his own experiences or the experiences he wishes he might have. The whole world sits and turns the pages of this huge story book." "Every experience known to man is woven into the stories that are spread upon the screen. Every emotion of which man is capable is played to by this mighty narrator and the stories are told in a language so vivid and clear, that it will attract and impress the simplest

mind." The movie is the most powerful narrator of tales the world has ever known, and it uses an inborn desire—the love for stories—either for entertainment, education or propaganda.

### What Are Morals?

The second definition relates to morals. Morals are defined as pertaining to conduct in respect to right and wrong. Morals, as held and practised by different races and classes of people, are not fixed, they are relative. Morals are to a large extent dependent on the cultural and religious background of the individual or the group. Thus we find great differences in moral standards among various peoples and find that a given act might be morally good for one person and morally wrong for another. Go down the list of human classification, consider the good, the bad, the honest, the law-abiding, the law-breaking, the old, the young, and each person or group has a definite background from which come the forces that in a large measure dictate the ethic and moral of the individual or the group.

Thus we must remember that morals, as held and practised, by humanity, are relative. All kinds of people attend the movies and they represent every conceivable moral standard and therefore it is not easy to tell what effect the movies have on morals. We need to limit our thought to one definite ethic or moral. This paper is written from the viewpoint of Christian morals, for the writer believes that they embody a manner of conduct which serves the best interests of the individual and society.

### The Extent of the Motion Picture Industry

The third definition concerns the Motion Picture Industry. There are 20,500 motion picture theaters in the United States, and 37,000 abroad. The attendance in the United States is estimated at 100,000,000 per week and the attendance abroad at 150,000,000 per week. The people of the United States spend about \$2,000,000 per week for movies. The Moving Picture Industry has a capital investment of nearly \$2,000,000,000. Between 85 and 90% of the world's photo-plays are made in the United States. Not only is this industry of gigantic proportions but is also exercising a definite control over its products. By means of "block booking" and "blind booking" the exhibitor must buy his pictures in blocks, the good with the bad, and the exhibitor and the public have no choice to select in an open market.

The producers are also rapidly gaining control of the theaters. The Motion Picture Producers and Distributors Association not only virtually controls the production, distribution and market of its products but it also seeks to form public opinion regarding photo-plays. For the latter purpose Mr. William Hayes was hired. When he took up his

duties he said, "I do not have to say that this industry must have toward that sacred thing, the mind of a child, toward that clean virgin thing, that unmarked slate, the same responsibility, the same care about the impressions made upon it, that the best clergyman or the most inspired teacher of youth would have." Thus he was engaged to reform the movies, but after many years the "impressions" left by most movies are not conducive to the best interests of humanity. Fred Eastman, writing in the "Christian Century," states that Mr. Hayes has lulled church people to sleep, and that Mr. Hayes has given the right slant to news regarding the movies and the industry.

This brief description indicates that the moving picture industry is well organized to attain its ends. It deals in and with an integral part of human nature—the love for story and entertainment—and in so doing must have a motive. What is this motive? Is it the desire to satisfy man's longing for a story and to give entertainment and impart education? Entertainment and education are necessary for the prosperity of the business, but the real motive, like that of any other business, is profit. Take away the pecuniary gain and the motion picture industry will not care a snap for the good their pictures do humanity.

At this point the answer to our subject, "Movies and Morals," is found. What is being used to gain this profit? A profit is of course essential to business, but when the method and material used in attaining monetary gain is detrimental to the welfare of people, then it becomes a different story, and we have a right to demand reform where sacred principles and ideals are involved. As Fred Eastman stated: "When an industry tries to make profit at the expense of our children's mind and character and America's good name abroad, it is time for people to call a halt. That time has come."

### How Do the Movies Effect Morals?

I will try to answer the question from two viewpoints. First, what happens on the outside and then what takes place inside. In the advertisements written in the Film Year Book, the producers tell one story: "Buy our pictures to make big money." The publicity men then tell the exhibitors how they can advertise the picture locally so as to make the most money.

Here is a sample from the 1929 Film Year Book: "Bath scene: Use a sex picture, preferably one that shows a bath scene. Place a screen at the side of the lobby with the head and shoulders of the female star showing above. Across her shoulders is shown a bath towel. A silk stocking hangs over the screen." The advertisements clearly indicate what the

producers feature to attract people. The entrance and the lobby of the average cheap moving picture theater is also bedecked with pictures of almost nude women, bath room scenes, bedroom scenes, love scenes, the act of kissing, alluring postures, improper dress, guns, daggers, racketeers, criminals, drinking scenes, scenes of the underworld and cowboys brandishing a gun. What an array! And the climax is usually found in a flaring headline.

Yes, occasionally we see a picture of an aged mother sitting in her chair by the window, perhaps waiting for her son to come home again, but that type of advertizing is the exception and not the rule. Add to the glamorous advertisements the attractiveness of the theater entrance with its inviting color and lights and the setting is complete. The appeal to humanity's love for story and pleasure is made, the desire to see or hear is aroused by some sensational headline or poster and the invitation is clothed in the attractiveness of the theater.

Thus Mr. Average Citizen is lured to place his money on the altar of pleasure. Do the movies effect his morals? Or is it true that his morals demand the type of pictures shown today? Producers claim that a really good picture does not receive the support needed to make it a success. Has the movie industry succeeded in creating a "movie mind" which craves for the sensational, the inane, for sexuality? "There are some few good plays left, but they have to be filled with filth in spots." "The producers must be rotten or else they believe the public is rotten." "It is too bad that pictures of horrible night life, of crime and lust, are being produced for the morons of America, while little or nothing is being produced for the decent American family."

### The Movies and the Children

It is estimated that 100,000,000 people attend the movies every week. For the purpose of intelligent study it is wise to divide the movie goers into three groups. The children, the young people and the adults. The movie has a direct influence on each group. For the purpose of clarity we will set the age limit for children at 15 years. It is generally conceded that the most lasting impression is made on the children. The old-fashioned, morally constructive story hour has been replaced by the movie. Today they are sent to the movies, or they demand to go. The stories seen on the screen are creating ideals, setting up standards and moulding trends of thought in the young, plastic and impressionable mind of the child. In fairness it must be said that there are some plays which contain excellent material for children; but are sex appeal, drinking scenes, gun scenes, murder, the double standard, bootlegging, etc., the proper food for the growing, pregnant mind of a child?

To children most movies are pages from real life—that part of life they have not yet experienced. Movie attendance forms habits of thought regarding their own future and out of thought habits come ideals. Ideals will largely determine and govern morals. In my mind there is no doubt that the movie of today does exercise a detrimental influence on the mind of the child, relative to the creation of moral standards which will govern adult life.

A large percentage of the movie audience is composed of children. Mrs. Mitchel quotes a Chicago theater owner as follows: "If it were not for the children I would have to close my theater, as 85% of my audience is made up of them." Other managers have expressed similar opinions but have given lower figures for children. It is estimated that in the city of Cleveland, 90% of the audience on Saturday and Sunday afternoons consists of children. The movie industry also makes every effort to interest children in the movies. It is said that the "Motion Picture Herald" has a department called the School and the Screen, and it is through this medium that efforts are made to interest school children. One school in New York City is said to have sent 2000 children to see "Cimarron."

Again I raise the question, what is the motive in the effort to interest these school children? Are the producers really concerned about the educational value of the picture? Or does the fact that it is a historical and educational production give them an opportunity to bid for the admission price of thousands of children? It is a fact that many excellent photo-plays are offered to the public, but it seems to be a definitive policy that in most programs the good and bad are mixed. A highly recommended film will be coupled with one or more filthy reels that are degrading and offensive. Mr. Eastman, writing in the "Christian Century," said: "It would be entirely possible for them to arrange their programs in such a way that at least two hours of the day might be appropriate for families."

(Continued in our next)

### Pronunciation Test

It is said that one person in 10,000 can pronounce all these words correctly: gratis, culinary, cocaine, data, version, address, gondola, chic, impious, Caribbean. Look in the dictionary.

"Leisure is that part of a man's life where the struggle between the white angels and the black for the possession of his soul goes on with the greatest intensity.—L. P. Jacks.

Doubts are bound to come, but we should keep going on in the faith.

## WHAT'S HAPPENING

Have you paid your "Baptist Herald" subscription for 1932? If not, pay it now, so as not to have your paper stopped. You can't afford to do without the "Baptist Herald." Our paper can't afford to do without your help.

Rev. Paul Hintze, pastor of the Mwata, La., church, has resigned to take effect with the end of May. He has accepted the call of the church at Hurnville, Texas, and begins his new work there in the beginning of June.

Rev. O. R. Schroeder, pastor of the church at Anaheim, Cal., baptized 7 young converts on Easter Sunday before a large congregation. The church was finely decorated with lilies. The Easter Offering amounted to over \$150. On Sunday, April 3, the seven newly baptized and four others who were received on letter and confession of faith, received the hand of fellowship.

The Third German Baptist Church of New York City, Rev. J. F. Niebuhr, pastor, will celebrate the 75th anniversary of its existence on Sunday, April 17, and Monday, April 18. The Editor of the "Baptist Herald," Rev. A. P. Mihm, who is a son of this church, is the invited guest preacher and will preach at all the services on Sunday. The churches of New York and vicinity will participate in the services on Monday evening.

Rev. M. L. Leuschner, pastor of the Fleischmann Memorial Church, Philadelphia, Pa., extended the hand of fellowship to 13 new members on the first Sunday of April at the communion service. Ten of these had been baptized by him on Easter Sunday. All departments of the church work are active and in a flourishing condition. The popular radio evangelist, Rev. Theo. Elsner, conducted a service on Friday evening, April 1, before a packed house. At the close six adults came forward to make their decision.

### No Use

A collection attorney received an account accompanied by a request that he "move heaven and earth to get this scoundrel." He replied: "There would be no use in moving either locality in this instance. The debtor died last week."

Take pains to use the best language that you can command, and you will constantly be able to use better language.

It takes more power to give light than to ring a bell. We need to add to the thunder of our profession the lightning of an effective life.

Anyone can be busy. But it takes a wise man to be busy about something worth while.

# Leadership Training

The Training of Youth for Service through the Church

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

VI

## The Training Organization

In the preceding chapters we learned something of the nature of Christian work, of the way in which we may work together with God in ministering to the physical, the intellectual, the social and the spiritual welfare of mankind, of our possibilities and limitations in service as individuals, as churches, and as denominations, and of the type of training which is necessary if our work shall stand the test to which it will be subjected in modern times. Finally, attention was called to the necessity of doing the ground work in preparing our candidates for training. In other words, we have seen the field of service, the type of service, and the kind of training this service requires. Our next step will be the consideration of elements which must go into an efficient training organization.

Organization is a device by means of which the impossible is made possible, and the difficult is made easy. A single cave-man may find himself unable to pry a rock loose under which some coveted game has taken refuge. He therefore goes off and calls some helpers and together they will lift and push. That is the simplest form of a human organization. If they are still unequal to the task, they will get some poles and rocks to pry the stone up, thereby multiplying their power manifold. That is the machine organization in its simplest form.

But these organizations have grown up with the advance of civilization until men have become able to do all manner of impossible things. They can navigate under the water, they can fly like birds, they can talk to one another around the world, in great factories 50,000 men may be working at the task of producing a single unit. Machines are used costing tens of millions of dollars or produce an automobile that will sell for a thousand dollars or less. Organization brings people together in a way that enables them to do what they cannot do apart from one another. Organization in materials brings pieces together in such a way that they cease to be bolts, nuts, pipes, bars, and burrs and become lathes, punchpresses, or other machines; bricks, shingles, pipes, and boards become a house.

The Pharisees, Sadducees, and Herodians organized in their opposition to Jesus. He therefore countered with an organization of select men which were to form the nucleus of the Christian Church against which even the portals of hell shall not prevail. This organization had become somewhat squeaky and Paul sought to oil it up a bit with Christian love in 1 Cor. 12 and 13. He holds up before the members of the church a picture of the docile co-operation which exists between the various members which form the organization of the human body, all of which work together harmoniously toward the one end of making the body comfortable. Peter compares this organization in which God is to live and through which God is to accomplish his purpose in the world, with a building in 1 Peter 2:4, 5. Apart from one another they may be stones, but built together they become a temple, a spiritual habitation of God.

Organizations are always built to accomplish certain purposes. They are always a means to the accomplishing of some

desirable end. The Universe is the greatest organization or machine in existence. It also has a correspondingly large and exalted purpose. The keenest thinkers of our time believe the purpose of the Universe is the production of perfect personality through which the Creator may express his purpose and will. Everything in the Universe works toward the end of producing human personality which will perfectly express the consciousness of God. The freedom of the human will may often frustrate that end, but this disturbing element cannot be eliminated because it is essential to personality. While it may cause a great deal of wreckage, yet some units come through with a sufficient degree of perfection to serve their intended purpose, and these are they which count.

The Church has a number of organizations within the organization, each of which has an intended purpose. It has a school for the purpose of teaching, missionary societies for the purpose of promoting interest in missions, and sometimes clubs for the cultivation of social life. Moreover, the Church functions as a Worship organization, as a Soul-winning organization, as a Christian Fellowship organization, when it meets for these particular purposes.

Since the need of training for Christian service has been recognized, the Church called into being another organization within her fold for that particular purpose. The B. Y. P. U. was brought into the Church family of organizations for the purpose of training workers for Christian service in and out of the Church. It has often deflected from this original purpose. In fact many B. Y. P. U. organizations do not know what their mission and purpose is. It has become a prayer-meeting, a Bible class, an evangelistic band, and more recently a worship service because all of these seemed easier, and had fixed a more secure place for themselves in the estimation of Christians. But it must come back to its original purpose if it shall be a blessing to the cause of Christ.

In order to build an effective training organization it is necessary to consider the type of activities which go into the training process. In learning to do difficult things it is necessary first to master the underlying principles of the task. The human race has been at work for centuries before our arrival on the scene. Much has been learned through the experience of those who have gone and labored before. This valuable knowledge is handed down to succeeding generations. Some of it comes down by means of oral instructions from parents to children, from master to disciple. Much has been reduced to writing and can be learned from books. There are easy and hard, right and wrong ways of doing things. In order to find the easy and the right way, we must not depend entirely on our own experimentation, but must draw as largely as possible on the experience of the race. This must be presented to us by teachers, or we must consult the written records where it is catalogued.

In other words, teaching is required if real training is to take place. What success might a pupil hope to have in producing harmony from a violin unless he had access to written or oral instruction? Practice may result in learning to do things in the wrong way, unless it is guided practice. Some vocal teachers will not permit their pupils to sing except under their watchcare, until they have learned to formulate the tone

properly. Wrong practice may do more damage than the lesson can make good.

The other element that goes into the training is practice. We are so constituted that we learn to do by doing. We are amused at the mother who urged her son not to go into the water until he knows how to swim, or at the farmer who declared he would not buy a car until he knew how to operate it. One cannot learn to swim by a correspondence course or to operate an automobile by looking on. We must get our own hand on the wheel. All true learning demands pupil activity. Public speaking, public prayer, Christian leadership, use of the Bible in personal work, and singing are no exceptions. Hence the organization of the B. Y. P. U. must provide opportunity for study of the theory of these arts and provide practice in them. All other matters are of secondary importance. The actual training takes place in connection with these two elements.

The members are of primary importance in the training organization. In a previous lesson the advance preparation of candidates for training through graded children's organizations was stressed. It was further stated that active membership in the training groups ought to be restricted to those who have a serious intention of fitting themselves for Christian service. Others will be a constant source of disappointment to the leaders by refusing to prepare their assignments, and will seek to divert the organization out of its intended channels. These candidates for training ought to be in the training period of life, in which they might gain substantial benefit from their efforts.

This training is a social effort. It is done in fellowship with the group. It is therefore necessary to fix a time in which the group meets for training work. Local conditions will largely determine the time which is finally chosen. In many localities a week night is preferred. That is probably the ideal time when it does not interfere too seriously with lesson preparations by high school pupils, attendance at the mid-week prayer meeting and the

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

We, the B. Y. P. U. from Tacoma, Wash., want to send our greetings from the glorious West to all other B. Y. P. U.'s.

We are happy to report that our membership is now 68, with 47 active members and an average attendance on Sunday evenings of 70 present. We also have a fine Intermediate Union and two groups of Juniors.

For the past few months we have had open forum meetings on one Sunday evening of each month. These discussions were on the goals chosen for Christian Young People at the last General Conference at Detroit. Under the able leadership of our pastor, Bro. Husmann, they have proven to be of great interest and a blessing to us all.

We are trying in various ways to be of some service to our Master and fellow men. Our church is planning revival meetings in the immediate future and the young folks wanted to do their share. We, therefore, decided to canvas the district in the locality of our church. About 26 young people took part in this. We

gathered in the church on Sunday afternoon, and our pastor led us in the scripture and prayer. We then were coupled in pairs of two. Each of us received a pack of notices which we had printed, announcing our coming revival meetings as well as our regular services. We went from house to house, personally presenting these notices, giving a personal invitation at the same time. Not being able to get so very far on the first Sunday afternoon, we continued in the same manner the following Sunday. We covered a radius of approximately 95 blocks and visited over a thousand homes. After each canvas we gathered at the church where several of our willing ladies had prepared light lunches for us. The relating of our experiences at this luncheon proved very interesting indeed to every one of us.

While we do not know what results this enterprise may bring, we pray the Lord's blessing may rest upon our efforts. If one soul could be brought to the kingdom of God through it, we would indeed be happy.

HELEN LANG, Sec.

### THE FOUR-GROUP DIVISION OF THE MEMBERS

That ideal can easily be attained by dividing the active membership into four equal sized groups, and assigning the time of one meeting to each of the groups. The Group method is nothing new, its merits are widely recognized. Nevertheless the division of a large membership into two groups, as is commonly done, does not go far enough to bring the best results. The groups are still too large, and many are still likely to be left out of the picture when it comes to putting on the program. The ideal group ought not to number more than eight or ten, or at the most a dozen members. Few societies observing the age limitations set forth, will have forty or fifty serious-minded members in training who are warranted a place in these groups. Each group will have but one program a month to provide for, and ought to be in a position to offer a program at that time that gives valuable training to its members and at the same time provides wholesome stimulation to the others who are present.

Finally all practice ought to take place under the keen and critical eye of a sympathetic and tactful coach, who can point out the better way of doing things. This coach might be the pastor, unless there is within the society some other member who has the necessary training and the other qualifications for the task. If members are seriously seeking to learn how to do the work in the most effective manner, they will not feel hurt by guidance, but will be deeply grateful for every helpful hint or suggestion.

### Study Questions

1. What is the purpose of organization?
2. In what way does the human body, a temple, illustrate the Church organization?
3. What is the greatest organization or machine? What is its purpose?
4. What activities go into the training process?
5. What sort of device will serve to make an equal division of the time and training opportunity?
6. What may be considered a minimum of training opportunity?
7. What are the functions of the training coach?

### Additional Note About Bro. Wegner's Death

After a brief illness of about seven weeks, our pastor, R. T. Wegner, was called to his Heavenly Home on Saturday, March 12, 1932.

Rev. Wegner came to the Boston church in September, 1926, and his five and one-half years of consecrated service proved to be a great blessing to this church. Always greeting one with the following, "What is the good word?" and "Be of good cheer," our departed brother has now entered his eternal rest. His gain is our loss.

A short memorial service was held in this church on Sunday afternoon, March 13, after which our departed brother was taken by his family to Baltimore, Md., for burial.

The deceased leaves three children, one daughter and two sons, who were with him during his last hours.

FRED. SCHLICHTING, Clerk.

Sometimes it takes a great loss to make us work for a greater gain.



### New Books

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

**The Sunday School in Action.** By Clarence H. Benson, Director of the Christian Education Course of the Moody Bible Institute.—Publishers, The Bible Institute Colportage Association, Chicago. 327 pages. \$1.75.

This splendid new book contains 20 chapters and covers every phase and requirement of the Sunday school work. In fine, orderly arrangement it presents the standards, the aims, the objectives of the modern Sunday school. We have read many books on the Sunday school and this strikes us as being the best book on the subject since Marion Lawrence's book on "How to Conduct a Sunday School." The chapters on the History of the Sunday school and on Evangelism in the Sunday school are particularly valuable. This work avoids the technical language and style of some books on Religious Education and is written in a fresh, clear, concise and convincing style that is a pleasure to the reader. Dr. Benson's book will be a real investment to any pastor, superintendent or teacher and a useful treasure-house of information and inspiration on the major-enterprise of the church,—its Sunday school. We like the spiritual emphasis which permeates the book throughout.

**Th Inter-Church Hymnal.** Compiled by Frank A. Morgan. Musical Editor, Katharine Howard Ward; Editor, "Aids to Worship," Albert W. Palmer, D. D. Biglow and Main, Chicago, Publishers. Single copy \$1.50. In lots of 50 or more copies, \$1.00 each, not prepaid. \$75.00 per 100.

Amid a multitude of church hymnals published in our day the Inter-Church Hymnal possesses many unique and valuable features that make it an outstanding book. The hymns and tunes were selected on a plan which gave the churches a voice in the compiling and the most widely sung hymns are placed in the order of general use from No. 1 to No. 326. It is also one of the best indexed books we know of; there are 40 pages of index. The "Aids to Worship" section contains over 200 selections of biblical and extra biblical material and offers a wide range of devotional material for all manner of occasions. The fine typographical work and the strong binding impress one very favorably. All in all, the Inter-Church Hymnal is a high-class, all-around church hymnal and we commend it to the favorable attention of churches and other religious organizations planning to introduce a new hymnbook.

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A symposium was held in the public schools on the question: "Why do children lie?" The most revealing, the most deeply scientific answer was: "In order to get along with adults."

### Bro. G. O. Heide Visits the Pacific Coast

My dear Editor of the "Baptist Herald":

I had it on my mind for quite a while, when I was enjoying my vacation out on the Pacific Coast to send a few lines to our "Baptist Herald" readers about the wonderful trip I had the privilege to make. After laboring with the Bethany church for 15 years, the church let me take this Sabbatical vacation. I left Kansas the 12th of October and made stops at three of my children's homes. With my grandson I made the trip to California on one of Henry Ford's Model A. We had a wonderful trip up the San Louis Valley where my youngest son lives. He took us up to a wonderful Mountain Lake to fish for mountain trout. We surely did get them.

We rode over the Continental divide, passed through N. W. New Mexico, through the Navaho Indian reservation. There we stopped at one of their leading posts—Shiprock—, then down one hundred miles straight south to Gallup, New Mexico. There we got on what they call the Santa Fe trail No. 66. We stopped to see the wonderful sight of the Painted Forest and also the Petrified Forest where there are thousands of acres of petrified trees. The fourth day we arrived at Glendale, Cal., where I was for 4 weeks the guest of my sister whom I had not seen in 32 years. Was a great joy to see her.

I was privileged to go to the First German Church, Los Angeles, for a Sunday morning service and gave a talk to the Sunday school, conducted by a young man, the son of Bro. Leuschner. An old veteran of the cross preached, namely Rev. G. Peitsch. His subject was, Sanctification. I was kindly invited to the pastor's home to get acquainted. I also visited the Second Church for the evening service and was invited to give a talk to the young people. Was well impressed with the fine group of young people there.

On my trip up the Pacific Coast I stopped at the Wasco church for a week's visit. I met some of my former members in Kansas there, also the fine young minister and wife and so many old friends from Kansas. I had the joy to spend happy days of fellowship there; was happy to see the fine young people boosting their pastor in the work for souls. I also stopped on the way north at Lodi. Bro. Lohr met me at the station. Here I was the guest of some of my old members from Kansas. I had a great day with Bro. Lohr and his good church. It was a day long to be remembered. I had the joy to listen to a fine program the young people rendered. I left Lodi with the best of impressions. I had the joy to speak a message to old and young. Visited also the home of Bro. and Sister Reichle for a short stop at San Francisco. Stopped on my way to

Seattle at Portland. The meeting with all the ministers in Portland and the visit at the finely equipped Old People's Home were greatly enjoyed. Many saints of God have such a fine home there for their old days. Meeting in all these churches the efficient groups of young men and young women would gladden any minister's heart. I can't tell with word or pen all the joy and blessing that has come to me. And the fine reception and fellowship I had with the church and Bro. Husmann at Tacoma. I have been at Tacoma a number of times. I was privileged to give them a few gospel messages. Will soon have to leave for my church at home in Bethany, Kansas. Will carry the kindest memories with me back home. G. O. HEIDE.

\* \* \*

There is no expedient to which a man will not go to avoid the labor of thinking.—Thomas Edison.

## About Church Envelopes

**We mean the weekly Collection or Offering Envelopes**

About a year ago we were able to establish new relations with one of the best envelope houses enabling us to revise our price list so as to compare favorably with the prices advertised by other houses.

There are so many envelope houses bidding for business that a strong rivalry has ensued and the business is now being sought by many on a "cut-throat" basis.

Many circulars are being mailed out making all kinds of offers and all kinds of discounts.

**We are now Announcing to our churches that we will take care of their orders on the same terms offered by any envelope house in America.**

All that is necessary is to send us the printed circulars received through the mails with your requirements fully specified with your sample and the order will be filled on exactly the same terms.

**We are doing this to hold you loyal to your own house and to increase our volume of business which is so important at the present time.**

German Baptist Publication Society  
3734 Payne Ave., Cleveland, O.