

# The Baptist Herald

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

Volume Ten

CLEVELAND, O., AUGUST 1, 1932

Number Fifteen

## Pray It Through

R. P. ANDERSON

When you've got a lot to bear,  
And you're feeling weary,  
And, with skies a misty gray,  
All the world seems dreary;  
Face your problem like a man,  
'Tis God's will for you.  
When the task is pressing hard,  
Think it through.

When the road is barred ahead,  
And your hope seems blighted;  
When with doubt you are assailed,  
When your friendship's slighted;  
There is One who knows your need—  
Never friend so true.  
Lay your trouble on his heart;  
Pray it through.

If the Master set your task,  
Do not dream of failing;  
Trust him for the strength to toil,  
In his love prevailing.  
Perseverance wins the fight.  
Courage, then, to do  
All the Master's gracious will;  
See it through.



## What's Happening

Mr. Walter Bieberich, one of our Rochester students, is supplying the German Baptist Church at Newcastle, Pa., for the summer.

Rev. G. M. Pankratz, formerly pastor at Strassburg and now residing at Marion, has become pastor of the church at Herington, Kans.

The West Ebenezer Church, Sask., Rev. E. Wuerch, pastor, has acquired an edifice in the town of Springside, Sask., for a meeting house at a cost of \$400 with the help of our General Missionary Society.

The new members of the General Missionary Committee representing the Northern Conference in this body are Rev. August Kraemer of Edmonton, Alta. (Conference Secretary), and Rev. H. P. Kayser of Winnipeg, Man.

The church at Randolph, Minn., Rev. H. C. Wedel, pastor, conducted a very helpful daily vacation Bible school. Although attempting to make it a community affair, the teachers and helpers who volunteered were all from our Baptist church. A daily missionary offering amounted to \$6.52 for the two weeks. The Baccalaureate services of the High school were in charge of our church this year.

Religious intolerance persists in certain countries. Dr. Rushbrooke states that definite information has reached him from Bessarabia of arbitrary interference with Baptists by the authorities. About seventy-three of our meeting-places in the district of Hotin were closed a few weeks ago. Whether they are yet reopened is not known. The complete triumph of religious freedom in Roumania is still in the future.

During the month of June, 1932, the denominational budget receipts for the Missionary and Benevolent Offering amounted to \$3984.10 as compared to the receipts for May, 1932, of \$5695.16. During the past eleven months only 46.6 per cent of the amount which should have been received to complete the budget has been received. These figures point to the seriousness of our denominational financial situation. May they drive us to increased prayer and sacrifice.

The Daily Vacation Bible School, conducted for 3 weeks at the Bellwood Mission of the Oak Park German Baptist Church, had an enrollment of 210 and an average attendance of 145. The cost of the school was 38 cents per child. The school was held under the leadership of the Student-pastor Elmer Crockett, assisted by Missionary Victoria Orthner and a faithful corps of workers. Another school was begun at the main

church on July 11 to last three weeks with an enrollment of 60.

Rev. Edward Stevener, pastor of the Union Baptist Church, Arnold, Pa., passed away in the Citizen's General Hospital at New Kensington after an illness of about five weeks caused by flu infection. He seemed to be on the road to recovery when the illness took a sudden fatal turn. Br. Stevener was born in Springside, Sask., Can., July 28, 1904. He graduated from the German Department of Colgate-Rochester Divinity School in 1926. He was ordained in October of the same year in Folsomdale, N. Y., where he was pastor for two years. He became pastor of the Arnold church in 1928. He was a promising young man and a beloved pastor. We extend sincere condolence to his bereaved wife and sorrowing church.

### Two of Our Young People Attain High Scholastic Honors

(We are glad to publish these personals which have been sent in by friends of the young people.)

Edna Geissler

Miss Edna Geissler, former president of the Lake Erie District Young People's and S. S. Worker's Union, daughter of Rev. Peter Geissler of Bethel Church, Buffalo, N. Y., has received the degree of Bachelor of Arts in the honor division—graduating cum laude (History and Government) at the University of Buffalo.

Beside carrying the responsibilities of the Union and serving in her own church during her college course, Miss Geissler has been responsive to college activities, having been recording secretary of Pi Kappa Chi; treasurer of the International Relations Club; president Cap and Gown Society; treasurer Women's Debate team, also manager; served two years on Student Activities Council; Glee Club; circulation manager of the "Bee," delegate to N. S. F. A. Congress, Toledo, '31; delegate to Model League of Nations Council meeting, Syracuse; also served as vice-president of the Pan-Hellenic Council.

Roland Lange

Roland Lange, leader in young people's work at the Second German Baptist Church of Chicago, graduated recently from Northwestern University with one of the highest records ever attained. Going through his entire college course by way of scholarships, Mr. Lange graduated as the first ranking student, with a straight "A" average. He was elected to the honorary scholastic fraternity Delta Mu Delta, and was named graduate cum laude.

In recognition of his work, he was given the Tuttle Prize of 1932, a national

award given to the student in fire insurance who ranks highest in scholarship and promise of success in the insurance field.

Mr. Lange is now connected with the Hartford Fire Insurance Company. We wish him success in the business world, as well as in the work of Christ. Of such men we expect much in the way of leadership in our church and denominational work.

REPORTER.

### The Higher-Class Vitamines

"Give us this day our daily vitamines," almost has been substituted for the more familiar petition.

"Eat lettuce by the head," runs a diet talk, "for its vitamines."

"If I follow this raw-vegetable fad to the tips or the roots," complained a weary disciple of what he called the "go-to-grass" theory of health, "I shall degenerate into a small potato, a dead beet, or a cabbage-head."

But vitamines are, as the spelling shows, the vital elements of foods. The rest is roughage, or appetizers. So the child, and the adult too, must have its vitamines.

So much for the material. Is there not a "higher class" of vitamines? Do we sit in a pew on Sunday, hoping to get only spices and mayonnaise dressing? Or are we thinking about that which will put iron into our blood and soul-resistance against the insidious evil about us?

On our diet-cards for the spiritual life have we enough of the high-class vitamines—Bible-study, prayer, Quiet-Hour meditation? "Man shall not live by bread alone."—C. E. World.

## The Baptist Herald

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# The Baptist Herald

## Finding the Kingdom of God

MARTIN L. LEUSCHNER

THROUGHOUT the ages of history man has sought earnestly after the highest ideals of life, after the greatest happiness that life could offer him. Man has always desired contentment and peace and joy. The ideal of humanity has always been a world of "peace and good-will toward men." Everyone wants to be happy and desires that same happiness for everybody else. The Christian answer to that universal search after happiness has been Jesus' message of the Kingdom of God. "Blessed and happy will those be who feel themselves poor in spirit, for the Kingdom of God is already theirs."

Jesus said that finding the Kingdom of God, the Kingdom of divine peace and contentment, was like a man's finding a treasure hidden in a field or like a merchantman's finding a perfect pearl of great price in his search for rare pearls. Both men in their great joy sold all that they had in order that they could concentrate on this one dominant purpose in their hearts—to secure the coveted field and the greatly desired pearl. Finding God's kingdom of peace and abundant joy will be realized only when we seek first after the righteousness of God in striving to become Christ-like in spirit, temperament and life.

### The Search for the Kingdom of Happiness

has been a strange, bizarre adventure throughout the years, resulting often in tragedy and misery for many people. If we can observe these people seeking vainly after this kingdom, we may understand what the Kingdom of God is not.

How many people expect to find their kingdom in possessing things! They want things and more things, thinking falsely thereby they can enjoy life. Happiness does not depend on things. The beauty of the sunset thrills the heart of the lonely traveler as well as that of the owner of a gorgeous estate. There may be more love and joy in the lonely shack of a miner's home than in the palace of people who have everything. The danger in finding happiness in things is that one's greed is aroused for more things. Jesus said truly: "Of what use will it be to a man to possess the earth and all things in the world, if he loses his own soul, if his heart is restless and at war with himself and with God?"

Many young people of today are

### Members of the Cult of Self-Expression

The kingdom of happiness is sought by them through the medium of self-expression without con-

trol nor restraint. "Life is yours for a good time," they say. "Nobody will see that you have a good time except you take it. Express yourself with all your desires, passions and wishes." The great masses of young people who often seek happiness solely through our commercialized amusements are victims of this kind of thinking. How many people young in years but old and wrinkled in spirit, have taken their own lives or are miserably unhappy, because they have tasted of everything and experienced all things that such an attitude toward life could offer, and there is nothing left that is worthwhile for them. That type of artificial amusement never re-creates the soul.

The exact opposite is just as fruitless. There is a philosophy which believes that the kingdom of happiness can be

### Found in the Physical Denial of the Self

in the imposing of suffering and pain on one's body. It is the way of the ascetic, the way of the fakir of India. A recent letter from a friend in Khargpur, India, depicted a man seeking happiness in this manner. "For several months now a Hindu 'fakir,' or holy-man, has been sitting under a tree within sight of our bungalow. He wears only a very small loin cloth. His lean body and his face are smeared with clay and ashes. His hair, matted with cow-dung, is fastened in a knot at the back of his head. He has a tiny bamboo shelter wholly open at the front. These cool nights he squats beside a fire which fills the shelter with smoke. He lives on what people bring him. In contrast to him there has recently been a Christian 'sadhu' visiting Khargpur. He has a fine face and his eyes glow with an inner light." Physical self-denial, fasting, the willing undergoing of suffering in themselves can never bring one to the finding of God's Kingdom of happiness. Some people find their

### Highest Ideal in the Worship of Nature

They find the greatest happiness, so they say, in the contemplation of nature's beauty. They are at one with the poet in these words:

"A haze on the far horizon—the infinite, tender sky—  
The ripe, rich tint of the cornfields and the wild geese sailing  
high—

And all over upland and lowland the charm of the goldenrod,  
Some of us call it autumn and others call it God."

To find the Kingdom of God solely in the beauty of nature is to miss one of the greatest sources of happiness, namely, the friendly, loving contact of the heart and spirit of man in fellowship with another.



### Many have claimed to have found the kingdom of Greatest Joy in Social Service

We are here in life "not to be ministered unto but to minister." We must be good Samaritans who serve others lovingly in their frightful needs. But if you will listen to the words of such social service workers, who have built their kingdom merely on this foundation, you will hear the oft repeated confession that the foundation is one of shifting sands.

Yes, the Kingdom of God is not even to be found in religious organization and churches. The institution itself cannot give you happiness. You will never find peace nor a quieting answer to your questions nor abundant happiness in any church or religious institution. Church attendance itself does not help you to find that kingdom. A three million dollar church on the campus of Princeton University is a spectacular sight of architectural beauty and cathedral splendor, but the handful of students who attend is an evidence of its failure to minister to the needs and lives of those young men.

Something has to happen to you in your church attendance, in your social service work, in your homes, in your lives, before you can find God's Kingdom of happiness. Such was Jesus' message.

#### The Kingdom Will Be Found

in the heart and life of him or her who is dedicated to God's will and the Christ spirit. Such a kingdom, in the words of Dr. Swain, "is a loving, intelligent family, organized around the Father's good-will, living in the universe as his home, using the forces of nature as the instruments of his will and making all things vocal with his wisdom, love and power." Such a member of the kingdom will know "the peace that passeth understanding." He will find a happiness which endures. His life will be guided by a purpose divine and loving.

Jesus said that "except one be born anew, one cannot see the Kingdom of God." You are children of God, if you are born of his Holy Spirit, seeking first the righteousness of God, seeking first to be Christ-like in life, seeking first to know and to do the divine will. The goal of the Christian life is loving perfection in character and life, and the only way to realize that is by doing the perfect will of God and by striving to live in the likeness of the perfect life of Christ.

#### As in Hawthorne's Story

of "the Great Stone Face," Ernest lived his humble days in the village with a great desire and vision burning in his heart and his face became transformed like that of the loving countenance of the stone face on the mountain, so we too may grow in the fulness of the stature and character of Jesus Christ unto whom we look in faith and trust.

"If any man wills to do God's will"—if he expresses the willing determination of these words: "I want my life to be in accordance with God's ways; I want to be a Christian in the spirit of Christ," he shall know of the doctrine and God will give him

the understanding of the pure heart, the righteous life, the serving spirit.

I wish that I could picture to you in glowing words

#### The Life of Leo Tolstoy

in his restless search for happiness. Born of noble parentage with wealth at his command, he threw himself wildly into the amusements of youth. He sought happiness despairingly by conforming to the ceremonial requirements of the Greek Church. Boreham pictures him as a young man, "loving pleasure, eager to shine as a man of fashion, indulging freely in the vicious habits of the young men of his day, but with a constant sense of discontent with himself, a constant effort after a higher life." Fifty years of constant seeking went by, when suddenly the light of the truth of Jesus' words broke upon him. "Seek ye first the Kingdom of God and his righteousness." His life, touched by the Spirit of Christ, was so transformed that the Countess in 1881 wrote to a friend, "You would not know Leo; he is so changed. He has become a Christian, and he remains one, so steadfast and true." In those later years of his life, which saw him ascend the heights of greatness through his religious novels and descend into depths of tragedy and misery in physical suffering, his faith in God gave him the assurance of an inner joy and peace. "What more do I seek?" he wrote. "This is he—God—he without whom there is no life. To know God and to live are one! God is life! Live to seek God and life will not be without him!"

#### Why Jesus Came

Jesus came that he might bring God and his Kingdom near to every one of us. "I am the Way, the Truth and the Life, no one cometh unto the Father but by me." In his life of loving service, in his death on the cross, in his victory over sin and death, he stands ever before us, calling as of old, "Follow me!" "I am come that you might have life"—the peace, the joy, the love of life abundantly. "He that cometh to me I will in no wise cast out." He who comes to the Master and Savior of men in the loving dedication of himself to know and to do his will, will find, yes, must find the Kingdom of God in his own heart!

#### From Here and There

Lord Bryce, in "The American Commonwealth," said: "Washington stands alone and unapproachable, like a snow peak rising above its fellows into the clear air of memory, with a dignity, constancy, and purity which have made him the ideal type of civic virtue to succeeding generations. No greater benefit could have befallen the Republic than to have such a type set from the first before the eyes and minds of its people."

Better to be driven out from among men than to be disliked by children.—Dana.

### The Five Steps in Entering Your Life Work

JOHN LEYPOLDT

#### Part III

#### Discover God's Will for Yourself

The fifth and final step in entering your life work is to discover what God's will is for you. As a Christian you should ask: "Lord, what wilt thou have me to do?" A young man whose father was a business man of large interests and of some wealth came home from college. A great surprise was in his heart. But he hesitated to tell father and mother. He thought that God wanted him for the gospel ministry; but what would father say? Father had looked forward to the day when his big boy would share with him the business responsibilities. Then later the business affairs would pass into the hands of the son. This was the father's plan. What would he say when he found that all this was to be changed? What would mother say when she found that his home was not to be beside their house, but off at some distant church, perhaps very far away? His mind was greatly troubled. He knew his father's plans and he knew also his heavenly Father's plans. And the two didn't fit together. With a woman's intuition, mother saw that his mind was troubled. She asked the reason. "God wants my life for the ministry, and I must obey him." "Have you settled it with him?" "Yes." Then a far-away look came to mother's eyes and maybe some proud glad tears, as she said, "I thank God." And a quiet smile came over father's face, for that father is a very practical man, and he said: "We have no plans that can stand before God's plans. Boy, I'll back you to the limit. You'll start for theological school in September." Instead of the dreaded opposition he found inspiring help. How different the lives of many young men and women would be if they not only consulted their own mind and took into consideration the advice of friends, but would seek above all to discern the will of God in such a vital matter as this.

May we be willing to enter that life work to which God has called us! May we do his will whether we shall be called upon to minister to men's bodies or men's souls!

The great questions for every man are: How can I do the most good in the world? How can I render the largest service? How can I make my life count to the utmost in the things that are noble? God has a plan for your life. Have you discovered it? Are you fulfilling or frustrating God's plan for your life?

In an Eastern city a pastor called at the home of an official member. In the course of their conversation the church officer said: "I want to tell you the tragedy of my own life. When I was a young man I saw clearly what God wanted me to do, but I put off preparation for the task from time to time until I finally awoke to the fact that it was too late, and that I could never do the work to which God had called me. He has forgiven me, and men say that I am successful as a business man, and that my

life is useful; but to me there is the great and constant regret that I have compelled God to take second choice in my life. I did not let him have first choice."

Detroit, Mich.

### Some Goals to Strive for

(ADOPTED AT DETROIT BY Y. P. AND S. S. W. U.)

**I**n order that we as Christian young people may exert the widest and most helpful influence upon the world and thereby promote the coming of the Kingdom of God in all phases of human society we hereby declare it to be our purpose and intention to:

- a—Avoid all degrading indulgences and amusements.
- b—Give our support to all agencies seeking sobriety, law-observance, social justice, and the outlawry of war, as a means of settling international disputes.
- c—Maintain and promote the New Testament ideals of purity and moral conduct in personal and family relationships.
- d—Practice faithful stewardship of time and money as well as of personal influence.
- e—Engage in soul-winning and the building up of the church of Christ at home and throughout the ends of the earth.

#### From Here and There

"Self-expression" is a popular term in our day. And it has a fine meaning, even though it is often used to designate an uncontrolled, unethical type of life. Let human nature express itself—on its highest level, in obedience to the God who speaks within. Then men shall become like Jesus. We shall then show that we are made in God's image. And war, vengeance, petulance, meanness, cruelty, and selfishness will be done away.—Harry Thomas Stock.

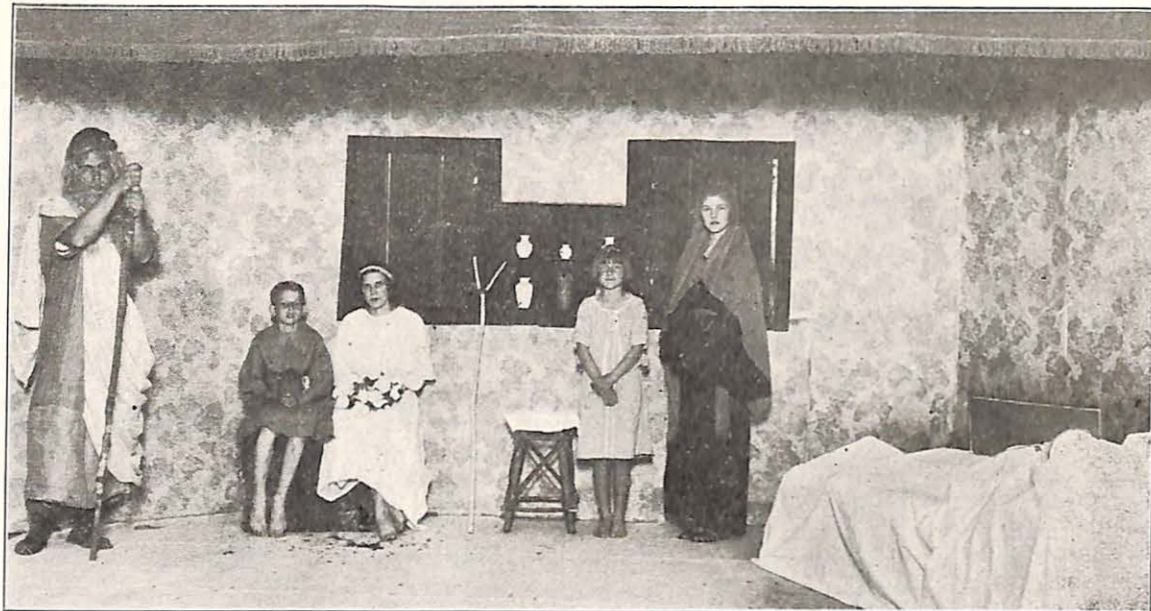
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Obedience is a shining virtue in the building of character. Alas for the young fellow who says, gleefully, "The traffic-officer was looking the other way, and I got away with it!" God is never looking the other way; "If I say, Surely the darkness shall cover me; even the night shall be light about me." Obedience is a shining virtue, but contempt of law is a character-killer.

\* \* \*

What is far better than saving something for the "children"? Why, saving the children, of course.





"The Gift," a Biblical Drama, presented by the Waco, Tex., B. Y. P. U., at their 19th anniversary, March 19, 1932

### "Northern North Dakota Vereinigung"

The churches of Northern North Dakota received a friendly call to come beyond "Jordan" this year to attend the 13th "Vereinigung" at Beulah, June 8-12. For those who made it possible to go, it was a blessed time long to be remembered. We were "living on the mountain" (though it was in the valley of the Knife River) and "dwelling in Beulah land."

Not only were the surroundings of this little mountain city interesting and pretty, but the people had a beautiful way of making us feel at home.

And the meetings in the large High School Gymnasium were so helpful and inspiring that as we turned our footsteps homeward we heard such expressions as: "The meetings were surely interesting and helpful." "Too bad more could not come." "I think the world is just full of wonderful people" (and it is if the right people look for them).

Beulah claims the distinction of having the largest coal mine in the world of lignite coal mined *under ground*. This makes it the logical location for a large power plant distributing electrical power to many distant points in the state and beyond.

We are tempted to make many interesting applications here but must refrain and leave it rather to the reader to conjure them up, take you direct to the meetings. These were not so crowded with people as such gatherings often are in N. Dak. This because Beulah is not centrally located among our churches and besides there's "one wide river to cross." Rain also came in torrents, but why talk about the weather?

Those that made it possible to attend received "showers of blessings." A fine spirit of fellowship and of brotherhood

and co-operation was manifested and the sermons and papers and music given were just as helpful as is often the case when such meetings are flooded with a thousand visitors.

The program was largely carried out as published. It should hardly be necessary to repeat the names and themes of papers and sermons. Of course all deeply regretted that our General Secretary, Bro. Kuhn, could not be present. His name appeared on the program many times and so he had an interesting variety of substitutes, all of which felt highly honored.

It will interest "Herald" readers no doubt to know that in spite of poor roads and rain a goodly number of young folks come for the week end to attend the young people's business meeting on Saturday afternoon and the program in the evening. Rev. F. E. Klein was re-elected president, Rev. G. Rauser, vice-president, Miss Edna Wahl of Cathay, N. Dak., secretary-treasurer. The beautiful new banner with the inscription "For Christ and the truth" was awarded to the B. Y. P. U. of Beulah. This banner is awarded mainly for Bible reading and attendance. Here was more or less of a mixup as to the best way to decide upon the winners in this contest. We hope, however, that a resolution, which was passed and is to be mailed to all the societies of the "Bund," will help to clear up this matter. We want the competition in this contest to be nothing but friendly and helpful, otherwise it loses its purpose.

And here is something new that should interest all of our young folks. It was decided to have in place of the annual "Jugendbund" meeting a young people's assembly to be held at the various churches with a very brief one for a starter at Washburn this year, August 5-7.

Another resolution which caused a

good deal of interest and discussion was this: "Resolved that we as young people go on record as favoring peace rather than war and that we stand for the observance of all governmental laws—the 18th Amendment included."

The program on Saturday evening was a long and varied one. We must refrain from mentioning in detail the fine talent displayed in music, both vocal and instrumental, and in rendering dialogs and recitations.

Miss Keck, who is one of our own young people now doing missionary work in Chicago, substituted for Dr. Kuhn and gave an inspiring address also.

Let's plan to meet at Washburn!

E. BIBELHEIMER, Reporter.

### The Stranger on the Shore

A lazy sail on a summer sea,  
And common fishermen—one, two, three.

One was Peter, and one was James,  
And one was John—most common names!

They caught their fish, and they came  
to shore,  
Where they met a stranger—nothing  
more.

But around the world their names be-  
came  
Like words of magic written in flame.

Come, meet the Stranger! For still he  
stands  
And beckons to men on the shining sands.  
And if you listen and hear His call,  
He will change your earth, and heaven,  
and all.

—Anonymous.

\* \* \*  
The path of spiritual neglect is down-  
hill, and if we keep on going we shall  
never get anywhere but farther down.

## George Washington and the Patriots of German Extraction During the Revolutionary War

PROFESSOR A. J. RAMAKER

### Part III

#### German Colonists on the Battle Field

At the very beginning of the war Congress decided to raise a German regiment consisting of eight companies, four to be recruited in Pennsylvania and four in Maryland, and this was done. Officers and privates were either German born or of German descent. The colonel of this regiment was Nikolas Haussegger. A ninth company was later added from Pennsylvania. This regiment took part in the battles of Trenton, Princeton and Brandywine, protected the city of Philadelphia against General Howe and spent the winter of 1777-78 at Valley Forge, sharing the sufferings with other soldiers of Washington's army in that dreadful winter.

#### Washington's Body-Guard

was largely made up of Germans from Berks and Lancaster counties in Pennsylvania and the reason for this was in all probability to lessen the danger to the commander-in-chief from spies and Tories. Plots had been uncovered by which he was to have been seized and handed over to the British as a means for ending the war. This German body-guard was under the command of Major Bartholomäus von Heer, a Prussian soldier who had served as a lieutenant of cavalry under Frederick the Great in the Seven Years' War. This body-guard made good its reputation, for what is more touching than the fact that their commander, one colonel, one sergeant, a trumpeter and eight privates, after having served for seven long years, accompanied General Washington after his farewell to the army to Mount Vernon. Before that stately mansion General Washington gave his last command, the guard saluted and in silence but undoubtedly with heavy hearts they wheeled about and departed—only the memory remaining that they had served and guarded their beloved commander-in-chief to the last.

There is an interesting piece of strategy chronicled of one Leonhard Helm that is worth repeating. With two privates he was the last to hold a fortified block-house somewhere, when a large force of British unexpectedly came to lay siege to it, not knowing that it was so weakly manned. There was no hope of defending the position, but Helm with cannon-lighter in hand stepped forward and offered to surrender the place if the garrison were granted free departure with arms and baggage. This was readily given. But imagine the long faces of the besiegers and the chagrin of the officers when only Helm and his company of two soldiers marched out with all the honors of war.

#### The German Sharpshooters

We have mentioned the German sharpshooters—"Schützen" as they are called in German—in another connection. This kind of an army unit was unknown in both the British and the American armies, but had been utilized by Frederick the Great with great success, who had recruited his "Schützen" from civil bodies found in almost every city and village of Germany.

At the outbreak of the war there were many sharpshooters in the various settlements, and they had seen much valuable service in keeping the Indians away from the farms. These "Schützen" enrolled in the colonial army and later formed a scouting division which was very effective. The greatest number enrolled in the Maryland and Virginia troops under General Daniel Morgan.

There is a story of Morgan's sharpshooters which is exceedingly touching. These men were not garbed in regular colonial uniforms but in a composite of German and Indian regalia: home-spun pantaloons, leathern jackets copiously fringed and bearing the legend across the breast: "Liberty or Death;" Indian moccasins, caps of otter or bear-skin, in the girdle a tomahawk and a long knife, and slung over their backs a weapon such as the colonial soldiers had not yet been able to obtain—a German rifle. These Virginia sharpshooters marched 600 miles and came to Washington on August 10, 1775, who was then conducting a siege of Boston. It is said that when Washington espied them and was told who they were, he galloped to meet the men who had come from the right bank of the Potomac, his own neighbors, and with tears in his eyes he pressed the hand of every one of them.

But there is a sequel to this which brought consternation to the British army in Boston. The sharpshooters took it upon themselves to pick off the English officers, for they were adepts in sniping and shooting Indian fashion from cover. The number of officers who fell hors de combat was so large that Burke in the English Parliament exclaimed: "These Americans know more of our army than we ever dreamed. When our officers show their noses they are swept away by the American rifle."

I have thus far given a composite picture of incidents, which might be greatly multiplied, to show the patriotism, bravery and sacrifice of the 18th century Germans in a time when there was so much at stake for the future of the Republic. Patriotism, bravery and sacrifice are no mean civil virtues in a turbulent world like ours. For a good while yet they will need cultivation and emulation. An idealistic millennium, when we may safely dispense with them, may yet be far in the future. One's own country is a dearer possession than to be an internationalist—a citizen of the world. To defend that country in a war with

utmost bravery and unstinted sacrifice, when home and liberty are at stake, is the distinguishing mark of a good citizen. Such were the German settlers in the Revolutionary War.

#### "The Spirit of 1776"

There is a picture which all of us have seen many times and which has stirred us anew every time we saw it: "The Spirit of 1776," the marching of gray headed *grandfather* with absorbing determination in his aged countenance, of *father* at his side with a serious look of apprehension and of the *son*, looking not forward but expectantly sideways at his forebears. That picture could bear German or Scotch-Irish faces just as well, for the picture is typical not only for New England but for the entire eastern seaboard. In one Pennsylvania company there was a man of 97, a drummer of 84 and so many others beyond military age that it was called the old-man's company, and it was a German company. In the battle of Long Island, Colonel Kirckheim's troop of 100 Germans covered the retreat of Washington, but 70 of the 100 fell in their line of duty. Long Island was the Thermopylae of the Revolutionary War and the Pennsylvania Germans were the Spartans.

There is a personal side to the subject I am undertaking to outline to you in this paper, and I want to touch upon that also. By reason of his position as commander-in-chief George Washington formed a life-long friendship with individual men of German extraction, and some of the foremost ought to receive mention if only in a very cursory manner. The first of these is

#### Major-General Peter Muehlenberg

He was the eldest son of the founder of the Lutheran church in the United States and lived in Woodstock, Virginia, an intimate friend, as has been stated before, of both Patrick Henry and General Washington. Although a preacher and with some experience in the Virginia Militia, he championed the aims of the patriots in speech and action. Under the spell of his enthusiasm there enlisted 300 men mostly Germans, the nucleus of the eighth Virginia regiment, the colonel of which he became. He fought in Georgia, the Carolinas and Virginia with such success that he was commissioned Brigadier-General in 1777. Later his regiment joined Washington and fought at Germantown, Brandywine and Monmouth.

He took part in the siege of Yorktown, and when his division with superior bravery captured one of the strongest outposts of the British, he was made Major-General. He never went back to the ministry but entered political life, representing his state in the legislature, was twice elected Congressman and closed his career as United States Senator. He was highly valued by Wash-

(Continued on page 16)



# THE WHITE LADY

By GRACE LIVINGSTONE HILL

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(Continuation)

The young man looked about again wonderingly at the familiar atmosphere that enveloped the place. It puzzled him why this room took him back to New York at once; yet he had not time to understand that the furnishings were identical with those in Constance's city home.

"What a charming nest you seem to have found! It is so much like your own taste here, that I might almost suspect you of having selected the furnishings. I have been puzzled all the afternoon, trying to understand some things; but since taking supper in the café, and seeing a most lovely waitress with undeniably cultured manners and a likeness to you, I think I have solved the problem. You are staying here in this delightful retreat with some relatives who have lost their money and are trying to mend matter quietly in this way. Am I correct? It is a pity, is it not for people of culture to be in unfortunate circumstances? Now that young girl whom I saw waiting upon those coarse men would, I am sure, shine in society if she had the right attire and a little experience in the ways of the world."

Morris Thayer was always sure of his own opinions. Since he had sent his card to Constance he had thought out this neat little explanation of the whole matter, and held it in abeyance until Constance should come to prove or disprove it. Had she entered the room at once in her waitress's garb, he would not have been so sure; but the change in her appearance, made so quickly, settled the matter for him. No girl who had just been helping ten men to roast beef, mashed potatoes and gravy could possibly change her appearance so utterly, and enter the room in so short a space of time, looking so cool and unflustered, as Constance had done. So, with mind untroubled, he seated himself and proceeded to get to the point at once.

He had long intended that the next opportunity he had of talking with Constance should be improved immediately by his asking her to marry him. He would be put off no longer; she must face the question. Of course she did not intend to refuse him in the end, and she only wished to tantalize him a little while, or possibly to wait until she had had enough of her freedom. But he was tired waiting, tired being held at arm's length, frozen one day and smiled upon the next. He would bring her to terms now, and before she had a chance to answer him or grow distant again.

Constance stood still as she heard his remarkable explanation, her heart seeming to stop for an instant and then to go thudding on in wild little leaps. The

color came and went in her cheeks. She felt like laughing and crying all at once, and she could not command her voice to tell him how mistaken he was. A sudden weakness had come over her, and she felt she could not stand up. She hastily closed the door, and sank down upon the low divan, trying to collect her wits and speak.

But what did that young man do but drop down upon the divan beside the astonished girl, and reaching boldly out to take the white hands which lay weakly in her lap?

"Constance," he said, and his voice was low and musical, "I have had a long search for you. Why did you run away from me? But now that I have found you I am going to tell you that I love you, and I wish to make you my wife."

His voice was alluring, and his eyes spoke volumes. He had practised these sentences over and over to himself as he rode along in the train, and now he was pleased with himself that at last he had actually said them to her, and had not been put off. He felt that his suit was won, and he took the shrinking hands into his own smooth ones confidently, dreaming not of further rebuff.

But his touch seemed to bring her to her senses, and with a start she sprang back, and drew her hands away from his infolding ones.

"Wait! Don't!" she said in a pained voice. "You do not understand," and she moved to a chair opposite to him.

He was a trifle annoyed that she still held him off, but he settled down affably to hear her explanation, feeling sure that her distance would be temporary. Of course she would not refuse him. He knew what his name and standing were. There were a number of other girls as well placed as was Constance who would have been glad to have his attentions. She had never shown a dislike for him, and had often encouraged him with her smiles. He was not shaken in his confidence by her sudden action. On the whole, he decided he liked her the better for it. She would be the more wholly his when she had finally surrendered.

"Morris," said Constance, trying to steady her voice, and becoming conscious all at once that she was a different girl from the Constance Wetherill who had last talked with him, "I ought to have explained to you long ago. But I had a foolish idea of trying to run away and hide. Well—I have learned in the past few months that I have nothing to hide —"

The young man looked at her perplexed, and wondered why she seemed so excited. Constance caught her breath and then went on earnestly,

"So please — Morris — forget what you have just said! Let it be as if you had

not said it, and listen to what I have to tell you."

## Chapter XXI

When the minister had finished his supper, which he had not dared take at "The Cedars" lest he should have to give account to Mrs. Bartlett, he bethought himself of Mrs. Wetherill and his promise to drop in and see her, if possible, before prayer meeting. If he went at once, he would have time for a few minutes there, and then he might just for once walk with Constance to the church. He dreaded to think of her going alone even early in the evening, there were so many loungers around the drug store, and he hated to think of the evil face and more evil words of Silas Barton.

But when he reached the old house Norah informed him sorrowfully that Miss Constance had company from the city, and would probably not be able to go to meeting that night. She told it to him with sympathy in her eyes, as if she would break the news gently, and he half understood her tone, and smiled gratefully; but there was a load of nameless unrest upon him as he went up the stairs to Mrs. Wetherill's room, where it was by no means lightened.

The old lady was restless. She greeted him eagerly, as if she had been watching for him; and she waited not at all to relieve her mind of its burden.

"I do not think I could do without you," she said in her gracious, motherly way, that somehow comforted his lonely heart; "and I want you to promise me something."

"Assuredly I will if it is in my power," he said kindly.

"Well, then," she said almost childishly, "promise me that if we ever have to go away from here, back to the city to live, that you will accept a call to a church there, and come and be near us."

John Endicott's heart gave a mighty foreboding of evil. He felt his strength leaping from his finger tips, but he put forth his self-control and stayed it.

"Are you, then, thinking of going away?" he asked, and his voice sounded strangely even to himself. Miss Stokes noted that his lips were white.

"Oh, I suppose we'll have to, now," she said sadly, "and just as I was so happy to stay, too; but I wouldn't have Constance know how I feel for anything. But, if you will go along, I shall not mind. That dear child would give up anything for my sake, but I do not mean she shall. You see it is this way. She and Morris Thayer have been as good as engaged for two years, and he is of a fine old family, and a very commendable young man, of course just the one for her. But they had some little misunderstanding, and she came off here. I never knew what it was, because she did not seem to care to talk about it; but I knew all the time she came here because of it. I was surprised that he did not follow sooner, for he has been very devoted; but perhaps it was her fault. She

is very proud. But now he has come, and they are downstairs together. I think they will probably be married very soon, and of course we shall have to go home for the wedding. But we have friends in your denomination in New York, and I am sure we could get you a better church there than you have here, and then we should have you near us. You will do that for me, will you not? You have helped me so very much."

She put out her delicate twisted hand, and it groped helplessly for his strong one. He took it in a gentle grasp as if she had been his own grandmother, and said gravely:

"Dear friend, I will do what I can for you. I will go where God sends me."

She looked at him a moment questioningly, and then seemed to be satisfied, and he knelt to pray; but his voice was strained and full of a sudden dread.

So it was that he did not wait for Constance Wetherill to go to prayer meeting that evening, but went alone through the starlight, his head bowed and his whole being saddened as with sudden loss.

It was Jennie who met him at the chapel door, and looked beyond him questioningly.

"Ain't she coming?" she asked. "Then it's true. Si said her beau came this afternoon from New York, but I didn't believe him. Si always says ugly things about her because she won't be nice to him. He just hates her, too, because she runs a tea room. Say, did you see him?"

"See whom?" The minister's tone was actually cold.

"Why, her beau. Si says he was here all the afternoon, and went back to supper there. Si said some horrid things about him. If they're true, she ought to be told."

"Jennie," said the minister in his pulpit tone, "it is growing late, and Miss Wetherill has been detained. Do you think you could play for us this evening?"

And Jennie, much pleased with the honor, fluttered to the organ, and wondered why the minister had seemed not to hear what she said about Miss Wetherill. Was he jealous?

Meantime, in his inner office, back of the drug store, Silas Barton sat intent upon his evil work. He was writing anonymous letters, and the serpent of his wrath lay coiled at his elbow, hissing into his ear more evil plots than his own revenge had dared dream. His eyes gleamed triumph, and his breath came thick as his pen wrote on, almost as if it were drunk with the thought it was conveying. He paid no heed to the noises that came from the outer room, though there were oaths and curses and a sound of loud dispute. It was Holly's voice, Holly was drunk, and Holly was angry.

The gentle clock on the bookcase in the inner room at "The Cedars" had ticked out another whole minute before Constance spoke.

"Morris, you are mistaken about this place. It is mine. I have rented it and moved here. The tea room is my enterprise, and it was I who waited upon the table in there a little while ago." She paused to gather strength and see just what there was left to tell, but her listener leaned forward on the divan with distress on his face and voice. This was going to be troublesome and annoying, he feared. When girls took up fads they were hard to manage. And girls were doing a lot of unconventional things these days. But to think of Constance Wetherill admitting that she had waited upon a table of men by her own consent! It was impossible!

"But, my dear Constance," he said deprecatingly, "what in the world do you mean? What have you done all this for? Do you not know that all your friends will be amazed, and will think you have taken leave of your senses! It may be interesting to you to play at such things, but it is unseemly for one of your rank and station to so demean herself, even for amusement. May I ask why you have done this most extraordinary thing?" he asked at last, speaking sternly as if he had the right to arraign her.

Constance answered almost haughtily: "I have done it to earn my living!"

"To earn your living?" cried the young man in astonishment.

"Yes, to earn my living, and grandmother's."

"And why, pray, do you wish to do such an extraordinary thing as that? With your fortune and position it is simple insane to go in for a thing of this sort. I know girls are trying to get in the public eye nowadays by doing wild things, running off to Europe alone in airplanes and going into interior decorating and that sort of thing, but I never thought it of you. I wonder your grandmother allows it with all your money, Constance, it is disgraceful—ridiculous—"

His voice was still stern. He put on his eye-glass and looked at her as if that would help him to understand this unusual state of things.

Constance suddenly felt that she had to laugh. He seemed so utterly horrified over what to her had come to be an accepted fact, and one that did not grieve her seriously any more. But she conquered her amusement and explained gravely:

"Morris, we haven't any money any more. It is all lost."

She said it as coolly as if she were telling him she had torn her dress.

Thayer looked at her aghast. "Lost your money!" he said sharply, "That is nonsense of course. It would be impossible! Of course your father left his estate well invested! Why didn't you come to me? I would have had my lawyer look into things for you! Of course you have been misinformed—"

But just at that instant the door leading into the front room burst open, and

Jimmy's head stuck in between the portières.

His round face was red and excited, and his hair stuck up straight over his head. The words burst from his lips explosively:

"The stores are on fire, an' the church's catchin' fire, too. The minister's up on the church roof. You better come out."

"You young scoundrel, you, don't you know any better than to come frightening a lady in this manner?" cried Morris Thayer, facing Jimmy, who bristled at him like a small bantam cock with ruffled feathers facing a large mastiff.

"Constance—I beg you will sit down and not be annoyed. There is doubtless no danger. I will step out and see. Sit down and remain where you are, and let me look after things for you."

"I must go to my grandmother," said Constance, breathless, brushing past the young man before half his words were out. With a grimace of triumph Jimmy followed.

Morris Thayer left to himself, wandered out on the front piazza, saw there was no danger of fire reaching in the direction of "The Cedars," watched the flames idly for a few minutes, and then sauntered in once more to try to understand the new state of things.

Constance, having visited her grandmother's room and found her peacefully sleeping, closed all windows and doors to secure her from hearing the noises that were going on in the street, and rushed down the back stairs out into the night. The sentence which had caught her ear and made her heart rise with terror was, "The minister's up on the church roof."

Straight out to the road she fled, through the snowy path. The light from the glaring flames fell on her, and made her look like some fleeing angel in her rosy white. There was much noise and confusion, and a crowd had gathered, black against the rose-lit white of the snow crust. The whole front of the stores was in flames, and sheets of fire bursting from all the windows. Across the road stood the old brick church. The moss-grown roof which Constance had admired so often during the summer, and which for fear of a leak had been carefully cleaned from snow that would have protected it somewhat now, had caught fire in several places.

High on its precipitous slope, clearly seen against the star-studded sky stood the minister working with all his might to save the church. He was hatless and coatless, and was drenched with water. He was spreading out wet carpets and soaking the old shingles with water.

Soon a stream from the inadequate engine was turned on the church and there began to be a little hope for it.

Then came a great cry of horror.

It was a woman's voice, above even the chug-chug of the little country fire engine. It was Jennie's voice, and it rose high and clear above all others.

"Si is in there! Save him, somebody!



Save my brother! He's upstairs in the back room!"

"What does she say?" asked John Endicott, pausing to brush back his hair from his wet forehead. "Her brother? What! Silas Brown in the building yet? Where? Where did you say?"

The minister was going down the ladder as fast as he could while they answered his questions. They did not realize what he meant to do, else perhaps they would not have answered them so readily.

The fight in the store had been going on for some time before Silas Brown aroused from his absorption in his work enough to realize it.

Holly had been idle all the afternoon, and with Holly to be idle meant to drink. He was usually good-natured when he was drunk, and the boys of the village liked to tease him and hear what he would say. It was a frequent amusement on holidays. But tonight some little word dropped by Si had been handed about by some of the drinkers, a slight forerunner of the serpent that was meant to uncoil itself upon the morrow. It had reached the ears of Holly; and, drunk as he was, he was fired with anger. He came at once to the defense of the one woman and the one man in the whole town whom he looked upon as saints.

"Who-who-who d-d-dares t-s-a-y th-th-th-at?" he stuttered, reeling into the middle of the room and rolling up his sleeves until his huge arms were bare to the muscular shoulders.

No one cared to go very near, but no one was really afraid of Holly, for he was always jolly when he was drunk. They went on with the talk, adding to the original story, and exciting him still more; and, when they would not tell him who had said the vile words first, Holly suddenly surprised them all by seizing a bottle that stood on the counter, and hurling it across the room at them. They dodged and cried out; but the bottle, whirling on its furious way, struck first, not them, but the great glass hanging reflector lamp that was suspended from the ceiling, and flung it to the floor, where it exploded with a loud noise.

Before any one in the room was sober enough to know what to do the room itself was in flames. There was liquor enough to feed it, and it burned up rapidly. Silas, roused at last by the uproar, came to the door, and, seeing the certain destruction of the whole building, remembered a large sum of money and some valuable papers which he had left in his bedroom that morning. Stealthily, lest some one should try to stop him, he slid up the stairs, and began gathering his valuables together and securing them about his person. But, when he essayed to go down again, the staircase was in flames, and suffocating smoke almost choked him. For an instant he staggered and almost lost consciousness.

Then a draught of air from the back hall sent the smoke away for an instant, and he blindly beat his way back to his bedroom. Blackened and bleared he appeared for a second at the side window; and Jennie who had been standing in horror on the sidewalk, saw him and cried out. Then he fell back out of sight.

They helped the minister drag the ladder for they did not understand what he meant to do until they saw it placed against the burning building; then they tried to stop him. But he was too quick for them, and they were used to obeying him. With commanding voice he said: "Hands off! No, I must go, not you! You have a wife and children. I have no one!"

There was almost a satisfaction in the minister's tone as he said that. Here, at least, was one reason why he might be thankful for his lonely condition. He might go and try to save this wretched man who was not ready to die. There was no question of any duty to any one else.

So up he went, in long strong strides, and did not know that at the foot of the ladder in the darkness, there stood a girl in white, with anxious face and agonized eyes, watching him while her lips unconsciously moved in prayer for his safety.

(To be continued)

### Training School at Waco, Texas

The sixth annual Training School was exactly and precisely the same sort of thing that Mark Twain expressed himself as thinking about Niagara Falls when he looked upon that mighty handiwork of nature the first time and exclaimed, "Boys, she's a success!"

The attendance was most satisfactory. There were four classes; the Sunday school class, text book, "Gottes Walten in unserer Missionsgeschichte," was taught by our pastor, Rev. A. Becker. Rev. J. E. Ehrhorn of Cottonwood, who had been invited to teach the Senior class, was unable to serve, due to illness; in his absence Walter Schaible taught the Senior course, "Training in the Baptist Spirit." "Intermediate Plans and Methods" and the Junior course "Please stand by" were taught by Misses Margaret Kittlitz and Martha Scherwitz respectively. Each of these classes showed a large enrollment the very first evening of the school and they carried along through the evenings of the week with an increase in enrollment and with practically none of the "starters" dropping out. Each session of the Training School was started off in the right way by the devotional periods which were led by different members of the Sunday school and B. Y. P. U.'s.

During the intermission periods, music was furnished by our B. Y. P. U. Orchestra and pep songs were led by Walter Schaible. And then there was something

to eat too—for lunches were served each evening by our Ladies Aid Society.

Our B. Y. P. U. has been strengthened by this Training School. We are working faithfully in the Lord's vineyard and our prayer is that a rich blessing may rest on every effort. G. B. H.

### A Sunday at Forestburg

God be praised for giving us, as a G. B. Y. P. Society of Forestburg, Alta., another opportunity on Sunday, May 29, of receiving a great blessing; the nearness of Christ was indeed felt by all present who belong to his fold.

The morning service was conducted by our loving pastor, Rev. Kujath. In his sermon he gave special emphasis to the statement, "Young people overcoming temptations of today."

The afternoon was given over to the G. B. Y. P. Society of Camrose, Alberta. They rendered a program which indeed brought a heart-stirring message to everyone present. Besides choir and quartet singing there were other musical numbers given. Two dialogs were presented, one in the German language, "Die Sangerin," and the other in the English language, "Paul of Tarsus." The latter especially seemed to bring the image of the real teacher in chains to us so clearly that many eyes were wet with tears. We can truly say that God blessed the efforts of those partaking in the program.

Rev. Chisholm of Vermilion, Alberta, was with us in the evening where again the Gospel message was proclaimed. Thanks be to God that there are those who really are not afraid to preach the old Gospel in a way in which Christ gave it to the world! EDGAR KLATT.

### Pleasant Surprise Given for Pastor

The home of Mr. and Mrs. F. C. Norman of Helenville, Wis., was the scene of a pleasant surprise for Rev. and Mrs. G. Wetter and family of Watertown on Friday evening, July 8. The thirty-five guests entered the home singing "Blest be the Tie that Binds."

After songs and a social hour a lovely lunch was served, and a surprise basket tendered to the honored guests.

The occasion for the surprise was to show appreciation and loyalty to Rev. Wetter for the co-operation and good works manifested, and for the additional service each month which he is conducting at the Concord Baptist Church.

A REPORTER.

\* \* \*

The words, "Too late," must some time be said to those who have wasted their opportunities.

\* \* \*

Since conditions are never perfect, it is folly to wait for a more convenient season to serve God.



Men's Bible Class of the German Baptist Church at Lorraine, Kans.

### A Splendid Class

The above picture introduces to us the Young Men's Bible Class of the Baptist church at Lorraine, Kans. The pastor of the church, Rev. George A. Lang, is the teacher of the class and he is in the middle of the front row. Mr. Art Wilkens is president of the class and Alfred Melchert is secretary. The class attendance has grown from 30 in 1928 to an average of 42 in 1931. Four members of the class are assistant teachers. The men help to support Georgi Stefanoff in his gypsy mission work in Golinzi, Bulgaria.

### B. Y. P. U. Assembly at Herreid, S. Dak.

The B. Y. P. U. and S. S. Workers' Union of the Central Dakotas held its Annual Assembly in Herreid, S. Dak., June 21-24.

The Assembly was opened Tuesday evening by Mr. Waldemar Heringer, president of the Assembly. We were most heartily welcomed by the B. Y. P. U. president of the Herreid church. The opening address was presented by Rev. A. A. Schade. The local choir sang several songs.

The morning sessions were opened with short devotional periods led by Mr. Arthur Fischer, Miss Frieda Bertsch and Rev. Lohse.

Both forenoon and afternoon were spent in classes which were interesting as well as instructive.

We were indeed fortunate to have with us two good Young People's Secretaries, Rev. A. A. Schade and Rev. A. P. Mihm. Rev. Schade instructed us in a credit course, "A Historic Study of Baptist Principles." All who were in this class felt that they had acquired a greater knowledge of the History and Beginnings of our Baptist Church, and the Baptist Principles. Rev. Mihm conducted a course in the "Work of the S. S.," including the "Importance and Organization of the S. S.," and "Reverence

and Order in the S. S.," Both classes were well attended.

It being impossible for Rev. Mihm to be with us on Wednesday morning, Rev. Schade had charge of the forenoon classes. Rev. Mihm then conducted the afternoon classes. Following the classes of Rev. Mihm a short business session was opened by the president of the Assembly. Some of the societies represented at this meeting were Lehr, Ventura, Herreid, Wishek, Ashley, Eureka, Streeter, McLaughlin and Gackle. Reports of the various societies were given, showing to the Assembly that the young people are still doing active work for the Master.

On Wednesday evening Rev. A. P. Mihm spoke on the theme, "Open Windows in Our Life."

We enjoyed the picnic on Thursday afternoon. At 2.30 o'clock a large group of young folks left the church for Spring Creek, where the afternoon was spent in getting better acquainted with one another. We played such games as "Streets and Alleys," "Gathering Beans," and "Threading the Needle," under the excellent supervision of Rev. Schade. The Herreid School Band entertained us with a group of fine selections. Some of the members enjoyed a swim in Spring Creek. After the sports we had a lovely lunch, served by the Herreid B. Y. P. U.

Lunch was immediately followed by vesper services. Bro. Schade presented a short but inspiring message, and the Herreid Quartet sang several songs.

On Friday afternoon we held our regular annual business meeting. The following officers were elected: Rev. E. S. Fenske of Eureka, S. Dak., Dean; Mr. Waldemar Heringer, Ventura, N. Dak., president; Mr. Andrew Huber, Herreid, S. Dak., vice-president; Miss Hilda Moser, Streeter, N. Dak., secretary; Mr. Theodore Renz, Herreid, S. Dak., treasurer.

The remainder of the afternoon, following the business session, was spent in the discussion by Rev. Schade of the questions coming out of the "Question

Box." These were very interesting, and many participated in the discussion.

On Friday evening the Institute was brought to a very delightful close with a program sponsored by the young people of the various churches. The program consisted of solos, duets, readings, quartets and dialogs. With the presentation of a picture to the Lehr B. Y. P. U., which had the greatest mileage to their credit, and a free-will offering the program came to a close.

We wish to thank the church for its excellent hospitality. The Assembly days in Herreid will long be remembered for their happy and inspirational experiences. Everyone went home with more zeal and earnestness to work in the coming year. Only by going forward and upward will our highest ideals be realized.

HILDA MOSER, Sec.

### The 47th Annual Report of the B. Y. P. U., Randolph Baptist Church

June '31-June '32

Our B. Y. P. U. has again passed through a year of blessed fellowship with our heavenly Father. We lift our hearts in gratitude to the giver of all good, thanking him that he has again led us through this year and shared our burdens.

We have been able to have but ten meetings during the year, but these have proved a help and blessing to us all.

Our programs have varied. Some were given by members of our society, members of the Junior B. Y. P. U. and missionaries from foreign fields.

We are very grateful to our pastor, the Junior B. Y. P. U. and the Junior Choir for the help and blessings received from them.

During the past year we have sent \$25 to foreign missions.

The officers for the past year were: Mrs. Margaret Peter, president; Mr. Alvin Engler, vice-president; Paul Miller, treasurer, and Gladys Miller, secretary. GLADYS MILLER, Sec.



# Leadership Training

The Training of Youth for Service through the Church

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

Chapter IX

## The Training Plans Compared

The accumulated experience of the past four decades in training activities comes to a summarized and organized expression in the so-called Plans according to which the local and general young people's training work is being promoted today. The specialist has been at work scanning through the experience of the past, surveying the ideals of training which are being cherished in the present, and preparing an organization plan which embodies the features which are essential to the realization of the present ideals. The plans are intended to be sufficiently flexible to allow abundant room for individuality and originality and yet to bring all the training efforts of the local Unions into a wider fellowship of training along similar basic ideas. Every Union will do well to enter this fellowship of training by appropriating to itself the organization designs which have been prepared by these specialists.

A plan is necessary. Unless we carefully outline what we want to do and how we want to do it, we are in danger of drifting into narrow ruts, and of overlooking many desirable features. We may devote all the time to dealing with a single segment of the truth and lose the proper perspective of all the truth. The dangers run all the way from a purely religious to a purely social or practical emphasis. Some Unions will deal only with the Bible, some only with social interests, and others only with missionary interests. The fact is that these all belong together and none of them is complete without the other. So a plan is necessary to properly correlate the material which is used in the training activities.

A plan is necessary in order to get the work properly divided and to make sure that all members get the chance of a well-rounded training development. Unless such a plan is adopted and faithfully adhered to, a small inner group will get all the actual training practice, and the larger number which are so desperately in need of it will be relegated to an audience with little chance of personal development.

A plan is, moreover, necessary, in order to bring the local Union into the most helpful relation with other Unions engaged in the same line of work, furnishing, as it does, a common ground for mutual helpful discussions. Every Union has much to learn and much inspiration to gain from the contemporary experience of other groups. But this sharing in the fellowship of training is only possible when we have sufficient in common as far as methods and ideals are concerned, that we have a basis for fruitful conference and discussion. The general plan makes this possible.

Finally a plan is necessary in order to produce suitable training material. When a large number of Unions all over the land follow the same general scheme of organization and activity it becomes financially feasible to publish material from week to week fitted to the realization of that plan in actual practice. That is what is taking place in the publication of "The Children's Leader" and "The Young People's Leader" by the American Baptist Publication Society, and "The B. Y. P. U. Quarterly" by the Board of Sunday School Publications of the Southern Baptist Convention. These papers are in a position

to render very fruitful service, because enough subscribers make that possible, the entire constituencies working according to a unified plan. The Unions help not only themselves but all others by "getting into the band wagon" and lining up with one of these popular plans.

At this point it becomes necessary to make a brief study of the plans which are in operation in the territory of the General Conference. Our General Conference group is not sufficiently strong to work single-handed in the fields of activity which call for professional leadership and expensive publications. Neither is it desirable that we should. Our relation to the English speaking Baptists in both the North and the South have been so mutually helpful, and so Christian in spirit, that no one knowing the facts, would seek to hold aloof from them. And yet we still have a distinctive field of service, and it is exceedingly necessary that we maintain our General Conference organization until that mission shall have been completed and the times are ripe for an amalgamation. And therefore we find it most practical to ally ourselves somewhat with the Baptist fellowship which controls the territory in which the respective Union is located. Since our Unions are scattered abroad in the territory of the Southern, the Northern and the Canadian Baptists, we will not all be in an identical position. It may be necessary for us to make slight modifications of the working plans in vogue in order to fit them to our peculiar emphasis, traditions and ideals. But on the whole, every Union will be wise to utilize the splendid leadership, material and experience which is offered from the source of the larger Baptist Conventions.

Both the Northern and the Southern Baptists have well perfected plans for the promotion of training in the local and the national Unions. They are not exactly identical in emphasis and quite dissimilar in organization genius. A brief study of these must be given at this time preparatory to an adaptation for our particular needs.

The B. Y. P. U. organization plans promoted by the Baptists of the South are set forth in The B. W. P. U. Manual which is published by the Board of Sunday School Publications of the Southern Baptist Convention at Nashville, Tenn., and can be procured from our own Publication Society. According to this plan, the chief purpose of the B. Y. P. U. is not Evangelism, not Bible Study, not Worship, precious and indispensable as they all are, but *Training for Service*. It calls the B. Y. P. U. back from the other fields of activity for which the church has provided through other organizations and meetings, to the specific task for which it was brought into the church, that of training young Christians to be efficient workers in the Kingdom of God. It takes the position that the church has not completed its work when it has saved a soul for heaven, it must also fit him for Christian service before he goes to heaven, so that he will not appear there empty-handed, a position with which doubtless every reader is in hearty accord. In order to become workers in the Lord's vineyard, they must not only be the recipients of all the impressions made by the gospel message, but they must be led to open the channels of expression, so that they can share the wealth of God which has come into their lives through the impressionable services with the famished world. They must not only receive, but give in a convincing and an acceptable manner. It is a bugle call to training for the positions which the departmentalized church training and teaching programs open.

The B. Y. P. U. plan calls for the division of the Union members into four training groups, preferably not to number more than eight to the group. Each of these groups is to furnish a program once a month. Provision is made for compre-

hensiveness in training and grading of achievements through a measuring system. It will not be practical to go into further detail concerning the book, but every Union will do well to familiarize itself with it and embody such principles as it finds helpful into its organization scheme. Much that has been presented in this course has come from the Manual or shares the same common ground.

In the field of the Northern Baptists we have the widely known Commission Plan for the Senior and the Pioneer Plan for the Intermediate B. Y. P. U. Both come published in a set of manuals costing 30 cents each or \$1.80 for the set. A few lines about the Commission Plan will be first in order.

The title of the six Commission Manuals are as follows: Cabinet, Devotion, Stewardship, Leadership, Fellowship and Service. These titles indicate the field of activities intended to be covered by the various Commissions. The Cabinet Manual is for the guidance of the officers. All Commissions share in the devotional activity. Special commissions consisting of groups of the members form the commissions on Stewardship, Leadership, Fellowship and Service. The leaders of the groups or commissions are called Directors.

Each of these manuals furnishes a large calendar of activities which might be promoted according to the desire and ability of the group. In this selection three levels are distinguished, one for the Union which needs an elementary program, one for the Union which had trained leadership and a larger achieving capacity, and a "Peak Level" for the strongest Union which has successfully negotiated the first and second levels. A careful system of measuring results is devised, "The Young People's Leader" gears into the scheme of the organization in the material it provides from week to week.

The Commission plan is noteworthy for its comprehensiveness, for the wide field of selectivity offered, according to ability and interest, for the challenge it brings to groups in the various levels of achievements, and for its efficient measuring device of results achieved. Offering these diversities and this flexibility, it is but natural, that it appears a bit complex and confusing at the first glance. The promoters of the plan will have to give it a thorough "once-over" before they seek to introduce it. But once they get a grasp on the guiding prin-

them for Mother's Day. The proceeds were \$15. We have made bandages which were sent to Africa where they are badly in need of such things. We also have made ten dresser scarfs and ten pair of pillow slips which were sent to the Children's Home in St. Joseph, Mich., and to the Home for the Aged in Portland, Oreg., as Christmas gifts. We also made two quilted quilts, one we gave to Mrs. Krentz as a Christmas gift. She gave each one of us girls a lovely picture which she framed herself, by which we will always remember her. The other quilt we will dispose of in the near future.

### Talitha Club of Streeter, N. Dak.

The Sunday school and B. Y. P. U. still left us plenty of leisure time which we thought could be made use of by organizing a girl's club. So under the leadership of Mrs. B. W. Krentz we organized our Talitha club, with the purpose of awakening an interest for mission work among the young Christians; to enable each of us to love and serve God better, and to become alert of mind and pure of soul. Our first meeting was held March 11, 1930, in which we elected our officers and Mrs. Krentz, president. She makes every effort to be with us on every one of our monthly meetings, which we appreciate very much. Our motto is, "In God, with God, for God." Our club colors are blue and white. We also have club pins which are blue and white with the word "Talitha" on them, which every member gets after being a member of the club for six months.

We now have ten members and hope the number will increase to twice that many before long. They are all willing workers which we can see by the fact that we helped out in a sale in a certain store here and the proceeds went to our club. We made paper flowers and sold

and make faithful use of it in their work, it clarifies and proves highly satisfactory.

In comparing the two plans, I am impressed that the B. Y. P. U. Manual of the Southern Baptists places the emphasis unequivocally and most emphatically on the ideal of "Training." The Commission Plan on the other hand, came forth to put into active operation what is widely known as "The Christian Life Program." And this Christian Life program was, naturally "Christian Character" centered. Its aim was the building of Christian character. Consequently the ideal of training for leadership seems to take a somewhat subordinate position in the Commission Plan. Many Unions are quite if not wholly unconscious of this ideal. To them the purpose of all activities and meetings are Christian character building. That would seem to be all right at first thought. But on further thought it fails to hold our approval of judgment. All the other departments of the Church are dedicated to the task of impressing, implanting and inculcating the riches of the gospel for the spiritual regeneration and the enrichment of the personality. Evangelism seeks the individual's acceptance of Christ, worship is not only to glorify God, but to build the elements of reverence, and awe into the soul of the worshipper. Teaching and Prayer are for the enrichment of the personality. Was it necessary to project another impressionable service into the program of the Church? Was the B. Y. P. U. originally launched for the purpose of supplementing this essential task of character building? Was it not brought to life as the organization within the church which should help to open the channels of expression, so that the Christian could also share the riches of God which had come into his life with others? And is that not the weakness of modern Christians, that they cannot share spiritual benefits? Is that not the reason why they are unable to participate in prayer or testimony meetings, or why they are not able to do individual witnessing for Christ? Is it not because they have nothing in their hearts but rather, because they have not developed the necessary expressional facility in sharing it with others.

That is the reason for the lack of vigor in the conventional Union and also accounts for its invasion into the fields of other departments of the church, notably the Sunday evening service. The young people come and have their little church and depart, leaving the minister to preach to the older folk. (Chapter IX concluded in our next)

of the largest churches there and also took a street car ride as most of the girls had never been on a street car before. They thought it lots of fun. We are often talking about our last year's camping trip.

May God give his blessing so that our aim will not interfere with his, and that he will put his blessing on every stitch that is taken. TILLIE STUCKLE, Sec.

### Without Food

Prof. A. J. Carlson in "Your Body" speaks of hunger. A bird can go nine days without food. A man twelve days. A dog twenty days. A turtle five hundred days. A snake eight hundred days. A fish one thousand days. Insects twelve hundred days. Food is necessary for all of God's creatures.

There are some "turtle" Christians who go five hundred days without much real Bible meat. And many "bird" Christians who go more than nine days without food. And not a few "fish" Christians who go one thousand days without eating much of the honey and meat and bread of the Bible. Classify yourself.



# Our Devotional Meeting

August F. Runtz

August 14, 1932

## Our Father's World

Psalm 8:1-9

"This is my Father's world,  
And to my list'ning ears,  
All nature sings, and round me rings  
The music of the spheres.  
This is my Father's world,  
I rest me in the thought  
Of rocks and trees, of skies and seas—  
His hands the wonders wrought."

*This is my Father's world.* It is the creation of the same Father whom Jesus called his Father, and whom he taught us to name our Father. Furthermore all things that now exist came into being through the One whom we call our Savior. This being the case, surely we are justified in believing that the universe is friendly toward man. God's goodness and wisdom are manifested on every hand. This handiwork of our Father reveals something of his glory. "The heavens declare the glory of God." This is true in the purity and glory of the morning; in the tranquility of the setting sun; but especially is it true in the starry canopy above us. But the things about us and even under our feet also declare his glory. His hand the wonders wrought. And he is our Father. This is his world.

*Consider his heavens.* Doubtless David was a shepherd lad tending his father's flocks at night looking up into the beautiful, starlit sky above him when the "music of the spheres" surged his soul. When we look up and meditate upon the greatness and the glory of the universe, and then think through to God, how humble we become. No heart can measure and no tongue can utter the greatness of it all. As David meditated upon the vastness of the universe it is no wonder that he exclaimed: "What is man that thou art mindful of him?" Aside from reading the Bible, perhaps there is nothing that will still our fretful lives so much, as just to go out and look up and think. It is a good thing to look up. If we did it often we would find it a wonderful tonic for our souls.

August 21, 1932

## Qualities of a Christian

Rom. 12:9-18; Phil. 4:8

*Love as the controlling motive.* When we know what motives control a man we know pretty well what sort of man he is. We are told that in his youth Andrew Carnegie had one ambition, and that was to become wealthy. Napoleon desired power. David Livingstone wanted to bring light into dark Africa. When God sent his only begotten Son into the world, it was the urge of the love-motive. "For God so loved the world, that he

gave...." When our Savior gave his life on the cross, it was the same motive. "Christ also hath loved us and given himself for us." His life of service and sacrifice, filled from morning until evening with deeds of kindness, was being impelled by this same motive. In 1 Cor. 13 we read that the love-motive must be back of all our preaching, sacrificing and philanthropy. Is it love to Christ, and to his kingdom, and to your fellowmen, that is controlling your actions?

*A desire to do right.* Long before the coming of Christ, God had said: "I will write my law in their hearts." The time was to come when man would do right, not because he must, but because he wants to. The man who does right simply because he fears the law, is no Christian.

Sometimes we hear of certain business men being 100% honest. Well, 100% honesty is never enough for a Christian, for that is simply law-honesty. Neither has he the spirit of Christ, who out of fear of eternal retribution does not do wrong. A Christian does right because he loves the right; he wants to do the right. And he would rather suffer himself than wrong another.

*Pure thoughts.* "Keep thy heart with all diligence; for out of it are the issues of life." Jesus said: "As a man thinketh in his heart, so is he." The words we speak and the things we do are simply the expression of the thoughts that fill our minds. "Sow a thought and reap an act." If our lives are to be pure, our thoughts must not be filthy. When impure thoughts suggest themselves we must drive them out immediately, else they will take root and produce bad results. When our thoughts are evil, our actions cannot be otherwise. Flee from impure thoughts as you would from a poisonous snake.

August 28, 1932

## Why Do Some Approve of Christ, But Reject Organized Christianity?

1 Cor. 3:1-9

*Organized Christianity has not always truly represented Christ.* Mankind is not weary of Jesus Christ nor of his gospel, but it is often thoroughly disgusted with some of the things done in the name of Christ; things that make angels weep, and break again the heart of the Savior. If you have ever tried to win a Jew to Christ, you will without doubt have been met with the taunt: Are you trying to win me to the Christ who is responsible for the hatred, the banishment, the persecution, the atrocities committed against the Jews, and even the massacres of whole villages? No, Christ is not responsible,

but an organized Christianity, so called, is. O how falsely, o how meanly Jesus Christ has so often been set forth! Many a time, even in our own day, the attitude of the church in dealing with social injustice, and with the whole idea of war and peace, has been a flat contradiction of the principles of Christ.

*Misunderstanding.* I fear that many of our neighbors do not attend church services simply because they are utterly ignorant of the gospel we preach, and the fundamentals for which we stand. They imagine that we believe and preach and practice things, of which they may once have heard or read, but which are absolutely false; and so they are prejudiced. They misunderstand our motives, as Christ's motives were misunderstood. Or it may be because certain elements, which bear the name of Christ and pass for Christianity itself, but which have never experienced an inner change of life, and so make Christianity appear in a false light, so influence the thinking of some people that the whole body of organized Christianity is rejected.

*Organized Christianity must have the Spirit of Christ.* Dr. Goodell believes that organized Christianity is really not Christian at all, "unless it has the principles of Jesus in its life, unless it puts the first things first and enthrones spiritual values above all others and gives itself uncalculatingly and unstintingly to those things to which the Master gave himself. It must cease to discriminate between the rich and the poor, or even between the ignorant and the learned, or between those socially at the top or socially at the bottom. Jesus was no respecter of persons. He has one gospel for the Pharisee and the Publican—one gospel for Dives and Lazarus."

September 4, 1932

## What Is Our Attitude Toward Work and the Worker?

Ecl. 2:1-10; 1 Thess. 4:9-12

*Work is divine.* Jesus said: "My Father worketh hitherto, and I work." It is a strange and perverted notion that any useful work is dishonorable. Sometimes the definition of a "gentleman" is erroneously supposed to be, "one who does not work." In Jesus' day any manual labor was looked down upon as fit only for a slave. But Jesus put dignity into toil. He himself was a carpenter, and he called himself a builder. First he toiled with his hands, but his great purpose was to build a kingdom. And at that he toiled from morning until evening, in the heat and grime of the day, walking many miles along dusty roads, spending his energies as occasion demanded. If God the Father and Jesus

our Savior spent their strength in toil, surely then it is not below the dignity of any man to work either with his hands or with his brain.

*Lack of work demoralizes.* The pathways of life are strewn with lives that have been wrecked by the lack of useful toil. Many a person who had been a good worker and a useful citizen has suddenly decided to cease doing anything, and has said to himself: Take thine ease, eat, drink, and be merry. Inevitably the result has been disastrous. It was when David had ceased his arduous tasks that he fell into temptation and committed his great sin.

At present we are suffering under a period of forced unemployment. Young people who ought to be gainfully employed are loafing on the street corners. The problem confronting society today, is not simply that these young people are not earning their living, it goes much deeper than that; the problem is, how are we going to prevent them from becoming parasites and criminals? "An idle brain is the devil's workshop."

Another phase of this unemployment is the work of charity. Now charity may have something in its favor, nevertheless charity as an institution is always demoralizing, and is having a tremendous effect just at this time, especially upon the lives of children.

Here, for instance, is a family that has always made its own way, but now the father has been out of work for some time. Neither father nor mother can find any work. Their savings are gone. They must eat and the children need clothing. So they go to charity for help, even though it is a terrible bitter pill for them to swallow. A lot of questions are asked, some of them very embarrassing. The whole soul revolts against the treatment. At last a certain amount is allowed, and some cast-off clothing is given the children. Selfrespect is dying hard in the souls of the parents. The children grow up under the shadow of pauperism. There is something taking place in the souls of those children that a life-time may not eradicate. If selfrespect is to be retained, people must have work, not charity.

## Pacific Conference at Tacoma, Wash.

The Pacific Conference convened at Tacoma, Wash., June 15-19. Rev. A. Husmann extended a hearty welcome to us in behalf of his church, which the members of his church proved to us during our stay with them.

Every day of the conference was brim full of blessings. From the morning devotions, led by Rev. G. E. Lohr of Lodi, Cal., to the evening messages delivered by various pastors of the conference, we felt the presence of Christ and the sweet fellowship of God's children. Lectures were given on very timely themes by the following pastors: Rev. C. E. Schoenleber preached the opening sermon on

"The joy in the Lord shall be your strength;" Rev. N. Christensen, "The Greatest Need of Today;" Rev. E. J. Kuemmet, "Missionary Possibilities in Our Conference;" Rev. G. Rutsch, "Recreations and Amusements;" Rev. W. H. Buening, "Church Discipline;" Rev. J. C. Schweitzer, "Importance of the Vacation Bible School;" Rev. A. Auch, "The Program of the D. V. B. School;" Rev. R. M. Klingbeil, "Modern Trends in Theology." Evangelistic messages were brought on Thursday and Friday evenings by Rev. O. R. Schroeder of Anaheim, Cal.; Rev. F. W. Mueller of Vancouver, B. C.; Rev. R. E. Reschke of Dalas, Oreg., and Rev. W. H. Buening of Portland, Oreg.

The daily consecration service from 12-12.30 noon, led by our beloved General Missionary Secretary, Dr. Wm. Kuhn, led to a deepening of our Christian experience. Saturday afternoon was spent in picnicking at Point Defiance park. Here good fellowship and sport prevailed amid the giant trees and beds of varieties of roses.

Sunday was the greatest day of all. The services were held in the spacious auditorium of "Normanna Hall," a few blocks distant from the church. Bro. F. Stabbert, the superintendent, opened the Sunday school and Rev. A. P. Mihm spoke on the important topic, "Reverence in Our Sunday Schools." At 11 A. M. we observed our annual missionary service with Rev. Wm. Graf of Bethany, Oreg., preaching the sermon on "Christ's Commission to His Disciples."

The afternoon was devoted to the young people's program with Rev. A. P. Mihm, our B. Y. P. U. & S. S. W. U. secretary, as speaker. He brought us a stirring message on "The Prayer Life of Daniel." Bro. J. A. H. Wuttke of Los Angeles, Cal., and Bro. Kuhn spoke very touchingly during the concluding service on Sunday evening.

All the services were enhanced and beautified by the festival choir of the Tacoma church. The choir consists of 48 able singers under the efficient leadership of Rev. A. Husmann, their pastor.

On Monday, June 20, the various pastors, their families and friends motored to Mt. Rainier National Park, about 75 miles from Tacoma. At the soda springs of the park, we ate a sumptuous lunch prepared by Mrs. A. Husmann and other sisters of the church. Onward and upward we climbed. The mighty prince of mountains offered different views from ever changing angles. Capped in snow, majestic, challenging, it spoke of the eternal realities and of an unchanging God, its creator.

On reaching an elevation of 7000 feet we found the roads blocked by snow. Deep, soft, melting snow! Oh how the spirit and memories of boyhood surged through us! Soon the ministerial dignities were forgotten. We were boys once more and heartily engaged in a genuine snowball fight.

Then came the hour of parting. Wishing each other God's speed, we followed our trails to home, loved ones, church and service. God bless you, dear folks in Tacoma! Your hospitality, fellowship, your beautiful city of roses, your State of evergreen forests, mountains and streams will linger on in our memory.

J. C. SCHWEITZER.

## Graduate's Banquet and Vacation Bible School at North Freedom

On Saturday evening, May 28, our young people of North Freedom and some former North Freedom B. Y. P. U. members spent a most enjoyable time together.

The occasion which brought us together was a banquet in honor of members of our 1932 graduating class and all "Baptist High School Alumni" who had graduated during the past ten years. A decoration color scheme was carried out in the N. F. High School colors. Toasts were given by alumni, 1932 graduates and several of our future graduates. Letters from alumni who could not be present were also read.

At the close of this much enjoyed banquet we agreed that hereafter it should be an annual event by which we might recall our happy school days.

Monday, June 13, many children of all ages gathered in front of the Baptist church. Yes, your guess is right. On that day we began our two weeks of successful Daily Vacation Bible School. Rev. Lee and several members from our neighboring Methodist church were added to our staff of teachers.

We had an enrollment of 65, with an average attendance of 50.

Each morning at nine o'clock the children gathered for the devotional period. Childish enthusiasm was evident, while they sang their little choruses and listened to stories. When the roll was called the children responded very well with Bible verses, but there were some who believed in repeating "Thou shalt not steal" and "Thou shalt not kill" until they knew them extraordinarily well. Our class period and handwork period followed the devotionals.

On Thursday evening of the last week of school a very fine program was given to the many parents and friends who gathered at the church. A fine display of handwork was also shown.

A much enjoyed picnic on Friday brought our Daily Vacation Bible School to a close. We hope that with God's help we may again have such fine schools in future years. REPORTER.

A speaker at a ministers' meeting in Boston told the story of a negro clergyman who so pestered his bishop with appeals for help that it became necessary to tell him that he must not send any more appeals. His next communication was as follows: "This is no appeal. It's a report. I have no pants."



## George Washington and the Patriots

(Continued from page 7)

ington both as an officer and counsellor on his staff.

Christoff Ludwig

was a representative of the sturdy middle-class of Germans, early an aggressive advocate of independence. He had seen military service, under the leadership of Frederick the Great and settled in Philadelphia in 1754 where he plied his trade of baker. But he was too old for the army. His services lay elsewhere. Congress appointed him superintendent of bakers and director of bakery for the entire army. He was to furnish 100 pounds of bread for every 100 pounds of flour—an easy contract as others had found. But Ludwig said: "No—I do not want to get rich by the war; out of every 100 pounds of flour I get 135 pounds of bread, and this I will deliver." Here ended an early army graft. Washington was accustomed to speak of Ludwig as "our honest friend." After the surrender of Cornwallis, Washington ordered him to make bread for the entire English army, and he did so, baking 6000 pounds of bread daily. He suffered pecuniary losses but he remained the honest Philadelphia baker to his death.

(To be continued)

## New Books

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

"Living Issues in China. By Henry T. Hodgkin. Friendship Press, publishers, New York. 215 pages. Paper, 60 cts. Cloth \$1.00.

Any book that deals with the relation of Christianity to China and the missionary situation and the missionary problems incident to that great nation and people is of special interest to the missionary-minded follower of Christ. China has been in the foreground of late owing to the invasion of Shanghai by Japan and the Manchurian question. The warlords exploiting whole sections of the country, the threats of communism have endangered situations already complex. The rising tide of nationalism and its challenge to missionary efforts are brought before us. We see what the missionary can and what he cannot do in China today. The hopeful elements for the situation such as the quality of Christian Chinese leadership, steadfastness under persecution, present temper of the church, the development of an indigenous church and the approach to youth are fully and understandingly treated in this volume. It is an up-to-date book for a missionary course or missionary periods and program in the young people's society.

A Network of Stars. By Evelyn M. Watson, Litt. B. The Christopher Publishing House, Boston. 183 pages. \$1.50.

A unique book that ought to interest

and fascinate all lovers of poetry. It is a collection of quatrains, brief lyrics and free verse,—one thousand and more poems, none over four lines in length, yet covering all moods and phases of life in brilliant fashion with ever-varying fancy, reflecting an active and interpretive imagination. The book is the product of a woman deprived in middle life of years of sight and hearing, yet no one would discover that what she smilingly calls "inconveniences" have left any depressing mark on her warmly human and radiant songs.

As It Looks to Young China. Edited by William Hung. The Friendship Press, New York. 181 pages. Cloth \$1.00, paper 60 cents.

This book makes a good companion volume to "Living Issues in China," also reviewed in this number. There are seven informing chapters on the changing conditions in China today written by a group of Christian Chinese. They touch upon the family, the school, the vocation, the nation, the world and the church. A reading list for further study and a guide to the pronunciation of Chinese words add to the value of the volume. The book is most interesting because of the point of view of the native Christian Chinese.

## South Dakota Young People at Corona

One hundred twenty delegates registered for the eleventh annual convention of the South Dakota Young People's and Sunday School Workers' Union which was held in Corona, S. Dak., on June 27, 28, 29.

The program for both morning and afternoon sessions included devotions, music, papers on stated subjects, and open forums. The subjects and authors of the instructive and inspirational essays were as follows: "What Young People Need Most," Magdalena Poppinga, Chancellor; "Is Religion Taught or Caught?" Rev. B. Schlipf, Avon; "The Essentials of a Standard Sunday School," Verda Husmann, Madison; "The Pastor and the Sunday School," Mrs. Alvin Weber, Delmont; "The Superintendent and the Sunday School," Ruth Krueger, Madison; "Co-operation and Enthusiasm in the Sunday School," Rev. G. W. Pust, Emery; "Personal Qualities Essential to Christian Leadership," Bernice Stier, Madison; "Christian Ideals of Social Life," Anita Klaas, Parkston; "The Choice of a Vocation," Mrs. A. H. Stefens, Plum Creek; and "Why I am a Baptist," Clara Busemann, Spring Valley. The local choir under the direction of Rev. J. L. Schmidt furnished music for every evening service.

Rev. A. A. Schade delivered his inspiring addresses to a large audience each evening. He also gave two lectures on Sunday school work. The perplexing problems presented through the question box were solved fairly, squarely, and sanely by Rev. Schade. During the past

four years Rev. Schade has helped many people in many ways through his wide experience, his deep knowledge of the spiritual, and his keen insight of human needs. Although the extent of his influence cannot be determined, his service has been invaluable to those who have benefited from it.

An innovation in this year's program was a poster contest, the subject being Prohibition. The judges, Rev. A. A. Schade, Rev. A. Stelter and Rev. Gugin of the local Methodist church, awarded the first prize to Avon, second to Spring Valley, and third to Corona. Seven posters were entered, and the entire group is going to be sent to all of the societies in turn.

Officers for the ensuing year are as follows: President, Henry Schrenk, Parkston; vice-pres., Florence Schlipf, Avon; secretary, Magdalena Poppinga, Chancellor; and treasurer, Ed. J. Dirksen, Madison.

The hosts opened their homes to their guests with a cordial spirit. In addition an outing at Hartford Beach on Big Stone Lake with swimming, boating, games, and a picnic lunch was the source of much enjoyment. A great deal of the credit for the success of the convention is due to the cheerful co-operation of the Corona society. EVELYN KRUEGER.

## Fleas

In "Everybody's Weekly" a teacher is made to ask, "What is the difference between a flea and an elephant?" To that preposterous query a boy is made to reply, "Well, an elephant can have fleas, but a flea can't have elephants."

True enough. And a really big man suffers with many little evils, while a little man cannot suffer with many big evils. For instance, a man who is not able to have a bank-account, is not worried by bank-failures, while a financial magnate has all the financial troubles going, and probably corns and indigestion as well.

All phases of life have their compensations.

## How Wars Begin

A small girl asked her father how wars began.

"Well," said her father, "suppose England quarreled with France—"

"But," interrupted the mother, "England wouldn't quarrel with France."

"I know all about that dear," replied the father, "but I am only giving Betty an instance."

"But you are misleading the child," said the mother aggressively.

"No, I am not!"

"Yes, you are!"

"No, I am not!"

"Yes, you are!"

"I tell you I am not!"

"All right, dad," chimed in the youngster, "I think I know how wars begin."