

# 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., JANUARY 15, 1932

Number Two

**T**HE world has ever needed men who, like Joseph, preserve their honor under temptation. It needs them now. Every newspaper brings its stories of shameful and sordid episodes, and in their wake follow untold miseries. Every city has corruption. Joseph served his people and his God well. He walked uprightly in the presence of alluring evil. No man is worthy to stand in a position of public trust who is not the master of himself. No young man is morally fit to ask a girl to become his wife unless he can bring to her a pure heart. Let us have men who keep aloft their white plumes!

Selected.



# What's Happening

Have you renewed your subscription for 1932?

A splendid gift, which will come to the home 24 times a year, is to send in a subscription to the "Baptist Herald" for some friend.

Perhaps the Young People's Society of your church can continue the "Baptist Herald" subscription of some unemployed member, whose means have been reduced, for 1932. This will be a good deed. Let us not be weary in well-doing.

Rev. H. C. Baum, our General Evangelist, will spend the next three months or more in holding evangelistic meetings with churches in the Atlantic Conference. He begins his work with the Harlem church, New York City, the second week in January.

The author of one of the 1931 "best sellers" is a Presbyterian missionary in Nanking, China. "The Good Earth" is Pearl Buck's second novel. "East Wind: West Wind" was published in 1930. Mrs. Buck went to China in 1917 and has been stationed at Nanking, where her husband is professor of agriculture in the University of Nanking.

Mr. and Mrs. Frank C. Norman of the Concord, Wis., church celebrated their silver wedding anniversary on Sunday, Nov. 29. The couple are highly esteemed for their fine Christian character and their dependableness and altruism makes them a real asset to both church and pastor. An appropriate church service was conducted by their pastor, Rev. G. Wetter, after which a dinner was served in the Norman home to over 50 guests.

"The B. Y. Flashlight" is the name of a sprightly new local B. Y. P. U. monthly mimeographed under the auspices of the B. Y. P. U. of the State Park Church, Peoria, Ill. The editor is Marie Laubach and the assistant editor, Louise Abele. The B. Y. P. U. officers are Dorothy Abele, president; Erhardt Saettler, vice-president; Marie Laubach, secretary, and George Axman, treasurer. The B. Y. P. U. presented a play, "The Crown of Stars," on New Year's eve.

The Eight Annual Stewardship Essay Contest for Young People under the auspices of the Stewardship Committee of the Board of Missionary Co-operation is open to all young people in Northern Baptist Convention territory. Contestants are in four groups according to age and prizes ranging from \$100 to \$5 are offered. The contest opens Jan. 15 and closes March 15, 1932. Those of our young people desiring to enter the contest can write to the Stewardship Committee, 152 Madison Ave., New York City, for a folder giving particulars and rules for the contest.

A record-breaking Sunday occurred in the ministerial labors of Rev. J. J. Lippert of Bismarck, N. Dak., recently. From 8-9 o'clock he preached in the state penitentiary of North Dakota at Bismarck. Then he drove 78 miles to Medina where he preached the mission sermon at 11 o'clock. In the afternoon the B. Y. P. U. gave a fine program at the close of which Bro. Lippert made an address. Then he drove to Ashley, 83 miles south, and officiated at a church wedding at 5.45 P. M. with Mrs. Lippert singing the wedding song. During October, Bro. Lippert held services at the Penitentiary every Sunday morning from 8-9 o'clock. About 25 of the inmates expressed a desire to accept Christ as their personal Savior.

## Ordination Service of A. Ittermann

Arthur Ittermann, a graduate of the Colgate-Rochester Divinity School, was ordained to the gospel ministry by the East Side Baptist Church of Chicago.

The German Baptist Missionary Society of Chicago had engaged Bro. Ittermann during the summer months to work with the various German Baptist churches of Chicago and Vicinity, supplying for the different pastors while they were on their vacation, helping in Daily Vacation Bible Schools and assisting in other church activities. At the close of this successful term the brother accepted a call from the East Side Baptist Church to become its pastor, whereupon he immediately asked to be ordained. On Nov. 16 the Permanent Council of the Chicago Baptists in a session examined the candidate as to his conversion, call to the ministry and his views regarding the Holy Scriptures and its various teachings. Upon very satisfactory statements to all of these points he was heartily recommended to the above church for ordination.

An invitation was extended by the church to all of the German Baptist churches of the Chicago area to meet with their sister church on Dec. 1 at 8 P. M. to share with her the joy of setting apart for a special service in the kingdom of Christ their newly elected pastor. On that date and the stated hour many guests and friends came. Rev. C. A. Daniel, presiding, opened the well attended meeting, reading of the Scripture according to 2 Cor. 4:1-7, and prayer by Rev. P. A. Friederichsen. The minutes of the Permanent Council and their recommendation for ordination were read by the undersigned. In accordance with the request of the candidate Rev. Daniel preached the ordination sermon. He chose for his text the 7th verse of the above Scripture as follows: "But we have this treasure in earthen vessels, that the exceeding greatness of the

power may be of God and not from ourselves." His subject was, "The Christian Ministry, or Heavenly Treasures in Earthen Vessels." First, he pointed out, "The earthen vessel in which the heavenly treasure is contained;" secondly, "The heavenly treasure which is given in this earthen vessel;" and lastly, "The world to which this heavenly treasure is transmitted by the earthen vessel." It was a very fitting discourse for the occasion.

But the most impressive of all that can be done at an ordination service is the dedicative prayer, where by the laying on of hands by all the pastors present the servant is offered up to God for special service. In this sacred act Rev. Theo. W. Dons led in prayer. The undersigned extended the hand of fellowship to the new yokefellow and welcomed him into all the activities of our constituency, but particularly into the circle of the gospel ministry. Rev. F. L. Hahn in giving the charge in detail, gave him a great deal of fatherly advice, exhorting him to start right and keep straight. Rev. Dons gave the charge to the church, calling their attention to the fact that their minister is a gift of God and that they should receive him as such. With a song and the benediction by Rev. A. Ittermann the meeting came to a close after which a nice bouquet of flowers was handed to the new pastor by his church.

The invitation to remain for a cup of coffee and cake brought us together in the beautiful dining hall for a social time. E. R. LENGFELD, Sec.

## The Baptist Herald

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# The Baptist Herald

## The Meaning of the Church Today

G. WETTER

(Extracts from an address given before the Wisconsin Association of German Baptist Churches)

CHRISTIANS everywhere recognize and deplore a growing tendency away from the church. The church is losing ground they say, and its voice is almost unheeded. Churches that were crowded twice and three times a day years ago have but one service now with a scant dozen of worshipers. Dr. Agar says: "The average church is less than 50 per cent efficient. The visitor in the ordinary church will seldom find half the members attending with regularity on Sunday morning, and at the evening service a much smaller number. The church secures the attendance of 15 per cent of members at the mid-week service. Women's societies reach about 25 percent of the women in the church. Fifty per cent of the members carry all the burdens and another 50 per cent do not seem to care what happens. There is a fearful lack of efficiency."

### The Church Not Significant to All

What then is the meaning of the church today? The church does not have the same significance to all. Some people say, "We were forced to go to church when we were children, and our children shall not be brought up that way. They shall be allowed to choose for themselves whether they will go to church or not." They are not allowed to choose whether they will get up in the morning and go to school, or to work, but they are allowed to choose whether they will go to church on Sunday. It is one way of saying, "The church means little or nothing to me."

### Church Tramps

Here is another group of people who visit about from church to church without settling down with any congregation. This group is most commonly known as "church tramps." They can be found in most communities and their relation to the church is that of the tramp to society. They do not like to work and pay for their spiritual meals when they can get them free. What attitude a person takes toward the church will determine the meaning of the church to him.

### Some Excuses and Christ's Example

There are those who say: "We believe in the church and have nothing against it, but have just grown out of the habit of church attendance." Others say: "We do not feel at home and therefore do not attend." Still others say: "We are too busy

and need Sunday as a day of rest." There are almost innumerable excuses people give us for not attending church.

We read of Jesus that as his custom was he went into the synagogue on the Sabbath day. Surely the service of the synagogue was not beyond criticism, but he found something there that ministered to his soul. We need to follow him in his steps.

### The Imperfections of the Church

We need not bemoan the imperfections of the church, for they are about as they have always been. In the early days churches used to be the main source of information for the people. People went also, not only to meet God, but to meet one another. That day has passed. Schools, libraries, newspapers, radios, automobiles, etc., keep people away from church today, who would otherwise attend.

The New Testament churches were not beyond criticism. They too were rent asunder by disputes and jealousies and narrow religious ideas. Whole books were written to rejuvenate and to revive church organizations that seemed more dead than alive. Paul pleaded with the Hebrews, not to neglect in assembling themselves together.

With all its imperfections the church has made slow but steady progress. It has been and still is the salt of the earth and the light of the world. It still has a tremendous hold upon many people. The church of Christ is here to stay. If it comes to an end in one form it springs up new in another: "Thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it."

### What Are Some of the Outstanding Features of the Church Today?

1) The church of today is becoming more and more a social center. Most modern church buildings are designed to include club rooms, church gymnasiums, entertainment halls, kitchens, etc. In other words the modern church has many things besides worship in its program.

2) The church of today is preaching a social Gospel as it perhaps has never preached it before. Less than fifty years ago churches were preaching too much about the hereafter and neglecting their social duties. Churches were silent on many social evils, in fact their silence was often defended. When Beecher began to preach against slavery he was told to stick to the Gospel, that slavery was none of his business and that the Gospel had nothing to do with slavery. The church of today has reacted and revolted from this attitude.

The kingdom of God was not interpreted ex-



clusively in terms of a future world by Jesus, but also in an ideal social order here on earth. The spirit of Christ is working upon society through the church. No evil has yet been torn out of the life of civilization, to establish that which is good, except by the aid and inspiration of the church.

3) Never in the history of the church has it spoken for world peace with such force as it does today. "War must cease!" is the cry of the church throughout the world. Literature is being distributed. People are being educated in the direction of international good-will and world brotherhood. Millions of young men were killed and the wealth of the world was squandered in an attempt of the nations to exterminate each other. The church of today raises its voice in protest against the recurrence of such a slaughter and loss.

4) Churches of various denominations are now living and laboring together in greater unity than ever before. Denominations do not, as a rule, begin new missionary service in the old competitive way without reference to what any other denomination is doing.

Denominations either work together harmoniously in the same field or look for a field which has actual needs and possibilities. Denominations today conduct union services and co-operate in religious education. Not differences of theological views are sought, but unmistakable common tasks. That is the spirit and the meaning of the church today.

The church has gone through some changes during the past centuries. It has become well organized into various groups and departments. The New Testament church had a very simple organization, there was no Sunday school, no young people's society, no Ladies Aid society, no club, nor any other of the numerous organizations that are found in a modern church. Yet with all its changes the church is fundamentally the same as it has always been. Its task is to preach Christ and him crucified. Its mission is to point the sinner to him who came to seek and to save that which is lost.

Watertown, Wis.

### From Here and There

¶ Dean Luther A. Weigle, of Yale Divinity School, chairman of the Administrative Committee, spoke of a "Coming Revival of Religion" and of the conditions that must precede it. Speaking critically of current tendencies in religious education, he said that much of the religious education of our day has become so much engrossed with technique as to forget it has a gospel.

¶ "My own observation leads me to say that the two prime causes for failure in children are these: A prolonged and weak sentimental indulgence of children in early childhood and youth, and then mischievous interference with them when they must face life alone as grown men and women. Better never to have had a home than that one's home

should make one soft and flabby. Better go out and face the beatings of time and life until you are covered with wounds and bruises than to keep your skin whole within a hothouse of weak sentimentality and selfishness."—Harris E. Kirk, D. D.

¶ Young men fighting the unruly passions within them are often discouraged because their environment makes sin easy. The peril of this generation is its defective recognition that sin matters. The very name is unpopular in modern circles. Dropping a name from a vocabulary, however, does not alter a basic human problem. Call it frustration, missing the mark, disintegration of the inner life, anything you choose—the forces which destroy character are still with us. They are not to be taken lightly. For a time easy standards may conceal their true nature. For a time men may think that the forces of evil are interesting and amusing. But they will end as did Samson, with the strength of the Lord departed from them.

### Daily

OTTO E. SCHULTZ

It is not the flight of the eagle  
That leads to a life's noble goal,  
But the daily sweating and plodding,  
And self-abnegation of soul.

It is not the kiss at the altar  
Which lovers caressingly spend,  
But the daily thoughtful devotion  
That carries them through to the end.

It is not Thanksgiving's full baskets  
Which men give to people on earth,  
But the daily practice of justice  
That brings God's great Kingdom on earth.

It is not the presents at Christmas  
Which you to your loved ones may give,  
But the daily service in kindness  
That makes it a pleasure to live.

It is not the New Year's resolution  
That measures our worth in Heaven's sight,  
But the daily honest endeavor  
Of doing the thing that is right.

It is not the one-time conversion  
That nurtures our faith, hope and love,  
But the daily walks with the Master,  
And talks with the Father above.

### Gems of Truth

A. D. SCHANTZ

A NIGHT of great suffering for the Lord is crowned with a day of eternal reward in the future.

A sacrifice stained with drops of grief for a good cause will bring measures of gold in return.

Life fades away in hours of idleness, but springs of crystal beauty are attained through days of toil and hardships.

Loyalty to the Kingdom's cause is like a refreshing shower of blessing in a dry season.

Truth is a germ that springs up in fountains of usefulness, but a word spoken untrue is like a dark dungeon in a night of despair.

Heavenly dew drops only fall on those who toil in the raging storm and in the heat of the day for the Master.

Strains of heavenly music are only heard by those whose heart is in touch with heavenly chords.

A word on which you can count is like a sparkling dew of heavenly inspiration, but a deceiving act is like a gushing blast out of a fiery furnace.

A promise untrue is like a raging storm in a dark night; there is nothing to hold on.

One failing in a sacred promise will finally fall a victim to a piercing sword.

Utter darkness will crush those who turn against the light.

Rivers of sparkling beauty will only flow for those who sacrifice for a worthy cause.

To bathe in the secret of endless joy one will first have to be crushed beneath the rock of pain.

To plunge into the light of love's beauty one must stand at the edge of crystal streams.

To have many stars in our crown we must scatter many deeds of kindness.

To have an everlasting treasure in heaven we must first be crucified to the world.

### Men at Play

SARAH CLEGHORN

"The golf club lies so near the mill  
That almost every day  
The laboring children can look out  
And see the men at play."

Written in a southern mill town where "the golf course was laid all 'round a certain cotton mill."

### Christ's Disciples—What They Are to Be

A. C. MAXWELL

"Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16.

### To Be and Not to Be

- 1—Fruit bearers—not fiddlers. (John 15:16.)
- 2—Attenders—not absenters. (Heb. 10:25.)
- 3—Givers—not gabbers. (2 Cor. 9:7; Gal. 2:20.)
- 4—Christian soldiers—not slackers. (2 Tim. 2:3; Rom. 12:11.)
- 5—Christian salt—not worldly sediment. (Matt. 5:13.)
- 6—A light—not a load. (Matt. 5:14.)
- 7—A power—not a problem. (Acts. 1:8; Rom. 1:16.)

8—Supporters—not spongers. (Matt. 3:8-10; 1 Cor. 16:2.)

9—Witnesses—not weights. (Heb. 12:1.)

10—Missionaries—not mummies. (John 15:16; Acts 1:8.)

### The Difficulty of Reading

A YOUNG woman spoke recently of her difficulty in reading a certain book because she found she stopped so often to think of something the book said. This is really not a bad fault in a book. Too few of them have it. There are books which one can read while thinking about something else. They never make one stop to think about anything. But if one does get hold of a book which will not let one run along carelessly over its pages, but stops one and forces the mind to wrestle with some suggestion, that is a book of a thousand, and ought to be treasured.

Indeed, this is what makes a really great book. It is not so much what it says, nor even what the writer thought, but what it makes the reader think, that measures a book. One reader said to another, "What is it that this book makes you think of?" The other answered, "Nothing." The first said, "That's exactly it; I couldn't think what it reminded me of." That is never to be said of a true book.

The outstanding instance is, of course, the Bible. Think of the sermons, addresses, lectures, class periods, it has provoked! Could any other book have survived its experiences? Yet more thinking is being provoked by it now than ever before. In a camping trip one summer we tried reading large sections of it at a time, a whole book or epistle until one of the campers objected. He said he liked it a bit of it at a time: "It swamps my mind when you read so much; a few verses get me going as fast as I can travel." That is a common experience. Critics sometimes complain of the method of studying "snippets" of it taken from here or there. But suppose the snippets grow into vital, living realities in the mind of the reader; is not the case different? It is difficult to read the Bible without being made to stop often to think. But that is one of its merits as a book. It is a merit in any book. Welcome the book that will not let you glide along too easily.—Cleland B. McAfee.

### Editorial Jottings

OWING TO THE PRESS of material for our news columns, we have not been able to crowd in all reports sent us. We beg the patience of our readers and contributors. We will publish them as soon as space permits.

THERE IS VALUABLE historic material in the story of the beginning and development of our Conferences in the Missionary Supplement to this number. Arrange a missionary evening and present this interesting information to your society or church.





Gackle Festival Choir

### Gackle Festival Choir Reports

The Gackle Baptist Choir, consisting of 29 (since the taking of this picture the number has increased to over 30) members, is organized under a set of rules accepted by its members. This organization specializes in sacred anthems and Negro spirituals and is very happy to sing hymns of praise to our Lord.

We owe our success largely to our director, Rev. B. W. Krentz, and his good wife, who so faithfully worked with us during the past year. Then we have among our members one who is a master at the piano and serves as assistant leader, Erwin Ruff, who is found in the front row next to Rev. Krentz and who is one of the youngest members. We are very grateful to our Lord for the talent he has given to Erwin. He is assisted by Edna Mueller, second from the left in the alto section on the picture. This young lady also has a fine voice and is efficient at the piano. Best of all, she too uses her talents only to help along in the work of our Lord to praise his name in music and song.

On Sunday, October 11, it was our privilege to go to Herreid, S. Dak., to assist in the dedication service there. We enjoyed the trip very much as well as the opportunity to do something for the work of our Lord. The weather was exceptionally good and everything went lovely.

While at Herreid, we received further invitations to come to McLaughlin, S. Dak., and to Linton, N. Dak. We accepted the invitation to McLaughlin and on November 8 gave our program of German and English selections at that place to a capacity audience in the Congregational Union Church. On account of the distance, we left Gackle on Saturday noon. The trip was immensely interesting; the fields and trees, clad in the golden colors of autumn, looked beautiful. Then some of the hills along the famous Missouri, otherwise known as "the big Muddy," was a sight we all enjoyed. Some of us had our first ride on a ferry boat when we crossed the river at Pollock, S. Dak. Full of imagination, as young people usually are, we deemed it a trip on the mighty Atlantic

and the ferry a sister ship to the "Bremen" or "Europa." On our way back we took a different route and crossed the river at Moberge, where a large bridge spans the "Atlantic of our imagination." We stopped at Herreid that evening and gave our program over again to an overflowing crowd. We enjoyed everything, the trip and the scenery, but, most of all, the hospitality of all the people at McLaughlin and the ministering family, Rev. and Mrs. O. Lohse. The Lord will not leave their kindness unrewarded. May Rev. and Mrs. Lohse have much joy and success in the future in their work, and may their home be richly blessed for the kindness and good deeds shown us!

In closing this brief summary of our experience: May it never be our aim to seek praise and publicity from the people, but may we always aim to glorify him who has given us these talents and the opportunity and whom we need daily in our lives, our Lord Jesus Christ!

With kindest regards: Gackle Baptist Choir.

SAMUEL GIEDT, Secretary.

HELEN REMBOLDT, President.

### B. Y. P. U., First Church, Leduc, Alta.

We are not very often heard of in the "Baptist Herald," but that does not mean that we have ceased to work for our Master. In looking back upon the past year, we as Young People's Society must say: "The Lord hath done great things for us of which we are glad." We have organized the group system since last spring and is really has worked fine under the three brave leaders, Reuben Kern, Herbert Bienert and Emma Holland.

Our new officers are: Emil Price, president; Reuben Kern, vice-president; Emma Sonnenberg, secretary; Myrtle Hein, treasurer. Our membership numbers 85. We have been doing some mission work, such as putting up programs and helping to pay the debt of our church. With God's help we are hoping to do more mission work in the future.

In the month of November, we had the great privilege of having Rev. A. Itter-

mann and Rev. Phil. Daum in our midst, who brought God's Word to a great crowd of eager people. The wonderful blessings which we received during those meetings God alone knows. Many who have wandered away from their faithful Master, came back to him with their heavy burdens. How wonderful it was to pray for our dear friends that they might be saved. Our prayers were heard. Evening after evening we saw how the children, the women, the young men and the elderly people confessed Christ.

We had the opportunity to have baptism four times. Ninety-four souls were baptized of which eight were taken up in neighboring churches. Ninety-six souls were added to our church. We are not a flock of stray sheep, as Bro. P. Daum is our shepherd for the month of December; but our prayers are that we may soon receive an undershepherd for our church. Let us not be weary in well doing for in due season we shall reap, if we faint not.

EMMA SONNENBERG, Sec.

### Salt Creek Society Hears a Missionary

We had the pleasure of having Mrs. Weins, a missionary from China, give us an illustrated lecture on her work there in Young People's here at Salt Creek, Oreg., Sunday night, Dec. 6. Several children from our Junior Society portrayed the Chinese in full dress. Mildred Schneider was dressed as an "Old Woman," Harry Ewert, "A Chinese Boy," Mildred Voth and Ella Lang, "Chinese Girls," Viola Schneider "A Nurse Girl," and Eva Buhler, "A Chinese Bride." Mrs. Weins also sang a Chinese song. Her inspiring talk was very much enjoyed by the large audience. L. T.

Haughty lady (entering sea food market): "Three two-pound lobsters, if you please."

Fish man: "Yes, ma'am. Shall I wrap them up?"

Haughty lady (coldly): "I think you had better, my man. I hardly believe they know me well enough to follow me home."

### A Letter from Mrs. Jacob Speicher, Swatow, China

November 3, 1931.

Many months have passed since any message from Swatow has been sent to the friends of our German Baptist churches through the "Sendbote" or the "Baptist Herald." I will herewith try to give the readers a little glimpse of our Swatow work as it is at present.

From time to time I have heard of many friends who were remembering me before the Throne of Grace and in days of sorrow and loneliness this knowledge has been a great comfort. The consciousness of the presence of the Father is a constant source of strength.

For more than a year I have given most of my time to the work of the Christian Institute in Swatow city, which work was established by Mr. Speicher more than ten years ago. For a part of that time I also gave some help in the Seminary, but this had to be given up, when I was appointed to take full charge of the Christian Institute.

#### The Chinese Superintendent

I left in June for America and I soon realized that unless we secured a competent Chinese Superintendent it would be very difficult for the Institute to regain the ground it had lost and to make any forward step. With all the problems involved this was to me a very great need. I remembered it was the Lord's work and that he could find the man who could fill this great need, so I prayed earnestly for months that the right man might be secured. The Lord heard the prayers and opened the way for the coming of Rev. S. K. Lo, for years the intimate friend and co-worker of Mr. Speicher. He had been Superintendent of the Institute a few years ago, so was familiar with the work and its problems. With the conditions, as they are at present, he seems to be the one man who can best fit in. I feel very grateful for the Lord's guidance in the choice of this co-worker, whose help and influence are already being felt in the work of the Institute.

#### Our Institute

is located in the midst of the business district of Swatow city, and it is a strategic point for carrying on work of all kinds. Beside the central Institution, we have a branch work connected with our Kialat Church, in another part of the city.

In the education department we have two kindergartens with a total enrollment of 178 and two primary schools with more than 200 enrolled. In these schools we have Christian worship every morning, when the children are taught to recite psalms and sing hymns and are told Bible stories. Beside this, a regular religious education course is given outside the school hours, in the primary schools. A large number of these children come from non-Christian homes and we are trying to sow the seed of the gospel in their young hearts.

We also carry on a night school for young men who are employed during the day.

#### The Medical Department

consists of a dispensary with a Chinese nurse in charge. The services of the nurse are free, though voluntary gifts from patients are always welcome. The nurse has an average of more than 200 obstetrical cases a year. Many of these are in the homes of poor people, though many others also call for her service. The voluntary gifts received help partly to support this department of the work.

We have an exhibit in our Institute which is open every afternoon, except Sunday, from 1:30 to 5 o'clock. The exhibit contains small models of an instructive character, such as the work of the Red Cross, Sanitation, evils of opium, etc. A Bible woman is on duty every afternoon and tracts are given to those who come, and thus the gospel message is brought to many with whom we otherwise would not come in contact.

#### The Reading-room

which is open all day, is patronized by many. We hope in the near future to enlarge this department and also add an English section and thus make contacts with some of the English-speaking young men.

We are planning to open a book room in January, in the Institute, for the sale of religious books and ordering of Christian magazines, for the convenience of our Baptist constituency throughout our South China field. This we are hoping will fill a long-felt need.

In all our activities we try to have the spirit of Christ dominate. We begin our week's work Monday morning with a staff prayer meeting, which is led by each member in turn. In these devotional meetings our Chinese co-workers give expression to their desire to be used of God in bringing Christ to the community. Each member of our staff is an active worker in the Sunday school, young people's society and Church. We have

#### Two Bible-women

who give their whole time to evangelistic work among the women. Two women's prayer meetings are held each week and once a month, in place of these prayer meetings, the woman's missionary society holds its meeting. This society is composed of women from both churches in Swatow city. Each member is asked to contribute one cent a day, but some contribute more, while others cannot give that much. This society is supporting a Bible woman, who is sent to work among the weaker churches in the district. During the past year several women have been brought to Christ through the work of this Bible woman. Our Bible women give much time to exhorting our Christians to have family worship and to train the children in the Christian way. All over China we are strongly emphasizing the Christianizing of the home. There are

#### Two Young People's Societies

connected with our work in Swatow city, one in each church. One of these societies recently opened a night school for poor people. The teachers for this school

are members of the society and give voluntary service to help these people. A few months ago five young men from this society confessed Christ in baptism. Since the beginning of the year about forty have been baptized and added to the membership of the two churches in Swatow city.

All China is now agitated over the China-Japan troubles. At this writing it is impossible to know what the outcome will be, and we can only pray that God may so rule, that there may be a peaceable settlement and that the spirit of brotherhood may be established between the nations.

I ask the continuance of your prayers in our behalf, that God may bless the efforts of his children here, and that many may be won for his Kingdom. We long for the outpouring of his Spirit upon the churches of China and that the Christians may be true witnesses for Christ, so that the name of our Lord may be glorified throughout this great land.

ANNA K. SPEICHER.

Swatow, China.

### Farewell to Pastor and Family in Lansing

The 29th of November was the saddest day we have ever gone through. It was the day when our dear pastor and his family left us to go to a new field. The congregation of the German Baptist Church of Lansing, Mich., gave a farewell program in honor of Rev. A. G. Schlesinger and his family.

One of the deacons was in charge of the program. One member from each branch of the church, consisting of the B. Y. P. U., Ladies Aid, Sunday school, the deacons and the trustees, expressed their affection and gratitude toward them in all of the things they did for each individual branch. Music was furnished by the Young People's Choir and the Church Choir. A quartet sang and a piano duet was also given. At the end of the program we gave them a little gift in remembrance of us all. All then went down stairs and had a farewell lunch together.

We all feel very sorry to lose our pastor and wife, but it was for the best. We are left like a flock of sheep without a shepherd. The four and a half years that Rev. Schlesinger and his wife have been with us have been just like a dream. It doesn't seem true that he has gone. The church work has been a success even to the end of his stay. One young man was baptized a little while before he left. May God give him strength and courage to accomplish more than ever before!

MARGARET MANN.

The life that rests on dollar bills will topple over.

\* \* \*

Worry gets one nowhere; it travels around in a circle.

\* \* \*

The most difficult kind of honesty is that of being honest with oneself.



# THE WHITE LADY

By GRACE LIVINGSTONE HILL

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(Continuation)

Altogether, Constance took her way into the world of gayety again, feeling that she had had a glimpse into a bit of heaven on earth. She almost dreaded contact with the bright world, lest her newly awakened faculties should be numbed. She half contemplated giving up her visit, but thought better of it, remembering there might be letters awaiting her, and that her grandmother would be astonished if she went home without going there at all. She did not wish to arouse suspicion; so she went on. Besides, there might be more to learn before her experiment was put into actual practice.

The home into which she stepped that evening was a different one from the quiet little white house she had left. The building was massive and showy, a great pile of masonry set in the midst of one of the most fashionable semi-suburban localities. The evidences of lavish spending of money were everywhere. There was a daring about effects and colorings that pleased Constance's present state of mind, though she had been brought up a conservative of the conservatives.

There was a fountain playing in the center of the great reception hall, and wide stairs ascended at the farther end, turning at either side and going up to galleries screened from below by fine Moorish carvings and latticed casement window. The rooms opened off on either side, making the distance seem vast, and the extent of the house almost illimitable. The thick Persian rugs, the myriads of palms, the tinkling of the falling water, the faint perfume of English violets from an immense bowl of purple that stood on a pillar of the stairs, the soft lights of stained glass from a costly window on the first broad stair-landing, the glimpses of great paintings and costly furnishings through the open doorways on every hand, the vista of a great library with book-lined walls and many low, soft chairs in scarlet leather, the well-kept fire behind its bright brass fender—everything bespeaks ease and luxury and lack of any need for care or thought.

The young girl who was the center of all this luxury, the one daughter and child of the house, around whom, and for whom, and by the will of whom everything moved, was a sweet, bright, gay little thing with a voice as fresh as a school boy's and eyes that had not yet grown weary of the world. Her face was like a rose, and her ways like a wild bird of the woods. She was wilful and spoiled but charming. She did exactly as she pleased. It was a strange place to which to come for the purpose of studying how best to give up the world and live on the interest of five thousand dollars.

Constance looked about her, and al-

most shrank back; for here she recognized that which she had failed to put into her own equally luxurious life, a zest for everything. Could she go through this visit with its round of excitements, which she promptly foresaw, and not come out dispirited for the future that was so surely before her?

She had little time, however, to think about it. She was seized upon by her young hostess and carried off to the most bewildering delightful of rooms, scolded for not coming sooner, hugged and kissed for coming at all, and had poured upon her head a torrent of questions and a flood of plans for the days that were before them.

"There's a theater party, and a dance and supper tomorrow night, and a luncheon and dinner dance with a dear, stupid English lord, a real artist with a name, a cross old novelist, and three handsome men with unapproachable family trees for you to choose from. Isn't it just delightful that you should be here at this time? There never were so many nice things going on at once, and all of them kind of unusual in some way, you know, not just common fun. The whole week is just full. Don't you love to have your days full? I do."

Constance sat and wondered at this girl who enjoyed everything in a fresh, frank, intense way. Did she never take anything calmly? What would she do if it were suddenly told her that she had lost everything but five thousand dollars? And then, quickly and quite at variance with her unimpulsive self, Constance asked her:

"You are a great child, Marion, but what would you do if you were poor?"

"Dear me!" said Marion, laughing with a ripple of dimples all round her mouth, "I would cry my eyes out for half a day, and then set to work to see what fun I could get out of it. Perhaps I'd learn typewriting, but I think that would be a bore. I'd rather be a clerk in a store. No, I think I wouldn't do anything very long at a time. I'd sell ribbons for a month, and then I'd go out to housework for another. I could be a lady's maid or a waitress beautifully; and anyway, when they discharged me, I'd try something else. I'd work in a mill awhile, and oh, I'd go to a hospital and be a nurse, too. There'd be lots of young doctors and one could have a thrill a day. And then, after I'd earned money enough to live on for a year, I'd rent a garret somewhere, and write a book about my experiences, and make my fortune. Then I'd buy this old house back again, and invite you to live with me, and we'd have a perfectly lovely time in it, just as we're going to have now!" and she clasped Constance in her arms, and whirled her around the room until they were both out of breath.

"You crazy child, I believe you would.

I believe you'd have a good time out of anything you did," said Constance, smoothing back her rumpled hair and laughing.

That night Constance lay down to sleep with a perfect whirl of ideas in her head. Perhaps, after all, this pretty, flighty little girl would be a help to her. At least, she would have one more good time in the world before she went out of it into rural oblivion.

## Chapter VI

Jimmy was writing a letter.

It was not his first letter; that had been brief and to the point, addressed to a trust company in Philadelphia. It read:

Dear Sir: Please tell me how much you will reant your hanted propperty for. You ought to let it go cheep cause everyboddy is afrade to live there count uv the lady that hants it. But I aint afrade. Rite by return mail.  
Good bie.

JAMES ABERCROMBIE WATTS.

That letter had been comparatively easy of achievement, but this second one was another matter entirely. It was to a lady, and one, he instinctively felt, of rare attainments. He wrote and rewrote, and tore up and wrote again. His fingers and face were smeared with ink, and his shocky tow hair had a long smear also where he had wiped his pen many times. But at last with a satisfied sigh he held the letter off complete, and scowled at it, concluding it was the best that he could do.

Not a soul had he told of his curious transaction. He had mailed his first letter the first day after Constance left, having transcribed the address laboriously on the fence by the light of a street-lamp and with one eye looking up to the "For Rent" sign, while the other kept a furtive lookout for possible white ladies walking in the grass behind the house. He was afraid if he did it in the daytime he might be caught by some of "the fellers" and asked uncomfortable questions. Then he had mailed his letter and been promptly on hand at the arrival of every mail-train, not excepting one which came in an hour after his letter had started. He always put his important little face and shock head before the postmaster's vision the minute the window was opened after each distribution of the mail, and asked whether there was anything for James Abercrombie Watts. The postmaster got almost out of patience after the first six times, and told the boy to get out of the way, that if any letter came for him he would send him word; but Jimmy undaunted, appeared as promptly at the next mail. At last the letter came, and Jimmy retired to the sacred precincts of an old barn to read it, and then went home to write to "her."

Jimmy would have chuckled over his shrewdness, could he have looked into the Philadelphia office when his own letter was read.

"Here's somebody wants to rent that old house in Rushville," said one partner, tossing the letter over to the other. "Better let 'em have it cheap. It's some poor illiterate person; but, if you can get anybody to live there for a while that fool notion about the house being haunted can be overcome, it may be sold to advantage. It's not worth keeping now."

The other man read the letter and tossed it back.

"All right; tell 'em they can have it for ten dollars a month if they pay in advance for a year. That'll keep 'em there, I guess. 'Tisn't likely they'll keep it after they find out the story about it, but, anyhow, that'll pay the taxes. Tell them they'll have to make their own repairs, though, if they want any."

And so the answer had come.

To Jimmy, ten dollars a month seemed a large sum. His mother, he knew, paid seven for the tiny place she lived in, and had hard work to get that paid; but that wasn't "hanted." He felt a little dubious as to whether his lady would think this cheap enough, considering the great drawback to the house; but there seemed to be nothing left to do but report to her. Accordingly he went to work, and in due time the letter was finished and posted, and Jimmy began once more his daily pilgrimages to the postoffice. Not that he was sure of getting another letter, for his lady had not promised to write, only asked him to do so. It might be she would never answer. It might be she had gone into the vast world again and he would never see her; but he hoped not, for he had boasted great things of her to the boys, and they had not believed. He wanted her to return and verify his statements. He wanted her, too, to come back for her own self, for there had been something about her that made him want to see her again. He did not understand it, but he felt it. He had a Sunday school teacher once when he was a little fellow who made him feel that way, but she had died. Maybe this one would, too. Jimmy did not know, but he liked her.

So it was that one morning among other mail Constance received a funny little scrawled letter in a cheap blue envelope. It had gone to New York and had been forwarded to Chicago with others. Wondering she opened it. She had almost forgotten Jimmy, though she had by no means forgotten the old house among the cedars. But there had been so much to do since she reached Chicago that her plans had been put aside for a little. Now they all came back, and she felt that everything was being shaped for her just as she would like it.

My deer ladie: (it read)

I done what yoo tole me to. I rote the folks what owns the hanted house an thay sed yoo cud hev it fer ten dolurs a munth an advance. I hop yoo wunt thinck thet iss to mutch. I will sende yoo the fokes letre soe yoo ran read it yoorself. Ef yoo want to no ennythin else tel me an I wil doe it for you. the

wite lady aint been seen by noe persone sence you wuz here. I ges she wuz skerd ov you. I tole the fellers yoo was brav. I hop yoo wil cum bak. them pise an cakes wuz delikity. Say yoo an me had a reglar dandy piknik didunt we.

Yours truly,

JAMES ABERCROMBIE WATTS.

P. S. I lik yoo.

Over this letter Constance laughed and laughed till the tears came to her eyes. It took her some time to decipher it all; but during the reading of it the hour she had spent about the old house came back to her with renewed charm, and she felt that Jimmy had done her a service. She had found that the old house was possible even on a capital of five thousand dollars. Why, five years would cost only a few hundred dollars. Surely by that time she would have learned to earn her own living in some respectable way, and at least it was a good place in which to hide for the present distress. New York could not search her out, no, not even with the office of the agent who leased her the house in the heart of its business center. For the city trust knew no name save James Abercrombie Watts, and the idea had struck her that Jimmy should take out the lease and do all her business. There was no need that her name should be in it at all. Jimmy should be her real estate agent, as it were. Her eyes were bright with laughter and tears when Marion tapped at her door and entered.

"All the girls have fads," said Marion, fluttering a lot of letters before Constance's face. "Here's one girl that is bound we shall help her in private theatricals for her college-settlement work, and another wants me to make her a pillow for their fair, and another is bound I shall join her club. Marie Curtis goes in for golf, and there are two or three who rave over music and art, and talk a lot of stuff about the old masters that they don't understand themselves, I'm sure. They all have a fad, only just little me. What's yours, Constance?"

"Tea rooms!" responded Constance promptly, her eyes far away for the moment.

"Tea rooms!" said Marion, puzzled. "How funny! How do you do it? Are you collecting spoons or napkins from them, or what?"

"Why, I'm rather new at it," said Constance, enigmas in her eyes; "but I guess you just go around and see them, find out good ones, you know."

"Oh, I understand. You find out all the little quaint ones, and write down a description of them. I shouldn't think there would be much in it in this country. Over in Europe, now, there are plenty of them. But it's something new, at least. We've a whole afternoon to ourselves; suppose we try it. I'll order the car, and we'll go on a tour of investigation."

The idea struck Constance as a good one, and without further explanation, though with laughing eyes, she acquiesced. Thereafter it became known

among Marion Eastlake's friends that Constance was making a study of Chicago tea rooms, and amid much laughter many pleasant little excursions were organized into various places where food was offered for sale in one form or another. Some of the girls were in danger of becoming sick from the number of fancy cakes, sandwiches, and sundaes they had sampled for Constance's benefit.

Through it all Constance was keeping her eyes open and really learning a few things.

But Chicago with all its attractions was no longer so full of interest for Constance as it had been. Her mind was teeming with plans, and the arrival of Jimmy's letter brought it all back again in full force that she was no longer a part of this world of fashion. So, in spite of Marion's pleadings, in spite of dinners and parties and engagements without number, Constance decided to go home.

When she had decided, it did not take her long to put her plans into operation. As suddenly as she had come she departed, leaving Marion lonely and disappointed. She was wonderfully fascinated by Constance, and had formed something more than an ordinary friendship for her. Moreover, she felt instinctively that there was something more to her than a mere society girl, and she longed to enter into the inner recesses of this choice spirit and share the fun, for fun Marion felt it would be. She was always looking out for fun. The beautiful part of it was that she generally made some fun out of everything she undertook, even though it was not planned for that purpose.

Constance had grown fond of Marion also, and it was with regret that she bade her good-by, in spite of her impatience to be again alone and perfect her plans for the future. She would have enjoyed telling all to this girl, and was sometimes tempted to do so; then, looking about on the luxurious apartments, she would remember that Marion was a part of the world she was leaving now, and not a soul of that world must know where she had gone or what had happened. For it might be that Marion, too, was influenced by wealth and station, unlikely as it seemed; and it would be better not to know it if Marion were likely to turn away from her when her money was gone.

As she left the beautiful mansion where she had spent two delightful weeks, Constance gave one glance about the lovely rooms. It was to her a farewell to all the pleasant, costly things that seem to make life a picnic. She was going into a world of work and thought and perplexity. She went willingly enough, but she could not help a regret or two for the things of the life she was leaving.

Constance did some serious planning on the journey home. She could feel a great change in herself. The old life began to seem far away. Henceforth her sphere would be a humble one.



It was that same night after dinner that she began to set her plans in motion.

Grandmother was always in a good humor just after dinner, and nothing pleased her more than a nice long talk with Constance. She wanted to know all about Chicago, and Constance told her of the magnificence and the kindness and the largeness of everything. The old lady listened and exclaimed, and approved of some things, but thought that others showed far too much display to be in good taste, and finally Constance got around to the point toward which she had been aiming.

"Grandmother," she said in her most wheedling tone, "I want you to do something for me. I want it very much. Will you do it?"

"Why of course, Connie; what is it?" said her grandmother, pleased as love always is to be wanted. "I always do what you ask, my dear. Do I not?"

"Of course you do, grandmother, and I know you're going to do this. Well, I'll tell you about it. I want to close up this house and go traveling! Does that sound very dreadful?"

"Why, no, child, not the traveling part. I suppose that could be arranged all right. There are plenty of people who would be glad to have you with them, and you could go as well as not. But why close up the house, child? I'll stay right here as I always do. That'll be the best way."

"No, grandmother, that's not what I mean. I want you to go along. I don't want to be bundled off on anybody else. I want you and me to start out and have a good time together, and go just where we please without anything to hinder. Wouldn't you please go, grandmother? We could go easily, so that you wouldn't need to get tired, and I think you would enjoy it."

"Oh, child! I go traveling again at my time of life? I couldn't," said the grandmother, startled out of her usual calm decorum.

It took an hour and a half of eager argument and reasoning to convince Mrs. Wetherill that it would be good for her health to move out of her great elegant rooms, where peaceful regularity moved on money-oiled wheels. Constance almost despaired of winning the day without revealing the whole story; but at last the grandmother succumbed.

"Well, dear child, perhaps you're right. I suppose I should enjoy it some, though I've never felt any desire to go traipsing over the earth the way some people do; but I suppose you'll enjoy it, and it's very nice that you want me with you. Yes, I'll go. And now where is it you want to go? Abroad, of course. It's a number of years since I crossed the ocean. I'm not very fond of the water." Constance could see her wavering again. She flew to her side, and knelt down before her.

"No, indeed, you dear grandmother. I'm not going to drag you across the ocean. Europe's much too public for me. What I want is to find a lovely little

quiet village, where, after we have traveled around some, we can take a house for a while and get away from all this rush of city life. It doesn't amount to a row of pins. I want to get rested and find out what life means."

"Dear child," said her grandmother, taking the girl's face between her fine, wrinkled hands, with their rich fall of rare laces in the wrists. "Dear child," and her eyes searched Constance's face, "has something gone wrong with your heart? Has some one disappointed you? Isn't Morris Trayer—hasn't he—I thought he was devotion itself. He kept calling after you left, and I'm sure I forwarded a letter or two in his handwriting. You haven't quarreled, have you?"

Constance was surprised that her quiet, unobserving grandmother had taken so much notice of her affairs. She had always been reticent about them, and her grandmother had never questioned nor seemed to notice. She flushed up guiltily, but laughed in answer.

"No, grandmother," she said; "that's not the matter. Morris Thayer and I do not quarrel; but yet—I don't know but I am a little disappointed in him, though it doesn't matter much, I'm sure. I want to get away from him and them all. I'm tired of the everlasting sameness of it. I want to do a lot of nice unconventional things that you can do when you're away from home, you know, grandmother."

The grandmother thought she understood that there had been a disagreement of some kind between the girl and her lover, and, deciding that perhaps the young man needed the lesson of a separation for a while, acquiesced without further comment.

At last Constance went to her room, satisfied that her grandmother suspected nothing and that she would make her no further trouble.

There was a large pile of correspondence awaiting her attention. She looked at it wearily. She had no taste now for all that had made her life heretofore. She wondered at herself that so soon she could be interested in other things. But a month before her care had been to which dance she should go and whom she would invite. Now she was entering it all. Would she be sorry by and by when it was too late and she could not come back to it?

For an instant she longed for the old, safe, easy life of gayety, with plenty of money to spend and no fear of ignominy in the future. But that could not be. She must go forward to a future with five thousand dollars as a capital, and that would be intolerable here. The respectable little cousin who had stayed with her grandmother while she was away was a sample of what that would be. All her life this cousin had been hampered by too much respectability to save her from a montony to which custom, her family, and a lack of funds had condemned her. Now, at fifty, she

wore made-over dresses, and scrimped, and stayed with relatives to keep her hands white and useless as those of a member of her high-born family should be. "Poor Cousin Kate, of course she must be invited, she has so little pleasure," was what everybody said. Constance's pride never could endure a like humiliation. Her conquering courage swelled up to her aid once more, and she determined to make a new life with none to pity and none to make ashamed. She had yet to learn that there are worse things than pity, and deeper humiliations than mere lost prestige can give.

When she lay down to rest that night, her brain was swarming with plans, and there lay upon her desk a careful memorandum of things to be attended to at once. The well-ordered household slept calmly, all unknowing that the morrow was to be their undoing.

(To be continued)

### First Anniversary of B. Y. P. U. Societies of Herreid Church

With thankful hearts and praise to our Lord the young people's societies of the Herreid, S. Dak., Baptist church held their first anniversary Sunday evening, December 6, 1931.

Rev. A. Alf, the president of our society for the past year, spoke a few words of welcome to the many who had gathered from far and near.

As every first Sunday evening of the month is set aside for the English services, Rev. Alf gave us a short sermon, briefly stating why our depression is as bad as it is.

A program was given which consisted of vocal numbers and some very interesting dialogs, which were instructive to all present.

We also heard a few selections from our Men's Choir and Male Quartet. Short talks also were given by the president of the various Unions.

The income last year amounted to \$436.14, which was brought together by the following Unions: Spring Creek \$74.14, Herreid \$68.58, Artas \$60.18, Gnadenfeld \$59.72, Pollock \$8.47, miscellaneous collections \$165.05; total \$436.14. Of this amount \$214 was contributed toward the remodeling of the Herreid church. The Union now has 220 members, 75 of them belong at Herreid, 35 at Artas, 35 at Spring Creek, 50 at Gnadenfeld, 25 at Pollock.

The officers for the coming year are: Rev. A. Alf, president; Andrew Huber, vice-president; Emil Zimmerman, treasurer, and Edwin Bollinger, secretary.

May the Lord look with favor upon our work and may we grow in grace and knowledge of the Lord and Savior, Jesus Christ, during the coming year!

EDWIN BOLLINGER, Sec.

Heaven is not won by a single bound, but by taking one step at a time.

The best way in which to show our gratitude to God is to give him our best.

### Oh, Dear Parents, Take the Children

Translation of "Eltern, nehmt die Kinder"

S. A. KOSE

1. You are on the way to heaven,  
But where do your children roam?  
Why will you not take them with you  
On the path that leads you home?

CHORUS:

Oh, dear parents, take the children  
Which the Lord has given you,  
Lead them to our loving Savior,  
Pray that he may save them too.

2. Why do we not see your children  
Sitting, mother, at your side?  
They enjoy the worldly friendships,  
Rather than with you abide.

3. In God's house you sit rejoicing,  
But where is your wand'ring boy?  
On the paths of sin and sorrow  
He is vainly seeking joy.

4. Tell them all the Gospel story,  
How Christ comes into our heart.  
Join in earnest intercession  
That they choose the better part.

Newark, N. J., Dec. 24, 1931.

Dear Brother Mihm:

I am sending a translation of the German song, "Oh, ihr Eltern, nehmt die Kinder," which was prepared by Bro. S. A. Kose and which I am sure will be welcome to many who have wished for this song in English. If the song strikes you favorably, as it does me, I should appreciate your publishing it in the "Herald." It will be received with much interest by the friends of Bro. Kose who know his condition. The circumstances of the translation are as follows:

When I was in Detroit last month I visited Bro. Kose, and in the course of the conversation he remarked how hard it was for him to be unoccupied when there was so much work in the Kingdom that needed to be done. This gave me the suggestion that he might work out a translation of the song mentioned above and for which I have sought a translation for years. He said he would try to work out something, and the inclosed translation is the result. The notes and German text are in "Frohe Lieder."

Yours cordially,  
CHAS. W. KOLLER.

### Texas S. S. and B. Y. P. U. Institute

For weeks we had been thinking and planning for the Institute which was to convene in Crawford. For days we had been basking under the good Texas sun and just when everyone was Crawford-bound the rains set in. At first it looked as though we might not get there, but Wednesday evening, November 25, found many cars wending their way to the opening session. Wednesday evening at 7.30 only a few visitors from afar were

in the audience but everyone present enjoyed the opening address by Rev. A. P. Mihm and all resolved to brave the mud and weather and make the Institute a success.

Thursday morning brought more rain, also more homefolks and visitors and 9 o'clock found a group ready to carry out the program. The very attractive programs showed the assembly theme to be "The Stewardship of Life," and this theme was the underlying one throughout the entire sessions. Every morning was divided into two class periods and a conference period with intermissions between each. The edaults studied "Gottes Walten in unserer Missionsgeschichte" under the direction of Rev. J. E. Ehrhorn. The seniors under the direction of Rev. C. C. Laborn studied "Training in the Baptist Spirit." The juniors and intermediates studied "Bible Heroes" with Misses Mathilda Hirsch and Ruth Becker. The conference leader for adults and seniors was Rev. A. P. Mihm and for the juniors and intermediates was Walter Schaible. Each afternoon for an hour the morning program was continued, and then an hour of recreation followed, Saturday being an exception.

Due to the intermittent rains we were able to have only one devotional period which was led by Mr. H. Steindam who, using John 10 as his topic, taught us how to appreciate more fully how the Lord is our shepherd.

Thursday evening Rev. Philip Potzner of Dallas gave us a very inspirational address on "The Spirit of Thanksgiving." Friday evening Rev. A. P. Mihm addressed us again, using Luke 10:4 as his text. Only Friday afternoon the sun smiled upon us and we took advantage of it. The recreation committee, Norma Ehrhorn, Esther Schmettekopf and Eleonore Bremer, directed many out-of-door games which were enjoyed. Saturday afternoon each Union pantomimed a biblical story. An exciting impromptu debate was also arranged.

Sunday the hard knuckled rain drops were still knocking on the window panes, nevertheless the closing day was a success. During the Sunday school hour various people gave short talks and then Rev. J. E. Ehrhorn brought us the morning message on "The Followers of Jesus as World Conquerors." In the afternoon Rev. C. C. Gossen led the song service followed by a musical number from each Union. The closing address Sunday afternoon was delivered by Rev. A. P. Mihm on "Growing in the Christian Life."

The banner was presented to the Cottonwood Union with a 1250 miles to their credit. The success of the Institute was a credit to Walter Schaible and his faithful committee who put forth their best efforts in this work. We left Crawford greatly indebted to that Union for every effort they put forth to make us happy and comfortable and to our Heavenly Father for the opportunities he gave us to become better stewards in his kingdom.

M. BECKER, Reporter.

### West New Yorkers Visit Newark

On December 17 the Young People's Society of the West New York Church, of which Rev. John Lehnert is pastor, visited Evangel Church and rendered a very interesting program. It consisted of several selections from their able orchestra, a vocal and a violin solo, two numbers by the Hollywood Sisters, and a reading. The program certainly was a successful one.

The second part of the program was devoted to games, in which everyone fully enjoyed themselves. The games were of such a nature to help everyone work up an appetite and which was soon satisfied with jello, pound cake, nuts and candy. The tables were nicely trimmed in accordance with the season.

EDNA E. SCHIEWECK.

### Annual Report and Program by Fessenden B. Y. P. U.

During the past year our Young People's Society of Fessenden, N. Dak., has not been idle. We have had twelve meetings. Three missionary programs were given, one at Christmas time, an Easter Cantata, and a Thanksgiving program. We also had three social meetings, and six literary programs.

We are glad to report that nine new members have entered our society, making a total of 79 members. We are glad that our efforts have not been in vain as we look forward to the next year.

May the Lord continue to bless our B. Y. P. U. in the future as in the past! is our earnest prayer.

On November 26, 1931, the B. Y. P. U. gave its annual Thanksgiving program. The meeting was opened with a short song service. The scripture was read by Mrs. Stabbert; prayer was made by Rev. Nixon (Congregational pastor). The welcome was given by our president, Mrs. Stabbert. The choir gave a selection, after which the secretary's report was given by Lydia Albus, followed by the treasurer's report by Walter Paul. A vocal solo sung by Mrs. Julius Krueger with guitar accompaniment. Recitation by Robinette Rappuhn; German dialog by a group of young ladies; instrumental duet by the Paul brothers; ladies quartet; English dialog by a group of young folks; a German recitation by Mrs. J. Krueger; young men's quartet. A short but inspiring address was given by Rev. E. Bibelheimer of Cathay. A missionary reading was given by John Zuber, followed by the offering.

At the close of the meeting all were asked to remain for lunch. Although the roads were bad we had a full house.

LYDIA C. ALBUS, Sec.

\* \* \*

Hobson: "I sent \$2.50 to a concern which advertised an appliance for keeping gas bills down, and got it this morning."

Dobson: "What did they send you?"  
Hobson: "A ten-cent paperweight."—  
Western Christian Advocate.



# Leadership Training

The Training of Youth for Service through the Church

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

Chapter II

## Workers Together With God

"For we are God's fellow-workers." 1 Cor. 3:9.

Life takes on a new meaning when once the message of our text gains possession of our consciousness. We are in the world, not merely to scratch for a living and to seek such physical satisfaction as our material conditions allow, and then to decline into the feebleness of old age and death with the hope of a happier state in the world to come. We are in this world on a glorious and sacred mission. We are in partnership with God cultivating human personalities which lend themselves to an expression of the mind of God. This same exalted mission was set forth by Jesus in the figure of the vine and the branches: he is the vine, furnishing the vital life, and we the branches expressing this vital life in luscious fruits. This consciousness enables us to walk in a newness of life, a newness of purpose and a newness of power.

But just how is this divine-human partnership to be understood? How does it work out? What is the scope of its purpose? The barren sandhills around the lower end of Lake Michigan lay there a desolate waste for

### HELPING GOD TO FEED HUMANITY

millenniums, until some of our own Baptist people settled there and covered them with orchards and vineyards so that they become suggestive of what the Garden of Eden must have been. The fertile soil on the Rio Grande in southern Texas was covered with mesquite shrubs and cacti and infested with rattle snakes until the courageous settlers replaced them by citrus groves and vegetable gardens which are watered by irrigation canals bringing in the water from the Rio Grande. In a like manner the prairies of the middle West gave way to waving wheat fields which furnish bread to the world through the industrious co-operation of man with God. Man tills the soil, plants, and, in some instances, waters the seed, and God gives the increase, so that all men may have their daily bread. God is interested in sustaining life that it may accomplish its higher mission.

Central America was infested with Yellow Fever menacing the health of everyone who invaded the region. Man went down there and drained or oilcoated the stagnant pools, destroying the breeding places of the fever-germ carrying mosquito. Through the co-operation of man with God healthful conditions of life have been established. Throughout the civilized world the health and security of life has been advanced through co-operation between God and man. Doctors prescribe medicine and treatment, nurses give care and attention, and

### MINISTERING TO PHYSICAL HEALTH

God supplies the healing powers. Some folk have the strange idea that God is jealous of the doctor, that he will help if we believe and call on him, without inviting human aid, but that is in violation with the whole method of divine work. He might indeed have given to man a physical nature which is immune to poison and disease germ like "Popeye" of the comics, or he might have dispensed healing at the beck and call of the believer, but practical experience shows that he works together with man in the interest of health, as in all other phases of life. He limited himself, that he might exalt man, giving him a field of usefulness to his fellows, so that he might increase in personal worth according to his growth in efficiency in serving others.

If a man is to develop his physical organism and his personal powers bringing them to the highest state of perfection, he must not only be supplied with physical food and health, he also needs to live in an environment which stimulates his development in the right direction. He needs schools for his intellectual development, music, art, beautiful parks and flowers for his aesthetic development. He needs a wholesome social

### PRODUCING A WHOLESOME ENVIRONMENT

environment, that his life may be enriched by contact with other lives which have attained higher or other achievements. He also must experience justice in his treatment, that he may not lose faith in humanity, he needs a sense of physical security, that he may give his attention to the higher things of life. This environment which has so much to do with the making or the breaking of human personality is wrought out through a human-divine fellowship of work. Man must be the spokesman for God combating things that are hostile to the social good and in promoting things that aid in the development of human personality. In this task he will meet with stern opposition. Men pray on human weakness, and vociferously resist all efforts to limit their liberty. The abolition of social evils and the enactment of laws which restrain social parasites is a piece of divine co-operation which calls for heroic and unselfish sacrifice.

But God is not only interested in making a wholesome world without. That is but the means to a still higher end. He is interested primarily in determining the inner attitude toward physical, social and spiritual environment. He seeks to well up in the consciousness of man. He seeks to make human life a temple in which he may dwell, a tool through which he may labor, an instrument through which he may express the harmonious song of his soul. Man must become his willing instrument. God would not compel, for that would introduce the element of disharmony. Man must become like God in his pleasures and displeasures. He must love what God loves and loathe what God loathes. He must find the highest satisfaction of his life in the fulfillment of his divine mission. That means that his whole

spirit must become like God is in spirit. That calls for a tremendous change in the dominant interest of life. This change cannot be wrought through the manipulation of the environment in which the individual grows up alone, but must come about through the permeation of his life with the spirit of God. Man's spirit which is interested only in seeking physical and temporal satisfactions, must yield to this divine spirit which seeks to give expression to the consciousness and purpose of God. Jesus calls this a new birth. John the Baptist called it a baptism of the spirit. In the early Church people became Christians as this spirit took possession of their lives.

We may be workers together with God in the realm of service to man's physical, intellectual, social or spiritual needs. For a co-operation with God in the ministry of physical needs we need muscles and some degree of wisdom, in the ministry to the intellectual needs we must have a large degree of school training, in ministering to the social needs we must have a vision of social needs, courage to strive for their supply and a readiness to suffer at the hands of those whose selfish interests are being invaded. In order to minister to the highest, the spiritual needs, we must have that right attitude of heart, we must have that indwelling of the divine spirit, we must know how to use the means which God has provided for the promotion of this phase of work. Man is not restricted to any one of these fields of service. He may be a farmer, an artisan, an educator or a preacher, but if he has experienced the higher purpose of life and has surrendered himself to its realization, he can share in the task of leading others to this higher consciousness.

This inner change of life is not possible except through a more vital contact with God. This life must come from God. But man had broken with God, had been living without God. Jesus came as the great climax of God's reclaiming efforts, and made this return to the Father possible. He committed the secret of this salvation to a circle of men who formed the nucleus of the Christian Church. He spoke of it as a mystery, which could be appreciated

iated only by those whose hearts had been touched by the heavenly spirit. They were to carry the good news to all nations, teach it to every creature. They were to be succeeded by other believers, and these in turn by others on down to the end of time. And after nineteen centuries, we, the living generation of the early twentieth century, are carrying this responsibility which Christ communicated. It is our duty to see how we may best accomplish this work for God in our own day and age.

Much of this work must be done by Christians in their individual capacity. In their daily life they come into situations where they might witness for this higher purpose of man, and for the power of salvation from the earthly groveling in which the natural man is engrossed. These people, with whom he makes contact, may not come to the church, may not read the

### INDIVIDUAL WORKING WITH GOD

New Testament, may have no other guide to life than the Christian, who makes this contact. We must, in our individual capacity, be alert and grasp every opportunity of pleading for this ultimate purpose of God with man.

However, there is much to do in the world which exceeds the capacity of the individual. Regular public worship must be maintained in a community, so that people may get a vision of God through the reading and proclaiming of his Word, come into a state of spiritual receptivity for God through the atmosphere of the service, and feel a sense of reverence and devotion in the presence of God. A single Christian cannot provide this service. Regular instruction must be provided for the children of a community, so that they may find the

### THE CHURCH WORKING WITH GOD

bread of life in the Word, a house of prayer must be maintained, larger efforts must be made to bring in the unsaved. Christians must be schooled for the work of leading people to God. What the individual cannot do in his single capacity, that the Church has been organized to do in its collective body.

Some of the essential work of the Lord even surpasses the powers of a local church. A local church cannot publish Christian literature, lesson material, song books, etc. A local church cannot adequately educate its ministers. A local church cannot maintain institutions to take care of aged and orphans, or send missionaries into the frontiers, or into the non-Christian world. These tasks which exceed the capacity of a local church are done through

### THE DENOMINATION WORKING WITH GOD

which exceed the capacity of a local church are done through

### B. Y. P. U., Martin, N. Dak.

Dear Editor:

I hope you do not think that the Martin B. Y. P. U. has died out altogether. In fact we have just as much life and pep, or more perhaps, than we've ever had. This we can prove by having added two new members to our roll in the past two meetings.

Perhaps telling about a few of the most interesting gatherings, rather than going into detail about what we have done the whole year through will be more interesting for the readers of the "Herald."

On Sunday evening, Dec. 13, 1931, the Young People's Society had an inspiring evening. The main part of the program was a debate. The topic was: "Resolved that the present depression is a hindrance to Christianity." We had very intelligent debaters as well as judges. The result was that the affirmative side won, the votes being two to one in favor of the affirmative. Of course, this is not

an affiliation of local churches into associations, conventions, or conferences. It is of vital importance that the young Christian get a vision of the scope of God's work. We have vital work as individuals, we have a mission as a local church, but we could not do our local church work well, apart from the assistance which we derive from our denomination, which supplies us with literature, pastors, and helpful inspiration. We could not do our share in evangelizing the world apart from our affiliation with others in this huge task. Some people like to come into our churches and enjoy the services, but when they are expected to bear their share of the expenses, they do not respond. They do not enjoy very good standing in their group. There are churches which have come to life through the missionary activities of the denomination, who have always been ministered unto by pastors trained by the denomination, who could not think of getting along without the material published by the denomination, and yet who seem to have no sense of indebtedness and to feel no obligation for the promotion of the denominational program.

There is a widespread tendency to become so engrossed in personal affairs, that one loses the vision for all affairs which go beyond the individual's immediate interest. Yet a little reflection would show that our individual interest is dependent on the conditions of the larger group, and indeed, in our time, on the conditions of the entire world. We cannot on the long run maintain strong Christians without strong churches, and we cannot maintain strong churches without a strong denominational work. Personal and local interests are likely to find many sponsors and to receive considerable of attention, but we must seek to extend the horizon of the Christian till it takes in all nations, the uttermost parts of the earth and the end of time. Our work must embrace the whole world, if we would be acceptable workers together with God.

### Study Questions

1. Describe various ways in which man may co-operate with God in serving humanity.
2. What is the ultimate purpose of God with man?
3. What relative emphasis should be placed on effecting the outward conditions of the world, and the inner attitude of man toward the world?
4. Describe the fields of service which are open: a) to the individual as such; b) to the church; c) to the denomination.
5. Which of these has been emphasized the most, which the least in your hearing?
6. Which of these is in the nature of the case most likely to be overlooked?

### Where Do You Worship?

Tell me where you worship God on Sunday and I will tell you the kind of Christian you are.

You can worship God in your home Sunday—but you don't.

You can worship God in the woods and in the fields—but you don't.

You can worship God on the lakes and on the rivers—but you don't.

You can worship God on the road in the auto or in the buggy—but you don't.

You can worship God in a different church each Sunday—but you don't.

You can worship God in your lodge and neglect the church—but you don't.

You can worship God by sending the children to Sunday school and staying at home—but you don't.

You can worship God by going to church and taking the children with you—but you don't.—Selected.

saying that the negative side was not well presented. To be exact, it was a very close debate.

On Dec. 20 our B. Y. P. U. gave a very well presented Christmas program. It consisted of Christmas carols by our choir, a reading, two selections and a dialog entitled, "Whose Birthday Is It?" Bro. George Kessler of Anamoose, N. Dak., gave a brief talk to the young people. The meeting was very well attended.

In speaking of Christmas it reminds me that we had a very happy Christmas evening on Dec. 25. The young people's society met in the home of one of the members for a Christmas party. We all enjoyed the meeting immensely, for one always enjoys oneself when received with a smile by the hostess.

BERTHA GIESER, Sec.

### The Sanguine Brute

"What's a vegetarian, dad?"  
"A vegetarian, my boy, is a man whose primitive passions can be roused by a blood orange."



### If All Who Hate Would Love Us

If all who hate would love us,  
And all our loves were true,  
The stars that swing above us  
Would brighten in the blue;  
If cruel words were kisses,  
And every scowl a smile,  
A better world than this is  
Would hardly be worth while.  
If purses would not tighten  
To meet a brother's need,  
The load we bear would lighten  
Above the grave of greed.

If those who whine would whistle,  
And those who languish laugh,  
The rose would rout the thistle,  
The grain outrun the chaff;  
If hearts were only jolly,  
If grieving were forgot,  
And tears of melancholy  
Were things that now are not;  
Then love would kneel to duty,  
And all the world would seem  
A bridal bower of beauty,  
A dream within a dream.

If men would cease to worry,  
And women cease to sigh,  
And all be glad to bury  
Whatever has to die:  
If neighbor spoke to neighbor,  
As love demands of all,  
The rust would eat the saber,  
The spear stay on the wall;  
Then every day would glisten,  
And every eye would shine,  
And God would pause to listen,  
And life would be divine.

—James Newton Mathews,  
in Washington Star.

### A Memorable Year

ARTHUR A. SCHADE

The memorable year of our Lord, 1931, with its alarming business depression bringing untold suffering and staggering losses to many of our people, and financial distress to church and denominational treasuries, is drawing to a close. When these lines reach the readers they will have passed the threshold of another, let us hope, a brighter year. May we have taken the step with confidence that the dawn of a new day will follow the darkness of the night. At the present moment there seems little on the horizon to justify a superficial optimism. The resources from which better times must come lie deeply imbedded in the purpose of God and in man's past record of mastering his obstacles and making them stepping stones to higher achievements.

The "Jahreswende," as the Germans so beautifully call the period when the passing and the coming years come to grips with each other, is the time to take stock; to look back over the way we have come, and to lap our plans for the way that is ahead for the new year. We Secretaries feel it appropriate to report on the work of the year at this occasion, and also to take our constituency into our confidence with reference to the goals lying before us for the com-

ing year. It is not the most pleasant task, but we speak of our work, not for the purpose of glorying, except in the Lord, who strengthened us for all things. The many words of appreciation for these candid reports and the apparent necessity of helping our people to understand the nature and the importance of the work encourage us to write in confidence that our motives will be correctly understood.

I shall try to make my report on the Field work vivid by taking the reader with me on the several journeys and showing him what the nature of the work has been. The first trip of the year consuming 25 days of January, the full 28 days of February and 14 days of March took me up to the vicinity of Yorkton and Nokomis, Saskatchewan, then on to Tacoma, Washington, Portland, Salem and Salt Creek, Oregon, and Germantown, North Dakota. We conducted two weeks school in Ebenezer, Nokomis, Sask., and Hilda, Alberta, attended the Oregon Conference at Salem and taught a week at the first Portland Institute, and took in the Northern North Dakota Sunday School Convention at Germantown, N. Dak.

The second journey consumed 5 days of April, the 31 of May and 23 of June, took me to visit some of the churches in Kansas, then to the Colorado-Nebraska Association in Scottsbluff, to La Salle, Colorado, Beatrice, Nebraska, the Northern Baptist Convention in Kansas City, the Annual Young People's and Sunday School Union Conventions in Iowa and South Dakota, and a visit with the churches in Detroit and a special anniversary celebration in Dayton, Ohio.

The third journey took me to the East Side Church, Chicago, the Minnesota Assembly in Independence Lake, Minn., to Anaheim, California, to the California Convention, to a visit of all the churches of California, then on to the Twin Rocks Assembly in Oregon and the General Conference in Detroit. This trip took 26 days of July, the 31 of August. Over Labor Day we visited the D. C. I. Convention in Dayton, Ohio, involving a four-day absence in September.

The final trip of the year took me on a tour of the churches in Northern Michigan where I spent a half week with each church, Lansing, Bay City, Beaver, Gladwin and Alpena, then to a banquet at the First Church, Chicago, then for a week with Bro. Barsch and his folk at New Britain, Conn., with a brief visit to the Meriden church, an address at the Union meeting of the New England Union at Bridgeport, and four institutions in the vicinity of Greater New York. This trip detained me 16 days of October, the 30 of November and 2 of December. Leaving two days before the year closes keeps me on the road this year for 239 days over against 265 days last year and 218 the previous year, making a total of 722 which lacks eight days of two solid years of time.

#### Addresses Delivered

The calls for service did not allow time to rust as will be seen by the fol-

lowing list of addresses: Classes with Lectures or Conferences 58, addresses dealing with our special interests and sermons, 125, Sunday school addresses, 27, B. Y. P. U. addresses, 12, and Lessons taught, 13, making a total of 235 for the year.

#### Writing Activities

The Field Secretary had sufficient writing responsibilities to carry along on the road to keep him from getting unduly homesick. He provided the material for 45 issues of the Young People's page of the "Sendbote." This required five typewritten pages of publishable material every week, making a total of 225 pages. A portion of this material, dealing with the problem of training young people for Christian service, has been issued in a book, which is seeking the widest possible distribution among the churches.

In order to make the class work at the Schools in Canada, the Institutes and Assemblies more successful, the Secretary has been preparing a syllabus for the pupils which is mimeographed and placed into their hands for study and for future reference. The preparation of these courses, based on regular study text books, has been a heavy task, ten such having been issued during the year.

#### A Look Ahead

This report threatens to become too long, but it would not do to close with a backward look. We must forget what is behind and stretch forth to that which lies ahead. The first six weeks will again be spent in the snow-covered Northland. During the month of January I will be teaching in a Bible School in Wetaskiwin, Alberta. That address will reach me, should anyone wish to communicate with me during that time. The first two weeks in February will be occupied with a Bible School in Vancouver, B. C., in which Bro. Assaf Husmann of Tacoma is to share in the teaching task. Around Washington's Birthday I will be with the Minnesota Assembly at Hutchinson, Minn. The first week in March I will be at the annual Institute in Detroit. Plans are under way for a similar work in New York and Philadelphia in the spring. Quite a number of bookings are already made, some going as late as August.

Last year I was privileged to speak to the folk who read German each week through the "Sendbote." I appreciated the words of appreciation which have come concerning the material presented. It is with regret that I asked to be released from this responsibility for the coming year, because I am simply overloaded with prospective preparations. But I am to have the privilege of speaking to the young people in each issue of the "Baptist Herald," presenting the material on young people's work which has been presented in conferences in the churches and is published in the German booklet. While it deals with the matter of young people's training, it is essentially a problem of the church, and all

the readers are invited to accord the material their attention.

#### The More Remote Future

And now, that we have been talking things over together, it might not be out of place to allude to the more remote future. No doubt all readers of the "Baptist Herald" know by this time that I have been nominated to succeed our highly esteemed Prof. L. Kaiser, D.D., at the Seminary in Rochester, N. Y. I appreciate the kind words of congratulations which came to me from all over the land, and equally the words of regret that I should consider leaving the young people's work. Others are warning me not to become vain over the great honor which is bestowed on me, and still others admonish me to be sure to ring true to the essential gospel message which we have in Christ, all of which I, of course, am seriously taking to heart. I hope it will not appear as breaking faith with our Union work and our many friends for me to follow this call to serve our denomination at the Seminary. If God makes my service a real success there, it will result in the best kind of service to the same cause of childhood and youth for which we have been working. With the best wishes for a blessed new year.

#### In the Realm of Circumspection

ERICA D. BENDER

Another day is passed. Was it a success or a failure? The missionary is looking back upon the various little incidents of the day that took place between 6 o'clock A. M. and 6 o'clock P. M. She recalls words she has spoken, deeds she has done. Should she have uttered different words perhaps, that should have been more sympathetic and kind, should she have showed more understanding and most of all should she have been more patient and tolerant with the natives as they had come to her with ever so many things that seemed extremely trivial to the missionary but were of greatest importance to the natives? This is the train of thoughts she is having as she is leaving the house to take a stroll in the twilight.

The sun is rapidly saying good-night to the rest of the world around him. He takes quick departure at night. Within thirty minutes his diminishing glow is vanquished entirely. The missionary hastens her steps to be able to enjoy the peacefulness of the twilight before darkness sets in. She is crossing the big playground where a number of schoolboys is having a game of foot-ball. How the ball is flying, what a kick that was! She is watching the boys for a few minutes. Some of them are husky, strong fellows and the missionary thinks it is good that even the black boys know how to play foot-ball. They are exercising their bodies that they may develop to be strong, full-grown men, that will be able to defend and protect their families in time to come. Her thoughts involuntarily begin to dwell upon the in-

dividual boys especially those whom she expects to be teachers and preachers of the gospel some day. Her great wish is that these boys would not only know how to be experts at foot-ball playing, steeling their bodies through the many kicks and possible "black eyes" they're getting while at play, but that their hearts would be tempered as steel to be able to intercept the hostile missiles Satan is hurling at them and which are meant to be deadly blows to these young Christian warriors. Alas! These negro-boys must ever be on their guard for Satan's artifices. For here in Africa he is stealthily doing his work among the Christian boys and girls just as at home. If this would be fully realized by the young people in the home-churches they no doubt would be more vigilant in their intercessory prayers for the native young people so that they would be more able to be heroes in the battles with the Satanic forces out here.

The missionary is now ascending the hill just before the mission-campus. Her eyes are looking to the right and left. There at the foot of the hill behind the boys' dormitory she spies Mr. Briggs, teacher in the English school and under whose guardianship our mission-boarders have been placed. He is busily working in his little garden, quite alone, but humming a merry tune which gives evidence of his happy and contented mood. It immediately flashes through the missionary's mind that she has not yet thanked Mr. Briggs for the beans he so kindly sent her in the morning. So she calls to him and with a friendly "Good-evening, Mr. Briggs," also tells him how her father and she have enjoyed the beans he sent for luncheon. Mr. Briggs in his own characteristic way has a broad smile over the entire face and says it is not worthwhile mentioning. He returns to his work again and the missionary is headed towards the big road. Quite to her surprise the song "The Beautiful Garden of Prayer" is upon her mind. She knows that as this teacher Briggs is industriously working in the solitude of his garden he is sending silent but beseeching prayers to his heavenly Father that he would give him wisdom to direct each one of the boys under his care that his life may become a Garden of Eden, an oasis in the great desert of life. Will God hear his prayers? The missionary is convinced that he believably entreats the Father, for his steady and untiring work among the boys gives witness to his great faith in God. Therefore the Lord will hear and answer his prayers.

"Hello, boys! What are you doing here?" the missionary asked two boys stretched out on the green grass way up on the hill. "We are studying for our 'exam' on all the Sunday school lessons we've had in the last quarter of the year. Is it going to be hard?" The missionary smiled and just told them to study well and read up on all the lessons in their Bible, then it wouldn't be hard for them. The boys giggled and probably thought: "I bet it's going to be hard anyway. It will be a stiff exam."—But nevertheless

they reopened their Bible and continued with their studies. (The test has been given several Sundays ago and both boys passed with a high percentage.)

Now the missionary was walking along the hard road. She enjoyed looking up at the high palms and not seldom she would see a native climbing one of the highest ones. He would hold on to a belt made of strong grass-fibers. The belt would be placed around the trunk of the palm and he, too, would be encircled by it. With jerking movements he would slowly reach the top. There he would look for the bottle that had been attached to the palm at the opening from which the juice or palm-wine was tapped. If the bottle was filled he would take it and replace it with an empty one. Then he would slowly start to descend. But first he would let out several shouts of joy to let his comrades know that his climb had not been in vain but was rewarded with some of the precious palm-wine that every native likes to drink and which causes some to become drunk if taken in excess.

The missionary thinks she, too, would like to climb a palm to be way above her fellowmen. From the crown of the palm she would have a wonderful view of the brush and huts below. Many things no doubt would have a different appearance altogether. But of course she could never climb a palm as this takes special skill. But she thought of what she could do and in fact every one else can do for which no special grit, skill or training is required. She could lift up her eyes to the mountains from which help does come, she could let her soul soar up to the heavenly heights with a glad song of praise to the Lord from whom all blessings flow! She could let her heart expand to the Father of Love and have him fill it with love, peace and joy that he is yearning to pour into every human heart! Then after having been in this state she could walk among her fellowmen again with a bright vision of the Lord in Glory and could pass on some of the exhilarating joy all those possess who let their hearts ascend to heaven in worship and prayer.

The missionary was now retracing her steps to the mission-house. She was approaching a hut along the road where some of her Sunday school scholars are living and which is the home of Sarah, one of her house-girls. The missionary was about to pass the hut when—one, two, three—in only a moment three little girls had arrayed themselves at the road to sing the little song their teacher had taught them in school, and with which they always greet her with when passing in the evening. The text of the chorus is about this: "Good-night to you, may angels watch over you!" It was getting darker and darker, the missionary hurried off. The last words falling upon her ear from the distance were: "Oh, Ma, don't forget to give us a Christmas recitation!"

Baptist Mission,  
Gr. Soppo, British Cameroons,  
West Africa.



### Riverview Ladies Active

The Ladies Missionary Circle of the Riverview Baptist Church, St. Paul, Minn., Rev. H. R. Schroeder, pastor, sponsored a concert, cash and carry cafeteria chain and home bakery sale on Friday evening, Dec. 4, 1931. The committee in charge were: Mrs. H. W. Hirt, Mrs. G. F. Ernst and Mrs. Wm. Bienhoff.

The Cafeteria chain was divided into three groups, Mrs. Hirt, Captain of Group 1, Mrs. Ernst, Captain of Group 2, Mrs. Bienhoff, Captain of Group 3. Each group had their list of names together with the cafeteria coin box. Each captain started her group by presenting one on her list with some edible article for which the person receiving it would drop its value into the coin box and then this person passed another article on to the next one and so on until each person on the list had been reached. The proceeds from the three coin boxes amounted to \$24.56, besides the proceeds from the concert and the Home Bakery Sale. We expect to use these amounts for repairs in our kitchen.

The concert was a every good one and consisted of piano selections, vocal solos, piano accordionist, readings, harmonica selections, ladies quartet und men's quartet.

Last but not least the "Home Bakery Sale" which was a wonderful success."

MRS. G. F. ERNST.

### A Famous Baptist Patriot

Samuel Francis Smith, the author of "My Country 'Tis of Thee," had a wonderful knowledge of the Bible. We ought to remember that he was a Baptist. This incident is related of him: "When he was pastor of a church in Waterville, Me., and professor in the university also, he was called upon during the sickness of the president to conduct chapel worship for several weeks. Some of the students, in order to test his familiarity with the Scripture, removed the pulpit Bible from its place. The doctor understood the situation at a glance and wasted no time in looking for the Book, but repeated a short chapter from memory. The next morning, the Bible still missing, Doctor Smith repeated another entire chapter from memory. This was repeated on the third day. On the fourth day he proceeded to repeat one of the longest chapters of Luke's Gospel, one with seventy-one verses, speaking so deliberately as to take about twice as long as was usually spent in Bible reading. The next day the Bible reappeared in its accustomed place.

### Big Gun Curtain Lecture

Mrs. Bindler: "Is there any difference, Thomas, do you know, between a fort and a fortress?"

Mr. Bindler: "I should imagine a fortress, my dear, would be more difficult to silence."—Utica Press.

### Young People Hosts to Older Folks at Christmas

In keeping with the Christmas spirit of friendliness and goodwill the B. Y. P. U. of the First German Baptist Church of Portland, Oreg., were the hosts at a social given in honor of all the people of the church over 45 years of age. The ten oldest guests were given special mention and distinction. Slides and snapshots of the guests in characteristic poses taken many years before were shown to the great amusement of the older folk. Several young people gave interesting talks about the pioneer members of the church and their contributions to the work. The program also included readings and musical numbers, after which the older folk enjoyed refreshments with the younger folk.

ARPA H. PFAFF.

### Portland Society Presents Missionary Dialog

On Sunday evening, December 13, 1931, the Faithful Group of the B. Y. P. U. of the First German Baptist Church of Portland, Oreg., under the leadership of Bertha Losli, presented the missionary dialog entitled "In the Claws of the Russian Bear." This dialog depicts the diabolical circumstances under which the Christians in Russia are laboring. The German Baptist pastor and his wife, portrayed by Mr. and Mrs. Rinard Proppe, with their two sons and two daughters (William Fleischmann, Edward Neubauer, Edith Schroeder and Linda Boehi) are given the choice of abandoning their faith or facing exile in Siberia. The enduring faith of one of the daughters brings about the conversion of her Communist lover, which part was taken by Albert Wardin.

Other participants in the dialog were John Keuhn, Edward Bauder and Harry Quade, who took the part of Christian friends of the family; and Eugene Wetzler, George Peters, Harry Johnson and Carl Boehi, who acted as officials in the community. Several well-chosen musical numbers completed the program which proved both interesting and educational.

ARPA H. PFAFF.

### Think It Over

There is a certain philosophy in the statement of the little girl who had asked her mother which was worse, to lie or to steal. The mother had replied that they were both so bad that she couldn't tell which was worse. "Well," said the little one, "I think it's worse to lie than to steal, 'cause if you steal a thing you can bring it back, 'less you've eaten it, an' if you've eaten it you can pay for it, but"—and there was a look of awe in the little face—"a lie is forever."—Boston Transcript.

\* \* \*

Estimates place the total Jewish population of the world at 15,050,000, of whom 4,228,000 are in the United States. Of these 1,765,000 are in New York City.

### Getters and Givers

The British statesman, Stanley Baldwin, says wisely, "The real difference among men is between those who are ready to give more than they get and those who want to get more than they give." Many "Napoleons of finance" are merely brigands after a wholesale fashion. The idea of many manufacturers is to get the highest price they can for a product that they have cheapened all they dare. Many others think they do sufficiently well if they merely give good money's worth. But the real man tries to give more than money's worth, and in that endeavor he proves his own worth. His ideal is a measure heaped up, pressed down, and running over. In labor, in time, in zeal, in solid value, his question is never, "How much can I get?" but always "How much can I give?" And in this he is patterning his life after the supreme Giver of the universe.—Forward.

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