

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., JULY 1, 1932

Number Thirteen

A Prayer for America

O Lord, our God, thy mighty hand
Hath made our country free;
From all the broad and happy land
May worship rise to thee!
Fulfill the promise of her youth,
Her liberty defend;
By law and order, love and truth
America befriend!

The strength of every state increase
In union's golden chain;
Her thousand cities fill with peace,
Her million fields with grain!
The virtues of her mingled blood
In one new people blend;
By unity and brotherhood
America befriend!

Through all the waiting land proclaim
The gospel of good will;
And may the joy of Jesus' name
In every bosom thrill!
O'er hill and vale, from sea to sea,
Thy holy reign extend;
By faith and hope and charity
America befriend!

What's Happening

The Oak Park German Baptist Church, Rev. Theo. W. Dons, pastor, is holding a Daily Vacation Bible School for the first time in its history.

The Male Chorus of the Burns Ave. Church, Detroit, Mich., consisting of 26 voices, gave a program at the church at Beaver, Mich., on May 22. A large audience was present. The chorus sang songs enroute at Beaver, Fisherville and Auburn.

Two young people from the Mission Sunday schools of the Oak Park German Baptist Church were baptized on Sunday evening, June 12. Rev. Theo. W. Dons performed the baptism and Rev. Crockett, worker at the Bellwood Mission, preached the sermon.

A daily Vacation Bible School was begun by the church of Gackle, N. Dak., on June 5 under the leadership of the pastor, Rev. B. W. Krentz, with a corps of helpers, among whom are several public school teachers, who are members of the church. It is the first venture of the church in this respect.

Mr. Fritz Schwarz, a graduate of the German Baptist Seminary at Hamburg, is supply for the German Baptist Church at Donna, Tex., for the summer months. Bro. Schwarz came to America last fall because he received a scholarship from the Evangelical Theological College at Dallas, Tex. He is pursuing studies at this institution.

The newly elected officers of the World Wide Guild of the Temple Baptist Church, Pittsburgh, Pa., are: President, Kathryn Brubuch; vice-president, Florence Alston; secretary, Mildred Deckmann; treasurer, Pauline Luck; point standard secretary, Minnie Meredith; literature secretary, Dolores Weslager; official advisor, Miss Meta Johnson.

Mr. Thorwald Bender, pastor of the German Baptist Church of Lebanon, Wis., was a member of the Senior Class of the Northern Baptist Seminary, Chicago, Ill., which held its graduating exercises on Thursday, May 26. We congratulate Bro. Bender on the successful completion of his seminary course. He is a son of our Cameroon missionary, Rev. C. J. Bender.

The church at Anaheim, Cal., recently celebrated the 35th ministerial service of its pastor, Rev. O. R. Schroeder. The First Church, Chicago, recently observed in similar fashion the fact that its pastor, Rev. J. A. Pankratz, has been a minister for 35 years. Another member of this class of 1897 graduating from Rochester, is our General Secretary of Missions, Rev. Wm. Kuhn, D. D.

Watertown, Wisconsin. On Sunday, morning, June 12, an impressive service was conducted, the occasion being the unveiling of a huge oil painting. This beautiful painting is directly in back of the baptistry and shows John the Baptist baptizing Jesus. Overhead the heavens are opened and the Holy Spirit is descending upon Jesus in the shape of a dove. In the background the hateful Pharisees as standing in the shade of a tree and discussing the situation. The deacons unveiled the picture while the congregation sang "O Happy Day." The singers had appropriate selections. The pastor based his sermon upon the scriptural background of the painting. Bro. Albert Tiemann of the Immanuel Church, Milwaukee, made the painting possible by donating his ingenuity and two weeks of his time. A special offering was taken the proceeds of which went into the building fund.

Rev. Vincent Brushwyler is now full time pastor of the Evangel Baptist Church, Newark, N. J. Last August he accepted the call with the understanding that he was to complete his course at Princeton Theological Seminary before assuming full pastoral responsibility. Mr. Brushwyler was graduated from the seminary, May 17. Previous to entering Princeton in September last year he studied two years at McCormick Theological Seminary in Chicago. He was graduated in 1929 from Wheaton College. He was ordained to the ministry June 7, 1930, by the Chicago Baptist Association. German services are conducted at the Evangel church alternate Sunday mornings by a former pastor, Rev. Frederick Niebuhr, who also conducts a prayer meeting in German every other Wednesday night. The other services in English are conducted by Mr. Brushwyler. The church has a membership of 240 and a Sunday school enrollment of 490.

Annual Meeting German Baptist Orphan Society at St. Joseph, Mich., June 7

The meeting was well attended by the local representatives, but due to the financial depression a large number of the outside trustees failed to come, not feeling justified in incurring the traveling expenses connected with a meeting of this sort.

The annual report was presented by our superintendent, Bro. Hans Steiger, again demonstrating that we have much reason to thank our Heavenly Father for the loving watchful care that our home has enjoyed. No serious illness occurred in the past fiscal year. The home had an average of 40 children, and

from all appearance they are very healthy and happy. What is also a cause for rejoicing is that they are as a whole making good progress in the school and are well thought of by their teachers. When it is considered that to develop character and bring these children up to be God-fearing citizens and useful members of society is the function of our orphanage society, we have much reason to be thankful of being privileged to be co-workers with our blessed Master in this worthy enterprise.

In addition to the children in the home, we are also extending aid to 21 widows with 83 children. We continue in the belief that wherever it is possible children should be under the direct guidance and influence of their own mothers at home rather than at the orphanage. However, we believe that as far as spiritual training of the children is concerned, that no mother gives a more efficient and practical religious training than that accorded to the children in our orphanage, which goes a long way toward developing proper efficiency for their future responsibilities.

Our home has also suffered by reason of the times, and we therefore solicit your earnest prayers and continual financial and material support for these unfortunate children that God has entrusted to our denomination.

C. J. NETTING.

As Man to Man

"Yes, sir; I've worked for the same boss going on twenty years."

"I can beat that. Next week is our silver wedding."

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Published semi-monthly by the
GERMAN BAPTIST PUBLICATION SOCIETY
3734 Payne Avenue Cleveland, Ohio

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

(24 cents additional to foreign countries)

Advertising rates, 60 cents per inch single column, 2½ inches wide.

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

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

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

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Hidden Beauty

O. E. KRUEGER

MANY objects of beauty are hidden from us because of their distance. The telescope is revealing them. Many are fathoms below the surface of the sea and have never been seen by man. Not everybody has marveled at the beauty of the snow crystal or the myriads of lenses of the eye of the fly. The trailing arbutus is buried under last autumn's dead leaves and trodden under foot by man and beast. Does it grieve God that we are blind to his hidden glory?

Seeing They See Not

We pity the man who lost his eyesight. Some who are blind see more than many who have two perfectly good eyes. Insight is better than sight. "If the light that is in thee be darkness, how great is the darkness!" Isaiah no doubt is speaking, not for himself, but for the dim-visioned multitude when he asks: "Who hath believed our message? and to whom hath the arm of the Lord been revealed?" The arm of the Lord is present, powerful, and active. But whose eyes are sufficiently enlightened to see his arm?

We are blinded by preconceptions. Who should expect the glory of the Lord to appear as a "tender plant" springing up as a root out of dry ground? No wonder they said: "He hath no form nor comeliness, and when we see him there is no beauty that we should desire him." But not all were blinded. The seeing eyes detected in him the "Rose of Sharon," the "Lily of the Valley," the bright and morning star, the fairest of ten thousand of ten thousands. No comeliness? Ah, all comeliness!

"We beheld his glory, the glory of the only begotten of the Father, full of grace and truth." It is not a matter of sight but of insight. Paul excuses the leaders of Israel for crucifying the Lord of glory because they did not recognize his glory. "Blessed are your eyes for they see." But after all it is the heart that sees God and not the eye. And it is the pure heart that is blessed with vision. And there lies the meaning of the words: "Without holiness no man shall see God."

The Need of Capacity

In assigning administrative tasks to his slaves a master gave to each according to his capacity. To one of them he gave only one talent. Even at that he possibly hesitated, but finally gave him the benefit of the doubt. But that servant had no capacity at all. To appreciate and master music one must have capacity for music. Dr. G. Campbell Morgan told this story the other day: A newly rich

mother who had not had the advantages of wealth desired that her daughter should not be thus deprived. She must major in music. Only the best of masters would do. But he found her a very dull pupil in music and informed the mother that he did not feel justified in taking her money any longer. Would that all masters were honest! In answering the mother's question, why he would no longer teach her precious daughter he said: "Madam, your daughter lacks capacity." The mother made answer: "Well, we have plenty of money, we can buy her all the capacity she needs." Poor mother!

We all have our blind spots somewhere. If there is no music in our soul, we cannot appreciate it. But we have known those who can appreciate it but cannot produce it. If we have no roses in our hearts we will have no roses in our gardens. The sainted Dr. Gubelmann used to tell us about some great theologian who made the doctrine of justification by faith his only hobby. He had eyes for nothing beside that. The great doctor visited a colleague in another city who desired to show him the beauty of architecture and parks and art galleries. But the effort found no compensation. The great Doctor had eyes that saw not these things. He soon became weary of them and said to his host: "Let us go back to your study and discuss justification by faith."

Values and Vision

The California gold rush brought adventurers from every land. We are told that several men came from Brazil. To wile away the time on the journey they played certain games in which pebbles were used. They did not know that these particular pebbles were diamonds. While digging for gold they were playing with diamonds. Is it not Aesop who tells about the man throwing stones at birds along the sea shore. Only later did he discover that he had thrown away a fabulous fortune. Thousands of dollars worth of ambergris has been regarded as worthless by sailors who had eyes to see but saw not. Parchment manuscripts of the New Testament fell into the hands of some blinded writer and he erased the precious words that he might fill the pages with his worthless babblings. Great masterpieces of art have been destroyed by men who deal only with the coarser things of life.

Beautiful Souls

Most people have an eye for physical beauty. A wellknown proverb says something about its shallowness. Even Solomon who had a wide range of close observation said: "As a jewel of gold in a swine's snout, so is a fair woman who is without discretion." On the other hand we read: "He will

beautify the meek with salvation;" "Let the hidden man of the heart be adorned." You have heard of the mother whose hands were terribly disfigured and hard to look at by all but one to whom they were most beautiful because she knew that they had been disfigured in saving her life from death by fire. Motherhood with all its pain, care, worry and burdenbearing may rob our mothers of their physical comeliness, but looking deeper into their souls we have no misgivings about that inner beauty. And that answers the question why the arm of the Lord was not revealed to all. When we know that he was wounded for our transgressions, bruised for our iniquities; when we know that the chastisement of our peace was upon him and that with his stripes we are healed, we are not in doubt about his beauty. That is why John could say: "We beheld his glory."

A Message to Teachers

NANCY BYRD TURNER

Remember, where you sow shall spring
Plants for the garden of a King.

Molding a substance in the rough,
Know that you handle heavenly stuff.

Hold to the thought—you cannot break
One small path, but a road you make.

You cannot teach young lives one song
That will not echo ages long.

You cannot set one light ashine
That is not part of Light divine.

Lift up your hearts! Give thanks, and ask
God's power upon your glorious task!

—Westminster Leader.

Three Kicks in a Dollar

EVERY dollar is good for three kicks, thinks William Allen White, the famous newspaper man of Kansas. He says:

"I have always tried to teach you that there are three kicks in every dollar—one when you make it—and my father's forebears were Yankees, and how I do love to make a dollar! The second kick is when you have it—and I have the Yankee lust for saving. The third kick comes when you give it away—and my mother was Irish, and that's why the big kick is the last one."

This is good advice, comments "The Lutheran Companion," from which we culled the above paragraph. It is laudable to try to earn a dollar. It is a pleasure to be successful in a financial way and to have what you have striven for. But the greatest pleasure that can come to any one is to be able to give, to share with others what you have. Use your dollars in the work of the Church and in generous support of her institutions.

Editorial Jottings

REV. BRUNO LUEBECK, our missionary in Kit-yang, China, whose first letter from China to the "Baptist Herald" appears in this number, writes that he is spending most of his time with his teacher, trying to acquire the language. He and the teacher start their daily work every morning at six o'clock and keep at it for full eight hours. One of the early missionaries to China gave vent to the idea that the Devil must have invented the Chinese language, because of its difficulty to prevent the Chinese getting the Gospel. But perseverance like that of Bro. Luebeck always conquers. On Sundays, Bro. Luebeck is preaching here and there with an interpreter. He says, "I find a special thrill of bringing a message to a bare-footed audience, a message of the One who was a special friend of the poor. I believe I have never been reading the 'Herald' so diligently as out here. The farther the distance, the more precious do such things become to a person." Our prayers go out for Bro. Luebeck and all our missionaries in distant lands.

Best Things

The Best Law—the Golden Rule

The Best Education—self-knowledge.

The Best Philosophy—a contented mind.

The Best War—to war against one's weakness.

The Best Theology—a pure and beneficent life.

The Best Medicine—cheerfulness and temperance.

The Best Music—the laughter of an innocent child.

The Best Science—extracting sunshine from a cloudy day.

The Best Art—painting a smile upon the brow of childhood.

The Best Journalism—printing the true and beautiful on memory's tablet.

The Best Telegraphing—flashing a ray of sunshine into a gloomy heart.

The Best Biography—that life which writes charity in the largest letters.

The Best Mathematics—that which doubles the most joys and divides the most sorrows.

The Best Navigation—steering clear of the lacerating rocks of personal contention.

The Best Diplomacy—effecting a treaty of peace with one's own conscience.

The Best Engineering—building a bridge of faith over the river of death.—Selected.

* * *

Who bids for the little children—body and soul—
and brain—

Who bids for the little children—fair and without
a stain?

Will no one bid? What, no one—for their souls so
pure and white,

And fit for all good or evil which the world on their
pages may write!

—Charles Mackay.

The Five Steps in Entering Your Life Work

JOHN LEYPOLDT

MANY people simply drift into an occupation or by circumstances are forced into a certain line of work. As a consequence they are not doing justice to themselves. They are misfits. In many cases they are discontented and more or less unhappy even though it may not appear on the surface. In other cases people have simply resigned themselves to the position they are in as though fate willed it. But how much wiser and better it is for any one to accept a position by choice and not by chance, to choose a vocation for which one is adapted and not drift into a life work that God never intended one should choose.

Consider Your Ability

In choosing your life work there are certain things one should consider. In the first place, one should take one's ability into consideration. Well-meaning parents have sometimes chosen a vocation for their son for which he was not adapted at all. They tried to make their son fit into a vocation instead of asking what vocation their son was fitted for. We are all different. Every one has his own individuality, his own abilities and limitations. King Saul gave David his own apparel to put on in order to battle with the giant of the Philistines. The shepherd youth put on Saul's helmet of brass upon his head, and his coat of mail to protect the vital organs of his body. David girded his sword upon his apparel and he endeavored to go, but he did not feel at home in them at all. He felt so strange in Saul's armor. He said, "I cannot go with these, for I have not proved them." And David took them off. The natural thing for him to do was to wear the shepherd's cloak, take the staff in his hand, and carry the shepherd's bag and sling. (1 Sam. 17:38-40.) The natural thing for David to do was the right thing to do. What was right for Saul was wrong for David to wear. When you buy a suit you do not make the man fit the suit but rather the suit fit the man. Therefore, one should not try to make a person fit into a vocation, but rather choose a vocation that fits the man. The fundamental thing about a life work is to discover one's aptitude or natural ability.

A man out West who gives city boys a vacation on his farm during the summer months makes it a point to watch the boys at leisure. Some will take up books and newspapers and read voraciously; others will tinker with machinery or play with toys, while still others will sit idly around unemployed, seeking nothing to do, and not wishing to be disturbed. It does not take long to discern which is going to be the student, the mechanic, the inventor, or the good-for-nothing.

But not all choose their vocation early in life. Some do not choose their life work until they are in the twenties or thirties. One should not be dis-

couraged if one discovers in early manhood or womanhood that he or she has chosen the wrong vocation. Jesus did not begin his ministry until he was thirty years of age. Moses began his great life work when other people are ready to die. It was no disgrace at all for the four Galilean fisherman to leave their vocation in order to enter the ministry of Jesus.

We must discover what our physical and mental endowments are before we can properly choose our life work. You must know yourself in order to know for what activity you are by nature best adapted. The second step is to

Be Equipped for Your Life Work

It is true that some successful men have had practically no education. It is surprising how some men have succeeded in life with very little or no education at all, but they were men of native ability, initiative and of perseverance. They grasped the opportunity offered them. But we are not thinking of the exception to the rule. The ore must be purified, the oil must be refined, the marble must be polished, the diamond must be ground, if they are to fulfill their highest purpose in life. If our aptitudes or natural talents are to fulfill their God-given purpose, they must be developed. We must have an education that will fit us for our life work. Is it not striking that men of great natural ability who had little education themselves, have taken a great interest in educational institutions?

Dr. Cornelius Woelfkin was born of German parentage in New York and only had an elementary school education. Although he had a very limited training, he became in time a very polished speaker, a prominent preacher and educator. Although he never graduated from a college or a university, one college and five different universities gave him academic honors. He became one of the most acceptable university preachers of his generation. This man who for years was the pastor of John D. Rockefeller, Jr., became Professor of Homiletics at our Rochester Seminary. He served from 1906-12. Dr. Woelfkin who never had a college or seminary training surely realized the great value of education or he would never have become professor at a seminary. D. L. Moody had no theological training but this great evangelist founded schools for Christian education at Northfield, Mass.

(Second Part in our Next)

Get Together

"Get together, 'tis the summons of the hour;
Get together, greatly multiply our power;
Get together, flagrant faults still need correction;
Get together, mighty tasks now call for action;
Get together, 'tis the Master's clarion call;
Get together, interlock our hands, our hearts, our
all;
Get together now and help to win the world."



Group of Kyle and Waco young people who sang to an elderly lady. This lady has been confined to her bed for many years

Mothers and Daughters at Immanuel Church, Milwaukee

On Friday evening, May 13, 175 mothers and daughters of Immanuel Baptist Church of Milwaukee, Wis., were guests at a banquet given by the Mary and Martha Class.

A program honoring the mothers, consisting of readings, songs by the ladies trio, instrumental music and a splendid talk by Mrs. A. Le Grand was enjoyed after which prizes were awarded to the oldest mother present, the youngest mother present, the mother with the most daughters present and the mother with the youngest daughter present

Every one who attended felt richly blessed. We are deeply grateful to every one who gave of their time and talent to make the banquet a success

SECRETARY.

Pleasant Ridge, S. Dak., Young People Observe Bible Day

Even though we are very young as an organization, the Lord has blessed us individually and as a group. At the present time we have a membership of 28 persons. The winter here in the Dakotas was very severe, so we had only a few meetings. But we decided to present a Bible Day program and by the grace of God we did.

So on May 8 we presented a varied program of songs, readings, dialogs and Bible study to an appreciative audience in White Butte, S. Dak. The church was filled to capacity.

The program was opened by our president, Martha Beck, with song and prayer. Our beloved Sister, Mrs. Fred Trautner, helped us to present several beautiful hymns as choruses, duets or quartets. The entire Sunday school helped in song and readings throughout the program. Rev. Fred Trautner gave a very inspiring and thought-worthy talk on the Worth of Bible Day. The offering of the day amounted to \$5.42.

We are very grateful to our Lord Jesus for all he has done for us. By the grace of God we hope to do more.

Farewell for Miss Baudisch

Last Thursday evening, May 26, the Evangel Baptist Church, of which Rev. Vincent Brushwyler is the pastor, held a farewell service for Miss Marie Baudisch, their church missionary, who found it necessary to hand in her resignation because of ill health. Shortly after Miss Baudisch submitted her resignation which was to take effect the end of May, she had to undergo a sudden operation for appendicitis.

Miss Baudisch is a graduate of the Baptist Institute of Philadelphia and came to the Evangel church five years ago from a church in Milwaukee which is her home. Several years ago Miss Baudisch was in two automobile accidents which left her in ill health from which she has never fully recovered. Her plan is to return to her home in Milwaukee where she will be able to rest and recuperate and then as soon as her health permits, to again enter the work for which she has consecrated her life.

Though often working under the handicap of poor health, Miss Baudisch has done splendid work. The people with whom she has come in contact and those who have been won to Christ will be a lasting contribution to Evangel church. In all her work she has been most faithful and Evangel church regrets that the resignation was necessary. We pray that God may speedily restore her to health and strength and again make it possible for her to serve in the work for which she is prepared.

VINCENT BRUSHWYLER.

Mothers and Daughters Banquet at Burns Ave., Detroit

A Mother's and Daughter's Banquet was given at our church May 9 at 7 P. M. In spite of the stormy night, over 300 mothers and daughters turned out. A lovely dinner and an interesting program were given by mothers and daughters. Songs, duets, vocal and piano, recitations and chorus numbers were features of the evening. Mrs. J. Leypoldt and Miss A. Kose of our sister churches were the speakers. This was our first

attempt at such a banquet, and it was a big success.

We also had a Fathers and Sons banquet in February. A very good meal and a most interesting program was enjoyed by a large number of fathers and sons.

Chicago Sunday School Rally

Again the month of May came and with it the 8th annual Sunday school rally of the German Baptists of Chicago and Vicinity. With each year the enthusiasm grows. On May 15 the children gathered from near and far at the First church to make it a record day.

The meeting began with a song service. Mr. F. Grosser led with the help of a combined orchestra from the First and Second Church Sunday schools. As it was the Day of Pentecost Mr. W. F. Haack, Supt. of the Humboldt Park Sunday school, read the Pentecostal lesson from Acts 2, and Rev. F. L. Hahn led in prayer.

Rev. J. A. Pankratz of the First Church extended a cordial welcome to the visiting Sunday schools.

The great event of the day is roll call and as Mr. Herman Siemund, president of the Sunday School Union, called the roll, each school responded with a song, many of which were original. Nine Sunday schools responded and the attendance was 736.

There were two flags given this year, the American flag which is given each year, and, for the first time, a Christian flag.

The Immanuel Sunday school having the highest percentage present at those not having a flag received the American flag and the East Side with a percentage of 99 received the Christian flag. East Side certainly earned it as their children traveled about two hours to be at the rally.

We had the honor of having Dr. A. M. McDonald, Secretary of the Baptist Executive Council, as speaker. He gave a wonderful and inspiring talk on "What can we expect from our Youth of today?" Some of the contributions are New Idealism, Optimism, Enthusiasm, Daring. Dr. McDonald closed with this challenge to the youth: "This is your day and we want you. Give of your youth to the Lord and you will sow it to life eternal."

The musical numbers were an organ solo, two songs from the combined male chorus and two selections from a saxophone quartet.

It was an afternoon of inspiration and good fellowship. May the Lord bless the work of the Sunday schools and give both scholars and workers much pleasure in his service!

OLGA M. JUSTIN, Sec.

Balmy Ozone

B. Walker tells of the Scot's wife whose doctor told her she needed salt air. She woke up next morning, and her husband was fanning her with a herring.—New York Daily Mirror.

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

PROFESSOR A. J. RAMAKER

Editorial Foreword

(We are beginning herewith the first installment of a notable paper read by Prof. A. J. Ramaker of our Seminary before the Rochester, N. Y., Historical Society in April of this year. It is a most appropriate contribution for this Washington Bicentennial Year. This fine historical paper was very highly commended by the President of the Rochester Historical Society and also by the Editor of Publications of the Society. We feel honored that Prof. Ramaker has placed this valuable historical research at our disposal for the benefit of the "Baptist Herald" readers. It should interest all our young people of German descent in the important part played by our German ancestors in the great struggle for American Independence.

Editor.)

The greater number of Teutonic tribes, after many years of wanderings, finally settled down on the eastern shore of the Rhine, thereby compelling their posterity to become for many ages an agricultural people. They shut themselves off from the ocean, leaving their kinsmen, the Franks, Frisians, Angles, Saxons and Jutes later to monopolize the sea-faring ventures with all that this meant for the nations they founded.

And still these

Teutons of Middle Europe

were keenly alive when the reports came to them that a new world toward the west of the great Atlantic had been discovered. The literati at the schools of higher learning issued pamphlets, embellished often with grotesque woodcuts, portraying the customs of the strange peoples which the intrepid seafarers had come upon. One of these learned enthusiastic gentlemen, named Martin Waldseemüller, a professor in an obscure "Gymnasium," published a "Lehrbuch" in 1507 in which he made the suggestion that the new world ought to bear the name of Amerigo Vespucci and so named the continent in his book "Amerika." This good pedagogue, however, made a grievous mistake, because in enthusiasm to spread historical knowledge, he unknowingly had been led astray by a high pressure salesman of that day. Christopher Columbus, to whom the honor really belonged to have a continent named for him, lacked, for reasons which have been variously given, the descriptive felicity in the reports he gave of his discoveries and thus failed to arouse the imagination of the people. Not so conceived were the reports of Vespucci. He had a very lively imagination, even to the extent of publishing an untruth which was discovered later.

Waldseemüller regretted later the mistake he had made, but Columbus was already in his grave and no Italian or Spaniard came forward with another suggestion and so the name became current property because it had been printed in a learned book. To say that a German professor supplied our continent with the name it now bears, is a fact of history, yet we must add that there surely was "a fly in the ointment."

The great number of embellished pamphlets circulated in Germany not only interested the readers, they also drove the venturesome, restless youth in large numbers to join the many expeditions sailing out from the ports of Spain, Portugal, England and Holland to seek adventures and possible fortunes in the new world. But the rank and file of the German people, proverbially conservative, many of them in extreme poverty at that time as a result of the ravages of the Thirty Years' War and tied down by the baneful restrictions of the feudal system, could not make a move of such gigantic proportions and emigrate. For them America was still the Ultima Thule. More than a century and a half passed, but only a small company of Mennonites aided by English Quakers could make a beginning in the early part of the 17th century. Another half century passed when persecution and adverse circumstances at home compelled a larger company to seek refuge in the new land of better possibilities. It is these 18th century Germans with whom this article is concerned.

The Literature of the Early German Immigrations

is very scant and, when later an attempt was made to cover the earlier periods, the sources had almost disappeared or had become legendary. The literature which we have today has been written from the latter half of the 19th century onward when the German element in our country had become influential. Among the most notable productions the following may fittingly be mentioned: Under the title "*Der deutsche Pioneer*" 18 small volumes were published in Cincinnati, Ohio; *Friedrich Kapp* wrote and published 21 pamphlets and booklets, among them a short history of the Germans in the State of New York; *Oswald Seidensticker* produced 19 short historical monographs; *Joseph Georg Rosengarten* wrote a history of the German soldiers in the wars of the United States, published in Philadelphia in 1890. This volume has been translated into English. *L. A. Wolleweber* produced a historical novel, the material for which he gathered from incidents and traditions connected with the earliest immigration of Germans to Pennsylvania in the 17th century. In the year 1909 two especially valuable contributions appeared, one published by the Houghton Mifflin Company and written by *Dr. Albert Faust*, "*The German*

Element in the United States," in two volumes, and the other by *Dr. Rudolph Gronau*, "*Drei Jahrhunderte deutschen Lebens in Amerika*," published in Berlin, Germany. This latter book contains many valuable illustrations in woodcuts and photogravures. The student of American history will discover very valuable material which he cannot afford to pass by in these last mentioned volumes.

The Population of the Colonies in 1776

We are confronted at the beginning of our study with a question which all historians of the Colonial period found impossible to answer: What was the numerical strength of the white population within the confines of the thirteen colonies at the outbreak of the Revolutionary War? The difficulty arises from the fact that there were no official statistics in those days. The Colonial Congress in 1776 made an estimate of the total white population as a basis from which to apportion the expenses of the war and arrived at the number given in most the popular histories of the United States—2,243,000 plus a large number of slaves. In his history of the United States Bancroft reduces this estimate to 2,100,000, which is probably as nearly correct as we can ever get. How many Scotch-Irish, Swedes, Hollanders or Germans are included in Bancroft's estimate, no one can tell. The most conservative estimate of the German segment is placed at 225,000, somewhat more than one-tenth of the entire estimated population. Of this number Pennsylvania claims 110,000, New York and Virginia each 25,000, New Jersey and South Carolina, each 15,000. There is no way of estimating the number of inhabitants of German blood in centers like Boston, Philadelphia or New York.

Location of the German Settlements

We can locate the settlements where the German people had founded their new homes with very much less difficulty. The great influx of German immigration, starting about the forties of the 18th century due in great part to the success and example of the Germantown Mennonites who had settled in Pennsylvania in 1684, was pushed toward the frontier line of that time, and that line can be established. In northern New York that line would turn sharply westward from Saratoga to Fort Stanvix—near the present city of Rome. It would then pass southeastward to the Mohawk and Schoharie valleys to the Pennsylvania boundary, running through the center of that state beyond the mountains and then southward again on the western side of the Shenandoah valley into the western portions of North and South Carolina. On this frontier line lay the major portion of the German settlements at the beginning of the Revolutionary War.

(Continued on page 16)

THE WHITE LADY

By GRACE LIVINGSTONE HILL

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(Continuation)

That was the beginning of new things in the way of music for the little church. The woman who was going away was glad to resign her position at once, and Constance took charge the following Sunday. The organ had been tuned by a man sent from a neighboring town; and, though it was by no means in perfect working order, yet it was wonderfully better. With confidence and skill Constance touched the keys, and brought forth a different sound from any they had made in years. The people stirred, sat up, and stared; and the choir opened its mouth and sang as it had never sung before. The loungers from across the street loafed over to look in and see what was going on, and thereafter the beautiful organist became an added attraction to church.

It was discovered presently that the choir had ability, and Miss Wetherill had a voice. Little by little she took control of the singing in the church until there was a revolution. Constance found that Jennie's voice, while somewhat strained from having sung too high as a child, had a pretty quality for an alto, and she set to work to give her some hints and practice with her.

Her own voice had received rare cultivation, simply because she had loved music and had delighted to sing, and even in her music-surfeited circle at home she had always been listened to with pleasure. Therefore it was no wonder that the first time she sang a solo in church the congregation sat spell-bound. It was only a gospel song she sang, but the minister had chosen it to follow his sermon, and it made a wonderful impression. They sat hushed and tearful. Even Mrs. Bartlett, with hymn-book ready for a closing hymn to be sung by the congregation, glanced up over her spectacles, and watched the sweet-faced singer to the end. Her comment after church in a condescending tone was, "Yes, she has a right pretty little voice."

Jimmy sat in the back seat entranced. He fairly burst with pride, and he watched his goddess from the moment she opened her mouth until the service was over.

And so the summer passed, and the autumn; and the winter came upon them. The town had accepted the fact that Mrs. Wetherill was a helpless invalid, and required the frequent attendance of the minister upon her; although the gossips' tongues still wagged.

The choir had developed into a well-trained band, who met once a week with their leader, and were getting lessons in all sorts of things besides music, from manners, to the arrangements of their respective hair and apparel; or even

now and then a lesson in art or literature, as it happened that their attention would be directed to a picture or a book in the pretty room where they met. It is safe to say that few of them had ever before been in a room so beautifully furnished. Constance was using her belongings for the Master's work, though some might have thought she was doing it for the minister's sake instead.

More and more had these two grown to enjoy each other's society, though neither confessed it.

The minister, fully knowing what he was about, fully realizing the danger to himself in this sweet companionship with a girl born and bred so differently from himself, yet held himself in check, and enjoyed every moment spent with her to the full. It was to him as if God had let an angel from heaven come down and help him in this, his first poor charge, in a little country village. She even put her influence upon the village gossip and the petty church quarrels, like a calm, cool hand upon a fevered brow; and with her superior way of looking at things made some of the foolish tongues ashamed, and turned them to ask forgiveness.

Sometimes in his lonely moments the minister would sit in his dark, musty study, with his face buried in his hands, and imagine for just a little while what it would be to have such a helper with him all the time; his, to call his own; the gift of God. But this he felt could never be. She was of another world than his. She had always lived there; she would eventually go back to it. She had told him her story, and he would not question further; but he felt certain that some day there would come one from out that other bright, easy world, who would claim her as his own; and she would smile brightly, bid them all good-by, and leave them. It could not but be so. They would find her out somehow, and that time could not be far away. Rushville would not have her all ways.

Then he would shake himself free from such thoughts, and plunge into his work with his whole soul again, Constance helping him.

Early in the winter there were special meetings held in the old church every night. People came in from all the country round about, and the Spirit of the Lord seemed to be upon the community. Every night the minister preached his simple gospel sermon, and every night Constance sang. It was as she sang those songs to others, of the precious Jesus and all he could be to them if they would only come to him, that she came to know that she was Christ's herself, body and soul, for time and for eternity.

It was then that Jimmy came to the

minister one day, choking and embarrassed, and said: "I've made up my mind. Yo ucan put me down. I'm a goin' to b'long. Mebbe you couldn't 'a' fetched me in alone, but you 'n' her together kin do anythin' yer a min' to."

And the next communion Jimmy, and Jimmy's brother, and Jennie, and a number of others stood up in the church to acknowledge before the world their allegiance to the Lord Jesus Christ.

But there was one person in the town who did not love Constance, and who would not be won over to her charms, and that was Silas Barton. In the first place, she had come into town and calmly set up rivalry of his business; and, next, she had dared to ignore him utterly when he had made some advances toward her.

But the last and greatest offense was that she had been the cause of his own public ridicule, and that he could never bear. There were those who had stood in the crowd the day that Jimmy whipped Lanky, and cast it up to the bootlegger that the minister had openly rebuked him and walked away unharmed. So now Silas Barton hated the minister, and hated Constance Wetherill; and he stood back in his rage, and vowed to have revenge upon them. The poison in his brain worked slowly; but it was of a deadly kind, and, when the venom did appear, it would take a startling form. So he turned over and over various schemes and plots, until one took form so vile and so altogether demoniacal that it seemed it must have emanated from the pit.

And thus matters stood when Morris Thayer came seeking the woman whom he would make his wife.

Chapter XIX

Morris Thayer stood upon the forlorn little platform, and looked about him dubiously. He was fresh from an elaborate toilet and immaculate from the hands of two porters. There was not a hair awry, nor a stain of travel upon his sleek person. He looked well groomed and well fed, and altogether well pleased with himself. And indeed he was, for he considered himself to have been very bright to have discovered Constance's retreat, though the truth of the matter was he had not been the discoverer at all. He had told his man of the state of the case and put the matter into his hands. That knowing and wily survivor straightway set himself to find the old butler who had lived with the Wetherills, and through him had ferreted out the abiding-places of all the servants who had left there.

At last he had come to Norah's home, where were still a few little brothers and sisters left to tell tales, and one of them let out unsuspectingly that their sister Norah had gone back to live with the pretty lady who sent the grapes and flowers to their little dead brother, and that she was in a place called Rushville. The man professed great interest in their

sister, whom he said he had seen when waiting for a note for his master; and so he found no trouble in obtaining Norah's address. The whole thing had been so neatly done that Morris Thayer, when he landed in Rushville, felt reasonably certain that he should find Constance there, and that she would have received no warning whatever of his coming.

For Constance had been away just long enough for Thayer to have discovered that the world without her was null and void. He had never been denied anything in his life before, much less anything so desirable as this altogether desirable heiress; and why should he be denied now, when all that was needed was a little strategy? If he had not that, his man had. Money would buy anything, even brains. But, in order that he might come into town as quietly as possible, he had reluctantly left his man at home, thinking it better to be stealthy about things, since Constance chose to be so shy in her flight.

Morris Thayer had almost never traveled without the company of his man. He had not felt the loss very deeply while upon the train, for the generously-tipped porters had easily made up for that; but now that he was stranded upon this bare platform with a large suit-case and bag at his feet, he felt suddenly at a loss what to do next. Ordinarily the man would attend to that, and he would step into a car out of sight of the vulgar gaze of the bystanders.

But now it was quite evident that no car would walk up to him and offer to shelter him from the public gaze, and that he needs must make a move himself. He looked about him, and perceived a line of more or less deeply interested observers, with hands in pockets and eyes upon him. They seemed to have nothing better to do than to look him over, and actually they did not seem in the least impressed. But something must be done. He felt out of patience with Constance for coming here. What could possibly have attracted her? He hoped she was not going to prove troublesome in such ways. He would have to put a quietus on her if she did, for he abhorred such little backwoods holes.

Clearing his throat and raising his gold-rimmed eye-glass the traveler approached the line of bystanders. One of them happened to be Holly Beech, who sat astright of a paint-keg, in his shirt-sleeves as usual chewing vigorously on a fresh quid of tobacco.

"Wal, I swow!" ejaculated Holly. "Ain't that purty now? Can't find his mamma, can't he? Gosh! Where do they make them things? Up in the city? Hold me, boys; he's comin' this way!" This all in an undertone that caused the crowd of bystanders to go into a sort of dumb ague of laughter.

Morris Thayer paused before Holly, half indignant that he did not rise:

"Oh, I say — Could you tell me where to find a hotel?"

It was the same question Constance had asked a few months before, but he had not even so sympathetic a company of listeners as had she. There seemed to be something in the question itself that irritated all Rushvilleites.

Holly shifted the tobacco to his left cheek, and paused in his chewing while he scratched his head thoughtfully.

"A ho-tel, d'd you say? Now I thought I'd seen one around somewheres, but mebbe I'm mistaken. Say, boys, you don't know of no vacant ho-tels handy by, do ye?"

The crowd suppressed their feelings for the sake of hearing the rest of the performance. Morris Thayer was annoyed. He wished he had brought his valet. He essayed to explain in a patronizing tone, for he did not care to get into an altercation with such a burly-looking individual.

"You do not understand, my man. I don't want a vacant hotel. I am not trying to buy one. I want a place where I can put up and get something respectable to eat, you know."

But Holly scented condescension, and, if there was anything in the wide world he hated, it was to be looked down upon.

"Oh, I see!" he said, rubbing his chin thoughtfully. "I'm glad you explained to me, brother. I might uv made a bad mistake, an' sent you where you wouldn't want to go. Well, now, brother, there's two places where you kin git somethin' to eat in this here town. I ain't so sure they kin put you up. 'Tain't so easy to put up nice, tidy men like you; but they'll eat you fast 'nough. One place is over there to the drug store. They have toasted cheese sandridges an' soft drinks, an' some that ain't so soft. I used to eat there myself before the new tea room come. I guess that's about your size, ef I ain't mistook. You want one o' them there tab dinners. They're high art, they are, ice cream an' sugar plums an' salads an' all sorts of filimijiggers. Just suit you. Go right over there, brother, an' tell her I said you wanted one o' them there dollar dinners. Yes, that's the place over there behind them big trees; 'The Cedars,' they call it. You'll find it O. K. fer sure. You don't want me to go long an' open the gate for ye, do ye, brother? Yes, that's the way! Sure!"

Morris Thayer felt very uncomfortable. He vowed he would never come away without his man again. He gathered up his suit-case and bag, and looked unhappily around for a boy or a porter to help him, but none appeared; so he was forced to carry them himself. It seemed a long, hard walk across that wide, snowy space and down the long path to the house. He felt that Constance should appreciate his coming after her at so great a cost.

Once seated in the palm dining-room, he looked about with approval. Everything seemed in good taste. The room was built for the purpose, of course, and lacked a good many modern appliances; but he liked the air of refinement, and

felt at home at once when he noticed the service with which the tables were set out. He was glad to find so respectable a place to eat in this forlorn-looking town. He ordered a hearty meal, and enjoyed it, wondering why it was the salad made him think of one night when he had taken dinner at the Wetherills. Constance had worn a gown of pale-blue georgette, and looked like a beautiful goddess in a cool cloud.

It happened that Jimmy had been sent upon an errand at some distance, and Constance was occupied with her grandmother, so that Norah served him herself. She recognized him at once, and instinctively was on the alert to protect her mistress. She had been in the kitchen in New York, of course, and the young man had never seen her in the Wetherill's household. He would not be likely to recognize the Wetherill cook; but Norah had heard all the gossip of the servants, and well knew that this young man was an ardent admirer of Constance. She had often seen him from a window as he drove down a side street, and admired him. But her mistress had told her that she was not to tell a living soul about their reverses of fortune. It was not likely that this young man knew, and he should never know from her. Moreover, Constance had not seemed to wish to have her friends find her, and there must be some reason for it. That being the case, Norah meant to guard her. Not a word did she utter save those absolutely necessary; and, when the young man said that he wished to find out the address of some friends who lived in Rushville, and asked her whether she knew everybody there, she told him she was a stranger, and that he had better go to the post office to inquire. The post office was at some distance from the station, by a freak of the planners of the town, and Norah hoped thus to gain time. She knew that Constance would start in a few minutes with the minister to a funeral in the country, at which she was to sing. She resolved not to tell her of Mr. Thayer's visit until she returned.

The young man decided, from her description of the walk, that it must be a long one, and made up his mind to take a car from the garage, which she said was near by. So a few minutes later he bundled himself into the car which he had selected as being the least objectionable vehicle for hire, and was driven to the post office, where he was again under a battery of eyes, among them Jimmy's.

(To be continued)

* * *

"Does your bride know anything about cooking?" asked the old friend, meeting a recent groom.

"Well," he grinned, "I heard her calling up her mother the other day to ask if she had to use soft water for soft-boiled eggs and hard water for the hard-boiled ones."

"Temple" Women's Baptist Missionary Society of Mt. Oliver, Pittsburgh, Pa.

Although the readers of the "Baptist Herald" have not heard of us for a long time, still we are working and progressing in the work for our Master.

We are a society of about 80 active members. The group system which we installed several years ago has proven a success. We use both languages. In the English meetings we usually present a missionary playlet, which not only interests the eye and ear, but also the mind and heart. No doubt in this way many become acquainted with missionary activities, that otherwise would not, and then too, they themselves learn to take part.

The Lord has blessed us, and we have many reasons for thanksgiving, but there is one thing that has been a source of regret to many, and that is the loss of our beloved president, Mrs. A. A. Schade. For a number of years she has worked among us, and her loving, wise, and guiding spirit did much toward the success of the work of the society. She has won the affection and esteem of many, and so to show our love and appreciation we had a farewell service in her honor.

Our English vice-president, Mrs. Albert Wollschlaeger, had charge of the program. Our German vice-president, Mrs. Henry Kunst, gave a brief message of appreciation of our sister, as did also the secretary, and then in behalf of the society, and to show our love in a tangible way, we presented her with an umbrella. Sister Schade responded in her lovely manner.

The program was interspersed with a number of vocal selections by members of the society, and we closed with prayer, after which a social time with refreshments followed. We shall miss Sister Schade in our work, but what is our loss will be Rochester's gain, where the family have gone to live, and where Bro. Schade will take up his new work in the Seminary. MRS. BENJ. HAMEL, Sec.

Recognition of Grace Baptist Church, Gackle, N. Dak.

On Friday afternoon, June 3, representatives from various German Baptist churches in North Dakota convened in Gackle for the purpose of considering the advisability of recognizing the recently organized Grace Baptist Church (Gnaden Baptistengemeinde). Delegates were present from the churches of Linton, Lehr, Berlin, Streeter and Gackle. Also many visitors from surrounding churches.

After an election of temporary officers for the purpose of organization, the council organized itself by electing Rev. G. Eichler of Linton moderator and Rev. A. Krombein of Fredonia as clerk. Rev. A. Guenther of Minneapolis, Rev. R. Luchs of Seattle, Wash., and Rev. A. P. Mihm of Forest Park, Ill., who were present, were invited to sit with the council.

Bro. A. F. Lehr and Bro. Wm. Ruff told of the organization of the Grace Baptist Church with 58 members which were dismissed by letter from the mother church of Streeter at the request of the members of the two stations, Gackle and Alfred. The desire for an independent organization has had its main motive in an urge for more efficient work which the people at Gackle and Alfred believe could be achieved by organizing as an independent church. The constitution of the new church, its beliefs and rules of faith were presented and upon deliberation the council voted unanimously to recognize the Grace Baptist Church as an independent Baptist church in good and regular standing.

The regular recognition service was held in the evening of Friday. Bro. Eichler presided. Rev. A. P. Mihm, the invited guest preacher, preached the recognition sermon on the topic: "The Church which Christ purchased with his blood," Acts 20:28. Bro. Eichler gave the charge to the church and Bro. Krombein extended a welcome to the church into the ranks of the sister churches. Brethren Guenther and Luchs participated in the devotional services. The combined choir from Gackle and Alfred sang several selections in an uplifting manner. Pastor B. W. Krentz of the Grace church pronounced the benediction.

The festival note connected with the recognition service continued over Sunday. The editor of the "Baptist Herald" addressed the Sunday school at which 202 were present and preached in the morning service to a full house on "Some Elements of a Successful Church Life," Eph. 5:25-27. In the afternoon at 2.30 o'clock the final festal service was held. Bro. Mihm again preached on "The Privilege of Working with Christ." Rev. Weyrauch of the Baptist church of Jamestown, N. Dak., followed with an address of encouragement to the newly recognized church, exhorting them to stand by the full gospel. The male chorus of the Jamestown church as well as the male chorus of the Grace church sang to edification at this service.

Meals were served in the splendid lower room of the church from Friday noon till Sunday evening at all meal-times. The ladies did their job well as usual.

Grace church is well equipped with new church edifices at both of its stations at Gackle and Alfred, built within recent years. The church building at Gackle is one of the best we have in North Dakota and well arranged for Sunday school and young people's work. The church is blessed with a fine number of young people, good Sunday schools with a high attendance average. The pastor, Rev. B. W. Krentz, has trained several excellent choirs whose helpful work add much to the strength of the services. The church at Gackle rates high in the community and has a promising field.

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

Our B. Y. P. U. is still active although we have not reported to the "Herald" for some time.

Our society meets the first Thursday of every month during the winter months and different arrangements are made for the summer time.

We have met fifteen times during the past year. They consisted as follows: Business meetings, literary and missionary programs.

We also had a Bible verse contest. It was in form of a spelling match contest with equal chosen sides, and each one that intended to take part in it, learned a number of Bible verses beforehand. The side that could stand up the longest without saying a Bible verse when called upon, that hadn't been said before, was the winning side. This was something new to us but at the same time very interesting.

We had the privilege of accepting a number of new members into our society during the past year. Our present membership is 48.

Our society also had the privilege of having Rev. Bayles and Dr. Stockton in our midst during the past months. Their inspiring addresses gave us more courage to go on with our work.

Our society also took part in the Banner Contest which was worked out by our "Jugendbund" last summer. Each member of the society taking part in the contest was asked to read 10 Bible verses daily and to regularly attend the meetings held by the society. Each society of the Jugendbund is also asked to pay 15 cents per member each year into the Jugendbund treasury. The society most active in doing this will be the winner of the banner. This banner remains with the winning society until some other society works harder, gets ahead and receives more points.

Our pastor, Rev. Lucas, and family as well as our president, Bro. Ed. Wehr, have a heart for the young people and do their very best to encourage the society in being more active.

SECRETARY.

Is This True of Your School?

It is not important to be on time.

Irreverence during prayer is permissible.

Our teachers don't care how dirty and untidy our rooms are.

Our teacher doesn't even have a flower or picture in our room.

The leaves are torn off some of our Bibles, the backs are broken. They are often left on the floor all week.

They tell us to sing, but they don't have the kind of song books we need.

I get credit for studying my lesson when I just read it over.

I stayed to preaching, but I didn't listen to the preacher. I read my story paper through.

If so, whose fault is it?

Missionary Luebeck Writes of First Impressions of China

Dear Friends at home:

Those of you who have been praying for my safe arrival in China no doubt are anxious to hear how the Lord has answered your prayers.

God has mercifully protected the "Empress of Russia" while crossing the Pacific. However, fear and anxiety filled the heart of everyone when our boat approached the war zone in East China. When we passed Fort Woosung on the morning of February 5, it had just withstood the first bombardment by the Japanese. The nearer we came to Shanghai, the denser grew the smoke rising from Chapei, the part of Shanghai which was set afire by Japanese artillery. Dozens of planes filled the air throwing bombs into that ill-fated area and watching the progress of the fight. Scores of gunboats of every nation and caliber crowded the anchorage. Whereas our boat had been practically empty while crossing the ocean, it suddenly became overcrowded with refugees. It was horrible to listen to all the gruesome stories those refugees told. Particularly terrible because this war is nothing but the result of commercial greed, or love of money, as James, the writer of the epistle, calls it.

Welcomed at Swatow

After 24 days of ocean voyage I landed in Swatow. Practically the whole colony of missionaries was present to welcome me. Among them also was Mrs. A. K. Speicher, who is carrying on such a splendid and heroic work out here. The day after my arrival being my birthday, the missionary family showered me with much love, so that I could not but feel at home with them.

Arrival at Kityang

At Kityang I finally unpacked my trunks. It is 40 miles from Swatow on the river. This is the field of Rev. E. H. Giedt's activity. I shall spend my first year here until I acquire some proficiency in the Chinese language. Kityang is one of the largest stations of our mission field, consisting of more than 30 churches and comprising all the vital branches of mission work, as hospital, high school, etc. Giedts are the type of people everybody likes to associate with. They introduced me gradually into the art of keeping fit in a Southern climate, of how high one dares to roll up one's shirt sleeves without offending Chinese customs, etc. We are five foreigners out here in Kityang, four of them being of German descent. This greatly aids in a profitable and helpful understanding.

Life is Different

Life out here is certainly quite different from what we are used to in America. Chinese eat almost anything that is digestible. Birds' nests, mud-turtle soup, and grilled frogs are some of the delicatessen. I myself have on various



Dr. Chang (hospital), Mr. Tang, my teacher, his pupil (Mr. Luebeck), Mr. Lim, school principal

occasions enjoyed eating these dainties. Although Western influence is strongly felt in many ways,—bound feet have almost been reduced to a curio—Kityang is still way behind the times. Except for two widened streets, the whole city reminds one of a market place. One walks all the time between open bamboo shacks on which an odorous variety of goods is displayed. Some of the things entirely absent are: railway, automobiles, wagons of any kind (streets are not wide enough even for a riksha)—, electricity, radio, telegraph and sewerage. But people on the whole seem to be happy, much happier than some of our Americans at home.

Opportunities for Mission Work Are Enormous

In all my experience in church work have I never seen greater possibilities for spreading the Gospel, than out here. When recently a native evangelist held special meetings here at Kityang, our church was literally packed every night. To accommodate the biggest number people stood up on the benches, while another row was standing in between. Even ordinary services show an average attendance which by far exceeds the number of church members. People seem to be eager to find the way to a fullness of life, which can be found only in Jesus. Sacrificial love and unreserved devotion to the task can accomplish marvelous things out here. May God grant that many may find yet the way into the loving arms of their Savior, so that the word of Isaiah might be fulfilled: "A little one shall become a thousand, and a small one a strong nation." May the Lord hasten it in his time!

Cordially yours,
BRUNO H. LUEBECK.

Kityang, via Swatow, China.
April 20, 1932.

Evangel Young People Visit Lake Surprise

Our Young People's Society of the Evangel Church, Newark, had a very enjoyable outing to Lake Surprise, in Summit, N. J., Saturday, June 4, 1932.

We all gathered at the church, leaving at 6.30 P. M. It was a warm evening and all were anxious to get to a cool spot. When the appointed time came, 55 jolly young folk piled into the private cars and within an hour arrived safely at the Lake—even though the leading car was making 60 miles an hour—at least so the driver's wife told us.

As usual the cooking was left to the girls, while the men had an exciting game of baseball, after which the hamburgers, coffee, doughnuts, pickles, hot frankfurters, etc., tasted twice as nice. That's saying a lot because everything tastes especially fine out-of-doors.

After everyone's appetites were appeased we gathered around the fire place and enjoyed an hour, singing old favorite songs and hymns.

It was suggested to have these outings about once a month, as we do not hold B. Y. P. U. meetings Sunday evenings during the summer months.

A Good Teacher

Some months ago Paul H. Vieth, chairman of the Board of Editors of the International Council of Religious Education, wrote a most helpful article in which he named the attributes of a good teacher. We name them. "A good teacher worships; prepares the lesson; co-operates; keeps records; fellowships; attends faithfully; sets a good example; prepares himself."

Another has written: "The alert teacher knows the home, school and community life of the pupil. He is companionable with the pupil during the week as well as on Sunday. He prays daily for the guidance of the Holy Spirit. He seeks to win his pupils to Jesus Christ as a personal Savior and to lead them into church membership."

Long ago Andrew Murray wrote: "The kind of a teacher the pupil needs is one who knows his work, who has the gift of teaching and who with patience and love descends to the pupil's needs."

Spurring the Sluggard

The Scot is frequently the goat when jokes are on tap, but not always. Listen to this:

In an English political meeting one of the candidates patriotically orated: "I was born an Englishman, I have lived an Englishman, I hope I shall die an Englishman." From the back of the hall, in an unmistakable accent, came the question: "Mon, hae ye no ambeetion?"—North Carolina Christian Advocate.

Leadership Training

The Training of Youth for Service through the Church

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

IX.

Our Fellowship In Training

Practically all Christian denominations are taking seriously the matter of training their young people to be efficient workers for Christ. They have gradually evolved young people's departments in their denominational machinery which are under the direction of secretaries, who aim to bring the young people of the various churches together at stated occasions for the cultivation of a helpful fellowship in training. The Northern and Southern Baptist Conventions have strong Young People's Departments while our Canadian brethren are keeping fully abreast in the onward march. In our General Conference of German Baptist Churches of North America the Young People's and Sunday school work are united and promoted through "The Young People's and Sunday School Workers' Union." This chapter on "Our Fellowship in Training" is written in order to help our young people to a fuller understanding of what we are trying to do and how we are trying to do it.

Interchurch fellowship of Christians goes back to the days of the apostles. We have a beautiful illustration of it in 2 Cor. 8:1-15. The church at Jerusalem had become impoverished through the magnificent hospitality which she had extended to the Pentecost converts who remained on and on, instead of carrying the light out into the world as they should have done. Nothing short of the persecution which arose through the preaching of Stephen could cause them to leave the spot where they first saw the glorious light of the gospel. The property owners sold out and brought the goods to the apostles where all were fed from the common purse. A prolonged drought and a serious depression thrust the mother church into a state of material want.

This Jerusalem church consisted largely of members who had been converted from among the Jews. To many of these the ancient Jewish rites seemed too sacred to give up. They sought to continue their observance as Christians and to make them obligatory to all who came into the Christian Church. Some of them went up to Antioch, where large numbers of Gentiles accepted the gospel, and demanded that these be circumcised and compelled to meet the ritualistic requirements of the Mosaic law. Just at that juncture Paul and Barnabas returned from their first missionary journey and told of the Gentile Churches which had been established in Asia Minor. The promoters of the law therefore pressed their demand all the more. Paul, though once as a Pharisee having staked everything on the observance of the law, now saw no spiritual merit in the observance of the symbolic rituals, and insisted on keeping Christians free and unencumbered. The Jewish brethren were very bitter toward the apostle for that reason and caused him much grief all through his life. He found it necessary to explain his attitude toward the religion of his fathers at great length in his letters to the Romans and Galatians.

But Paul was a Christian, and as such he could not do otherwise than repay good for evil. He appreciated the financial distress of the Jerusalem Church and was the chief promoter of interchurch relief fellowship. His appeal to the Macedonian churches led them to give themselves and their substance even beyond ability. But the church in Corinth which cherished a rather lofty conception of itself, abounded in gifts of speech which often came to

an unduly noisy manifestation, lagged behind when it came to this practical test of their love to God and the brethren.

That is the historical setting of this touching appeal of the apostle to this church to give this indisputable token of its genuine Christian love. The passage shows how Paul sought to cultivate an interchurch fellowship even in these early beginnings. He calls on the churches to "bear one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). One church is afflicted, all the rest enter a fellowship of suffering. (1 Cor. 12:26.) This fellowship between the churches is not to be restricted to the alleviation of suffering and distress but is equally desirable and helpful in the mastery of problems connected with all the promotions of the Kingdom interests by the church. It brings blessings in the field of training as well as in benevolence and missions. Training groups may be instructed and inspired through their fellowship with other training groups. This wider fellowship is a true expression of the essential elements of Christian life. "If we walk in the light we have fellowship one with another."

The element of interchurch fellowship has played a big part in all the achievements of the Christian forces. A very notable example is to be found in the development of the teaching ministry by the Church. Interchurch fellowship of Sunday school workers is responsible in a large measure for the great advance which was made in Christian teaching during the past century. Better lesson systems, better teaching methods, and better administration all evolved through a generous interchange of ideas at Sunday School Institutes and Conventions. Provision is made for a similar interchange of ideas and experience in young people's work through Associational, State and National organizations which meet at stated times.

Since our immediate interest is centered on the young people's work of our General Conference, a brief description of the organization is herewith given.

The field of the General Conference of German Baptist Churches of North America is very extensive, reaching from New England to southern California, and from Baltimore to Vancouver, B. C. The work spreads out not only over the major portion of the United States, but also over the Provinces of Ontario, Manitoba, Saskatchewan, Alberta and British Columbia. It would be obviously impossible to gather any considerable percentage of young people from such a wide area together at any one place. Hence the fellowship must first be cultivated between the young people of churches which lie within reasonable reach of one another. To make this possible a large number of Unions have sprung up which I shall designate here as "local." By way of illustration I might mention the New England Young People's and Sunday School Workers' Union, the Lake Erie and Ontario District Union, the Detroit Union, the Chicago Union, the Oklahoma, Kansas, Iowa, Wisconsin, Minnesota, South Dakota, several North Dakota, Manitoba, Saskatchewan, Alberta, Oregon, California Unions. There may be others. These meet once or twice a year for exchange of ideas, instruction and inspiration. Many of them conduct Institutes and Assemblies for instruction and Christian fellowship. Much of the work is done by these Unions which are confined to a territory that is small enough to enable a large number of the young people to attend. The General and Field Secretaries devote a great deal of their time to

LOCAL UNIONS

an unduly noisy manifestation, lagged behind when it came to this practical test of their love to God and the brethren.

CULTIVATING INTERCHURCH FELLOWSHIP

PROVISION FOR EXCHANGE OF IDEAS AND SHARING OF EXPERIENCE

July 1, 1932

teaching and speaking as well as counselling with these local unions. They have no official representative in the national organization.

The work of our General Conference is divided territorially into nine conferences as follows: The Atlantic, Eastern, Central, Southwestern, Northwestern, Dakota, Northern, Pacific and Texas and Louisiana. Each of the conferences has a Young People's and Sunday School Workers' Union whose territory is coextensive with that of the conference. These conference unions hold their annual sessions in connection with the meeting of the annual conference. In some instances, like Texas for example, they hold additional meetings. Each of these conference Unions elects a member into the General Council of the Union.

That brings us to the Young People's and Sunday School Workers' Union of the General Conference. This is really international in scope, taking in, as it does, the work in the States and Canada. In this general Union the entire work comes to an administrative head. The Union meets in conjunction with the General Conference every three years. All matters of general importance, such as the election of secretaries, adoption of general objectives, the publication of papers and helps, and the promotion of distinctive Christian ideals find authoritative management at this general Union.

THE GENERAL UNION

The Union in its present form took shape at the General Conference at St. Paul, Minn., in August, 1922. Each General Union meeting since has been a sort of landmark in the way of progress and growth. At St. Paul the present organization was formed, the constitution adopted, the "Baptist Herald" launched as a monthly paper; Rev. A. P. Mihm was elected General Secretary and Editor of the "Baptist Herald;" Rev. F. A. Bloedow was elected as Field Secretary. At Pittsburgh Union meeting in 1925 the "Baptist Herald" was advanced to appear twice each month. At this Union the first General Union banquet was held. Prof. Albert Bretschneider was elected as Field Secretary. The succeeding Union meetings at

Y. P. & S. S. Workers' Union of New England ANNUAL REPORT

Due to unforeseen circumstances the program originally planned could not be carried out, however, during the past year six meetings were held, with a good attendance at each.

On July 4, 1931, our annual outing in the form of an Open House at Madison was enjoyed. At the time we were privileged to meet our manager, Mr. Ray Baldwin, and his wife. The little shower in the afternoon couldn't dampen the spirits of Baptist young people.

Rev. A. A. Schade visited us on Monday evening, November 9, 1931, and gave us a very instructive and inspiring talk.

Our annual Fall business meeting was held on December 7, 1931, at New Haven. The annual reports of Madison were read and new trustees appointed.

In February the Executive Board of the Atlantic Conference visited our Union.

A social evening on April 30, 1932, in the form of a variety program was well attended and every one had a fine time.

A special meeting was called May 10, 1932, in order to bring up the matter of leasing the Madison Home.

Needless to say after each meeting the

entertaining society served a light lunch and true German Baptist fellowship ruled.

We have taken a glimpse into the past; what the future will hold is uncertain, but with faith and trust in God and ambition to do his will, only the best can come forth.

The Young People's and Sunday School Workers' Union of New England met on May 28 and 29 in the Bridgeport church. On Saturday afternoon the annual business session was called to order by the president, Miss Clara Berger, with Miss Alice Kaaz acting as secretary pro tem. Reports of the individual societies were read and placed on file.

During the devotional hour which followed, Mr. Otto Nallinger gave a talk, using as his subject, "He that hath ears to hear, let him hear."

At six o'clock a delicious banquet was prepared by the Ladies Aid Society, and the young ladies of the Sunshine Club served. The speaker of the evening was Rev. N. Reeves. He gave a very inspiring message on "The Call of the Church Today."

On Sunday evening a song service, led by Mr. Everett Zissell, opened the meeting. The choir of the Bridgeport church favored us with a number. Prof. A. Bretschneider was then introduced. The subject of his address was, "The Chris-

Chicago in 1928* and Detroit in 1931 amplified and perfected to a higher degree much that had been in progress before. There were no outstanding innovations. The next Union meeting will be held in Milwaukee in August, 1934, and it is hoped that a large number of young people from all sections of the country will plan far in advance to be there.

The advisory body of the General Union is the Council consisting of one member from and elected by each of the nine Conference Unions, the officers of the General Union and the General and Field Secretaries. This council meets in connection with the General Conference sessions, makes nominations for the general offices, and prepares objectives for the promotion of the general work which are submitted to the Union which deals with them in its business session.

An Executive Committee consisting of the General and Field Secretaries, the President and Secretary of the General Union, and two elective Council members, meets each fall to deal with matters which arise in the interim between Union meetings. It also appoints the Editors for

the various departments of the "Baptist Herald," and in conjunction with the Publication Committee, appoints the editor of the Training page in "Der Sendbote."

Nothing has been said so far concerning a treasurer or the methods of financing the work of the General Union. That is a short story. The Union participates in the returns of the general Missionary and Benevolent Offering in accordance with its financial needs. At the present time it is accorded four per cent (4%) of the returns of that Offering. These funds are administered by the General Treasurer. Hence the organization as such has no treasurer of its own, and no treasury. That does not mean that it has no financial worries, as it is supposed to live within its allotment of the offering, and that is practically impossible with the reduced income. It may be necessary to dispense with the Field Secretary until financial conditions are adjusted, or improved.

*Note. Rev. A. A. Schade was elected as Field Secretary. Editor.

tian Secret of a Happy Life" with the text from John 15. The main points of his talk were the necessity of making contacts with Jesus Christ, maintaining these contacts, and finally adjusting our lives to them. Our lives must be Christ-controlled. We were very grateful for Prof. Bretschneider's presence at our convention and for the fine message he brought us.

After singing "Blest Be the Tie That Binds" Prof. O. Koenig offered the benediction.

The officers for the coming year are: President, Mr. John Luebeck, New Britain; vice-president, Mr. August, New Britain; secretary, Miss Christine Jacobian, Bridgeport; ministerial advisor, Mr. Frank Woyke, Meriden; auditors, Miss Gladys Schuster, Meriden; Mr. Everett Zissell, Bridgeport.

GLADYS L. SCHUSTER, Sec.

Do not try to "get even" with others; try to get ahead of them in love and helpfulness.

Since God cannot use our ignorance, an education will help to make us more useful in the Kingdom.

The living Christ is able to give a man new life even when he is dead to all that is good and pure.

Our Devotional Meeting

August F. Runtz

July 10, 1932

Have I a Right to Live My Own Life?

Luke 15:11-15; Gal. 6:7-10

What is usually understood by "Living My Own Life"? The story of the young man in our Scripture lesson is a very apt illustration of a person who wanted to live his own life. "Give me all that is coming to me," he said to his father. After having received that he soon finds too many restraints around home, and too many irksome chores to do. When he plans an outing with his gay friends the brother reminds him of work to do about the farm. When he has been away on some wild party his father remonstrates. He becomes tired of being interfered with. "Free and easy" is the motto of his life. He is going to go where he pleases when he pleases. He is going to do what he pleases how he pleases. He'll be under obligation to no one, nor be restrained by parents or others who don't know they're living anyway. So he leaves to live his own life.

There is an obligation to others. When the young man left home he seems never once to have thought that he owed his parents or friends anything. All the love and care of his parents seem to have been accepted as so much due him, and for which he was under no obligation. It does not seem to have entered his consciousness that others might suffer as a consequence of his selfish desires; and if he does think of it, it does not stop him. We scold a dog, who in chasing a cat, runs through a brood of chicks, scattering them right and left. But what about the human being, with his sense of right and wrong, who in his pursuit of pleasure or gain is responsible for the sorrow and pain and heartache and ruin of other lives?

There is an obligation to God. Jesus said that the greatest commandment was to love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. Jesus here and everywhere recognized man's duty to God. Surely no person has a right to live a life which takes no cognizance of the God from whom he has received his life, and who daily remembers him with an abundance of blessings. Neither has any one the right to ruin his own life in the face of what Christ has done to save it. . . . No, I have no right to live my own life, for in a certain degree I am responsible for the welfare of others; I have a duty toward God; and a responsibility toward my own soul.

July 17, 1932

How Far Do the Teachings of Jesus Affect Our Conduct?

Luke 7:46-49

A Permeating Process. Perhaps we are really unaware of the tremendous

influence the teachings of Jesus have exercised upon the conduct of people until we remind ourselves of the condition of the world without his teachings. Women were usually a mere chattel to be bought and sold at will. Babies, especially girls or frail boys, were often carried to the forests and left to die. Whole households of slaves, including old men and women and little children, were often slaughtered if one slave was suspected of doing wrong. Kings lit their gardens with pitch-covered bodies of men. The capacity of their sympathy seems to have been almost non-existent. The teachings of Jesus have slowly permeated the leaven of society, as the leaven leaveneth the lump, until such things are no longer possible where his teachings are at all known.

Creating Neighborliness. The day was when the word "foreigner" was equivalent to "enemy." Every stranger was a foe. In the early days of the Christian church a great change was brought about. Something remarkable happened! Here we find the Greek and Roman converts sending relief to the poor converted Jews. Herre they are: the people who were called dogs, sending help to the ones who called them such. What had happened? The spirit and teachings of Jesus had found a footing. And it is still because of his teaching that we send money to buy food for the famine-stricken Chinese, and send missionaries to ignorant, superstitious and often ungrateful people, and build them schools and hospitals. It is because men and women have sat at his feet that they sacrifice their all, even to life itself, to tell his story to a bedarkened people. Millions today are crying for the application of his teachings in the settlement of international difficulties. In the heart of many a laborer is being born the hope that his teachings may soon find a wider application in the industrial field. And indeed some consecrated individuals have applied the golden rule in business and found it to work very successfully. First of all, however, it is necessary that Christ come into the heart of the individual.

July 24, 1932

What Is Gambling? Why Is It Wrong?

Prov. 13:5-13

What is Gambling? "The essence of gambling, whether it be called speculative business or gaming, in stock and share markets or in betting clubs and turf rings, is simply the attempt to trade on the supposed ignorance or misfortune of others, and to use superior knowl-

edge or fortune for the purpose, not of helping, but of robbing them."

Gambling is an effort to get something for nothing. The gambler always hopes that by taking a small chance he will reap large returns. He never expects nor intends to pay for value received. If he wins, he robs the loser, for he gives nothing in return. This practice is contrary to the fundamental law of life, which says that for so much value received, so much shall be given in exchange, whether it be of goods, or muscle, or brain. Gambling is therefore demoralizing; it is antisocial, it is anti-Christian. Is it ever right for a church to raffle off any article?

Gambling leads to poverty. This statement may be challenged by some who have read about the jewels, the limousines, and the beautiful houses of some gamblers. Yes, a gambler may make a lot of money at times, but with him it is "easy come, easy go." He may be rich today, but broke tomorrow. Court records show that a young man, according to his confession, made \$2,500,000 by gambling during a period of two years. He died on the scaffold of a Baltimore prison leaving behind two pairs of worn patent-leather shoes, a prison suit, some shirts, and trinkets valued at \$325. Many a man whom you feed on your back porch has wasted his earnings in gambling.

Gambling leads to crime. Gambling quite frequently begins as a sort of innocent pastime, but so often a few little successes, and the talons of the evil draw a man into its meshes. He will try just a few more times, and then quit. When he loses he must make up those losses. Pretty soon he is in hard circumstances, and his gambling will lead to theft, fraud, embezzlement, forgery. The man has lost his taste for making a living through honest toil, he now depends upon lying, cheating and the holdup method.

July 31, 1932

Problems of Youth on Mission Fields

1 Thess. 1:1-10

Breaking with the customs of the past. In our study for today we are thinking of the tremendous problems that confront the young Christians of non-Christian lands. Invariably back of these young lives are civilizations that date back for thousands of years with religious customs that are deeply imbedded in the lives of the people. For instance, in China, we find ancestor worship. Now when a young person out of a pagan home becomes a Christian he no

longer worships at the graves of his ancestors. This is no easy custom for him to abandon. But imagine the consternation of the parents when their child refuses to observe this ancient rite. To them it is not irreligious, but the very height of disrespect to the family. Again there are images which for ages the family has feared and trusted. These must be put out of the heart as well as out of the home. The marvel is that these young Christians do not more often, in the hour of trial and hardship, secretly turn back to these ancient customs.

Suffering persecution. Quite frequently in our own land when a person, and especially a young person, becomes a Christian it means ridicule from former companions, but in India, for instance, it often means ostracism from the society one has known, expulsion from home, inability to secure employment, personal injury, and sometimes violent death. When Sadhu Sundar Singh became a Christian, about an hour before the time he had set to commit suicide because of his inability to find peace of soul, and in his great agony he had a vision of Christ, and then and there accepted Christ, his own high-cast family, after his refusal to renounce Christianity, administered a slow-acting poison in his food. Only through a miracle was his life saved. Such cases are not at all infrequent.

Youth has a tremendous task. We sometimes think it hard to be good Christians here, but think of a little group of young Christians in a land where they are surrounded on every side by a thousand miles of heathen ignorance, superstition, poverty, and sin. Their task is not only to be loyal followers of the Lord, but the task placed upon their shoulders is to dispel ignorance and superstition, and to bring light and knowledge. They must change the thinking and the mode of living of their people; in short remake a whole civilization. Surely they need our help and the help of God.

August 7, 1932

How Does Nature Speak to Us About God?

Ps. 19:1-6

There must be a Creator. The story is told how one day "Bob" Ingersoll, the noted lawyer and anti-Christian propagandist, visited the study of Phillips Brooks, the noted Boston preacher, with whom he was well acquainted. Mr. Brooks had a beautiful, large globe in his study which Mr. Ingersoll greatly admired, and in his enthusiasm asked Mr. Brooks where he had obtained it, to which Mr. Brooks replied that it had just happened to exist. The thought which Mr. Brooks really wanted to convey to his friend was that it is a good deal more foolish to say that the great universe just happened, without the hand

of an all-wise Creator, than it is to say that a little globe just happened.

The Beauty of God. No work of art has ever been made as beautiful as the handiwork of God. Who has not stood spellbound with the beauty of a sunset! The wonderful blending of colors and forms filling the soul with ecstasy. Or if we turn to the humble little flower, and examine it closely, we marvel at the harmonious shadings and delicacy of design. Everywhere we are overwhelmed with the beauty of nature. Then God himself must be beautiful. If it is true that real beauty can proceed only from a beautiful soul, then God himself must be very beautiful, for there is beauty and harmony in all that he made. The psalmist wished to remain in the temple in order to behold the beauty of the Lord. And do not our eyes need to be opened to the beauty of God and the beauty of holiness?

God is Dependable. Nature certainly teaches us that we can depend upon God. We can depend upon the sun rising at a certain time tomorrow morning. We can tell exactly when we shall have full moon or a new moon. We can tell exactly when there is going to be an eclipse. We can tell when Halley's comet will again be visible. Since we can so unquestionably depend upon God in nature, surely it goes without saying that we can depend upon him to supply all our spiritual needs in Christ Jesus. He will not leave us nor forget his promise to us.

Thou Shalt!

ANGELO PATRI

Teachers, beginning with Jesus Christ, who changed the commandment in content as well as form, down to the newest graduate of the training school, know that "Thou shalt do" is far more potent than "Thou shalt not do," and act accordingly.

An anxious mother, obliged to leave the children by themselves for an hour, usually advises them like this: "Now don't go outside the house until I come back. Don't open the windows. Keep away from the fire. Don't touch it. Don't play with the matches. Let the cat alone and don't pull her tail. If you do she'll hurt you. Don't turn on the water. Now, remember. Don't be naughty until I come back. I'll hurry as fast as I can."

The youngsters, left to themselves, are still for a few minutes while the newness of the situation wears off . . . then ho, for the cat and the water and the rest of the fun.

Goodness that is quiescent, do-nothing, means nothing. Goodness must be expressed in action, in doing, creating. It is useless to tell children not to do things unless at the same time you give them a suggestion of something they can do.

Fill their minds with ideas of usefulness. When they are headed toward mischief, direct them to do something instead of telling them to stop doing something.

You see the "Don't" is bad psychology, because every idea in one's mind has the very strong tendency to express itself in action. We are positive-minded creatures, and to hold back from doing is harder than to do. Checking action requires long practice. The temptation to do is natural and therefore strong. Build up right doing first, and the check on it will follow naturally. Goodness is real only in action.

The Filled Pew

A pageant of Spiritual Triumph

"Forsake not the assembling of yourselves together. . . ."

Scene One

The Filled Pew

Father's there.
Mother's there.
Children are there.
Minister happy.
Church officers pleased.
Glorious congregational singing.
Friendly contacts.

Scene Two

Filled Hearts

Thankfulness to God.
Thoughtfulness of others.
Inspiring ideals.
Alert to the best.
Joy of the hearthside.
Interested in Bible.
Prayer.

Scene Three

A Filled Life

Others inspired by example.
Influence over children—the best.
Helpful in public causes.
World wide social interest.
No worry; life is confident.
Poise, courage, stability.
Laying up treasures day by day in character, intellect and spiritual vision.

Scene Four

A Filled Heaven

Filled with the material sent up by Christian living.
A crown of life.
"Thou hast been faithful over a few things. . . ."
"I will make thee ruler over many things."
Fellowship with the saints.
A mansion builded on the rock.
"Well done, good and faithful servant; enter thou into the joy of thy reward."

* * *

Most people follow their conscience as a man follows a wheelbarrow, pushing it before him the way he wants to go.

George Washington and the Patriots

(Continued from page 7)

Three Noteworthy Facts

With reference to these locations a number of facts may be pointed out which have a considerable bearing on the subject of our study. These facts may lead to a more intelligent understanding of the part these 18th century German settlers were to play in the war for American independence.

In the first place, they had come into possession of the best farming lands the country could then offer—vastly superior to any sections the New England states possessed. In the state of New York they occupied the fertile Mohawk and Schoharie valleys; in central Pennsylvania they took possession of the undulating plains and valleys, rich in wood and soil, which under their industrious and skillful labors later became the granary for the Revolutionary armies. In the Shenandoah valley and the regions farther south to the boundary of Georgia, they were in more active competition with the Scotch-Irish, and it is said that they carried off the agricultural honors.

In the next place, these 18th century immigrants had come to make for themselves permanent homes. There was no tugging at their heartstrings at the thought of their "dear Fatherland" which they left behind. They had been treated too ignoble for this by the petty German princes, their feudal lords, who squandered the riches the people produced in riotous living, or who sold them as unwilling mercenaries to any prince or king who needed soldiers. *They craved civil liberty.* Such were the early settlers of the Mohawk country usually called the Palatinate Germans. There were others who had made the long journey across the Atlantic to escape the religious intolerance and persecution, notwithstanding the peace of Westphalia. Such were the Salzburger who had found religious liberty in Georgia, Virginia and Maryland.

In the third place, the settlements on the frontier compelled them to defend themselves against a new, tricky and savage enemy—the hostile Indians, whose standing grievance, as the frontier line was being pushed farther westward, was that he was being robbed of his lands, even if these lands had been paid for.

It does not fall within the compass of our article to enlarge on the tremendous suffering, the unspeakable savagery and terrible loss of life and possessions the frontiersmen were called upon to endure. Students of the history of our own state are acquainted with the bloody chapters which narrate the massacre of 1757 and 1759 of the peaceful inhabitants of the German Flats and those of the Mohawk valley. The German settlers of central Pennsylvania fared better, but in Virginia and the Carolinas they were often

exposed to great danger and loss of life from the depredations of Indians.

What do the three facts just outlined mean for the point of view those German frontier people would take in case a war for independence, with its necessary corollary of ultimately cementing the widely scattered inhabitants, would break out? May I reply briefly to this query.

There is an ingrained love of freedom in the Teutonic race to which all history testifies. Their newly acquired homesteads, so difficult to defend, merely accentuated their love of freedom. This accounts for their unclouded loyalty to the Revolutionary cause. And surely they had always been good soldiers, belonging to the best armies the world had produced. Their warlike experiences on the frontier was to them a sort of secondary school, training them for a larger service when the war with England needed them.

(To be continued)

* * *

The secret of being loved is in being lovely, and the secret of being lovely is being unselfish.—Charles G. Ames.

Seriously Speaking

You cannot dream yourself into a character; you must hammer and forge one.

Two characteristics of success: to be able to do one's duty even when one is not checked up; to be able to carry money without spending it.

The world is roughly divided into two classes: those who use alibis and those who get the thing done.

Bible Still Best Seller; Printed in 623 Tongues

Against all competition the Bible remains the world's best seller, says Dr. John H. Ritson, who has completed thirty years as secretary of the British and Foreign Bible Society, which publishes 12,000 Bibles daily.

Printed in 623 languages and dialects, the society has circulated 237,000,000 Bibles.

With the exception of Russia, where the society is excluded, Dr. Ritson has seen the European Bible circulation doubled, from 763,000 to 1,420,000 volumes.

* * *

It is better to be a good loser, showing good sportsmanship and a generous attitude, than a poor winner, displaying a conceited mind and inflated ego.

Have You This of Heard?

The proprietors of a Siamese newspaper have distributed the following notice, reports "The Pathfinder":

"The news of English we tell the latest. Writ in perfectly style and most earliest. Do a murder git commit, we hear of and tell it. Do a mighty chief die, we publish it, and in borders of somber. Staff has each one been in college, and write like the Kipling and the Dickens. We circle every town and extortionate not for advertisements. Buy it. Buy it. Tell each of you its greatness for good. Ready of Friday. Number one."

The Baptist Herald

for

50 Cents

Any one subscribing now can have the "Baptist Herald" for the remainder of the year for

Fifty Cents

This offer is made to encourage the return of former readers of our paper who for some reason or other have dropped out. We want them back on our list.

This offer is an inducement to our constituents who have never kept the paper. We want them as new subscribers.

Just hand your subscription to the "booster" or the pastor of your church, or if more practicable send it direct addressed to

The Baptist Herald

3734 Payne Ave., Cleveland, O.