

# 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., JUNE 15, 1932

Number Twelve



The Four B. Y. P. U.'s (Junior, Intermediate, Senior and Adult)  
of the Cottonwood Baptist Church, near Lorena, Texas



## What's Happening

A Correction. Mrs. J. J. Abel is president of the newly organized B. Y. P. U. at Lehr, N. Dak., reported in our last number, and not Rev. J. J. Abel.

Rev. Chas. M. Knapp, pastor of the church at Wishek, N. Dak., has resigned and will close his work with the end of August. Bro. Knapp is available for a pastorate elsewhere as the Lord may lead.

Rev. Emil Becker, pastor of our German church at Hutchinson, Minn., reports a Union Baptismal service held in his church on Sunday evening, May 15. Rev. Wm. Ault of the Franklin St. Baptist Church preached the sermon and baptized 5 adult persons. Bro. E. Becker baptized 4 members of the Sunday school.

Rev. E. J. Baumgartner, pastor of the Fourth St. Baptist Church, Dayton, O., baptized six persons on Sunday evening, May 1. Two others were received into the church fellowship by letter. The church choir surprised Prof. and Mrs. H. von Berge on the evening of May 17 and helped them celebrate their 35th wedding anniversary.

Rev. August F. Runtz, pastor of the State Park Baptist Church, Peoria, Ill., had the privilege of baptizing two young married women on Easter Sunday, and on the Sunday following four, all adults, were received into the fellowship of the church. On Sunday, June 5, he again baptized two, one a married woman and the other a young man who graduates from High school.

Pentecost Sunday was a day of blessing for the church at Minneapolis, Minn., Rev. H. Hirsch, pastor. Three young people, members of the Sunday school, were baptized at the evening service and received the hand of fellowship at the celebration of the Lord's supper which followed the baptism. The work of the church is progressing slowly but nevertheless in an encouraging manner.

The young people and Sunday school workers of the Colfax, Wash., church won the Whitman County Sunday School Association Attendance Banner at the convention this spring. They had it for two consecutive years, then lost it for two years to another school and now the Colfax school has won the banner for the second time. They mean to keep it for at least two years if not for good.

The Tacoma, Wash., Young People's Society has just completed a series of open forum discussions on the goals that were chosen and adopted for our young people at the sessions of our National Union in Detroit. These meetings were held one Sunday evening of each month under the leadership of the pas-

tor, Rev. A. Husmann. The society reports, "they were very interesting to us all."

The newly elected officers of the B. Y. P. U. of the Fourth St. Church, Dayton, O., are: president, Ruth Grottko; vice-president, Bill Bausmann; secretary, Mildred Hughes; treasurer, Dorothy Reinicke. The senior and intermediate B. Y. P. U. recently gave the religious play, "Joseph." The World Wide Guild presented the play, "Her Son's Sweetheart" on June 3 in the Sunday school auditorium.

The Young People's Society of our church at Spokane, Wash., has just completed a study of the journeys of the Apostle Paul. The Sunday evening meetings, led by the various groups, are inspirational and well attended. On May 15, the King's Daughters and Tabitha Societies rendered a program in honor of "Mother" and also presented a splendid missionary pageant by which the mission work of our denomination in different countries was shown.

Miss Eva Yung, a student at the Baptist Institute for Christian Workers, Philadelphia, Pa., and a member of the Second German Baptist Church of that city, was awarded the prize, a ten dollar gold piece, for the Junior Essay, best written on the subject "Survey on Present Day Resources in Leadership Training Materials." There were nine young women in the graduating class this year. The commencement address was given by Dr. C. N. Arbuckle of Newton Center, Mass.

Mrs. Dr. J. G. Maeder of Harlem, N. Y. City, passed away on May 5. She was the daughter of the founder of the German Baptist Church of Harlem, Dr. Bossert. Mrs. Maeder was widely known as the president of the German Baptist Womens Union (Schwestern-Bund) of New York and Vicinity for many years. She was also greatly interested in the work of the Girl's Home (Maedchen-Heim) of New York City. A faithful worker has gone to her heavenly rest and reward.

Rev. Geo. W. Pust, pastor at Emery, S. Dak., had the joy of baptizing two married women, formerly of the Lutheran persuasion, on Sunday, May 22. The choir of the Madison church under the leadership of Rev. J. F. Olthoff visited the Emery church on April 14 and rendered the Easter cantata, "The Risen Lord." It was much enjoyed. Bro. Pust preached the baccalaureate sermon in Emery on May 15. His subject was "Life's Foremost Prizes," among which he named Growth, Work, Friendship and Character.

Rev. J. J. Abel, pastor at Lehr, N. Dak., preached the baccalaureate sermon

of the High School commencement in his church on May 22 before a large congregation. His topic was, "The Investment of Life." Pastor Abel with the assistance of his wife and Miss Emma Bauer has been instructing the children during the winter months every Saturday morning in German reading and writing, Bible instruction and singing. There was an enrollment of 71. Twenty received certificates for memorizing the Lord's prayer, the ten commandments, the beatitudes, the 23rd psalm, and the books of the Bible. This work closed with a public program on Sunday evening, May 15.

### Intellectual and Spiritual Food

The apostle Peter urges his converts to desire the sincere milk of the word that they might grow thereby. The following paragraph from "The Journal of the National Education Association" has a message for those who are concerned about spiritual growth, as well as for those who seek to grow in wisdom:

"The moment you begin to select the food for your mind as regularly and with as much care as you select the food for your body; to seek roughage, variety, and vitamins for your brain as systematically as you pursue cabbage, corn, fruits, steak, and carrots for your stomach; to make your bookcase as heavy as your dining table; to spend as much time and money for observation, for reading that is reading, for well-chosen radio programs, talkies, travel, companionship, meditation as you spend for food—when you do these things, that moment will your real intellectual life begin; a new fire will burn in you, your life will take on a new purpose and you will be conscious of new happiness and power."

## The Baptist Herald

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# The Baptist Herald

### Pastime

"Run, that ye may obtain." 1 Cor. 9:24.

OTTO ROTH

ALMOST everyone has a hobby for something at which he spends some of his leisure hours. I receive great satisfaction in watching a good baseball game. I am not much of a player, but like to sit there and watch others play. It is a grand thrill for me to see some fellow run and hear everybody shout and see him finally land at his base, head or feet first, even knocking the man at the base off his feet. Sometimes I wonder about the many fouls that make a game tiresome and the many outs for reason of inefficiency, yet it is a great game and I love to watch it and see—

### Its Relation to the Game of Life

which all of us are playing and may we play it as fair and square as the one on the diamond field. We hear a lot about fairness and unfairness in life and the consequent results. Yet probably the position we take in life and in relation with man are allotted us according to our being fit or unfit, as it is the case in a baseball game and necessarily so, as the result of the game depends on our fitness in the position we take as well as the efforts we are willing to put forth. It is after all a great difference whether it is a home run or just a homecoming. And I wonder sometimes whether there is not a certain justice ruling the Universe in allotting a place to each individual. The beginning of the game and the end of it is always of great interest for me as I watch—

### Friend and Foe at the Home Base

They mingle with each other as friendly competitors, with their respective spectators, shake hands and have a friendly "How do you do?" while knowing their aims are as far apart as the poles. Their respective goals are in winning the game for their own team. Could we learn something from the crowd at the home base, which may help us to get along better with the great brotherhood of man which is so divided because of the opposite aims set before them? To be sure it is more serious than any game, as the outcome is of an eternal consequence. Notwithstanding as long as we are in the world, but not of the world, our relationship with the children of this world could only benefit us if we always had a winning smile on our faces and a hearty handclap when we meet on the common ground of everyday's contact. We may not always feel like doing it, but after all, the onlooker's opinion is formed by our behavior. Do not forget that Christ won the multitude's ears and good will

by showing a deep interest in their welfare. In my opinion there seem to be—

### Three Fundamental Principles in the Game Before Us

The first principle is **to be willing to play the game.** Much of the pleasure is lost, if some players are in it reluctantly. Enthusiasm for the thing itself goes a long way towards victory. Who is not aware of the fact that there is always someone to take the joy out of life, but we also know the ones whose very behavior and attitude towards life is an inspiration to others. After all and despite of all, it's great to be alive. "Laugh and the world laughs with you." While we must reckon with facts we only win if we consider them opportunities, and that brings me to the second principle involved, **to be willing to face the difficulties.** A poor game is no pleasure and an inferior opponent gives no joy of victory. Who would deny the thousand and one difficulties of life? "Only the child and the fool know them not." How many people now are throwing their life away because of unsurmountable obstacles to their version of happiness. Shall we judge? No! God only knows and understands. Difficulties are real, but fear draws an unreal picture in one's mind. Some years ago, while in Colorado, I tried to cross a rope bridge strung across the Arkansas River. When I approached the center of that swaying contraption, I went to my knees, afraid to go on because it actually seemed as if the bridge was running up-stream as fast as the water underneath was rushing down. But it was not the bridge that caused the sensation, nor the water, but the fear caused by the inexperience of my body to the contrasting motion. The greater thing is to face the difficulties manfully. It is after all not the difficulties that make life a misery or a joy, but the attitude we take toward these contrasting forces of life.

And this brings me to the third principle, **to be willing to obey the umpire.** Yes, he is there in the center of the game and all revolves around him. Should we mind him, who knows it all? Should we submit to him, who sees it all? Should we be willing to accept his decision and go on in the game, though it may seem adverse to us? Is not disobedience to the umpire a bad break in any game and is not the downfall of many a life to be found for the same reason? Is not the evil of this present age to be traced to disobedience of the finest commandment, "Thou shalt love thy neighbor as thyself"? If the Umpire's will had been obeyed, this world would not be bankrupt because of the World War. But this last statement reminds me of the fact, that the game is—



### All Set for You to Lose Out

There is the opposing team, there is the pitcher, there are the antagonistic onlookers, also the uncertainty of the individual players or the tricky soil. Should the above facts be a source of fear or of determination to win? If you look at the one side only, you will lose in despair and mind you, the enemies' hissing and shouting will be your nightmare. Do not forget, if all the above is true, that the game is divided fifty-fifty.

### You Can Foil Your Enemy in Winning Just as Well

Look at life's game from both sides. The other fellow is as human as you are. He may share your fear or your courage, but face him on equal ground and the saying of the evolutionist, that "The fittest will survive," will come true. How can this be done? First of all, **strike the ball hard enough that you may make a homerun.** The reason of losing games is often found in the weakness of the batting. The havoc in human or Christian life it wrought by not striking the evil of sin hard enough. It is the playing with sin that robs us of our chances and not life's or even God's unfairness as some think. Hindrances and sins are nothing else, must be dealt with in a striking manner. Sin will always punish us. Its wages will always be death to our joys, aims, happiness and life success as a whole. Run hard, but touch the bases, or your running will be of no avail.

### "Know Ye Not That They All Run But One Will Receive the Prize?"

They are not all runners that have set out to run the course. Some give the negative proof right then when you expect them to do better. The easy going way of Eli and Saul, the looking backward as Lot's wife, the glittering mammon as in Judas' life has hindered thousands to reach the bases and accomplish a home run. Paul's word, "Ye ran well, who has hindered you?" still finds its place and sad is the life which reaches not the goal set before it. But you also must touch the base. And God has provided unalterable bases for all to play the game of life when he says in Christ, "I am the Way, the Truth and the Life, no one cometh to the Father but by me." He laid down the first, second and third base with home base as the goal. Repentance, first base; regeneration, second base; sanctification, third base; and glorification, at home base. If any one desires to lay down other laws, he may do so, sufficient for me is, "That if you confess with your mouth that Jesus is the Christ and believe in thine heart that God has raised him from the dead the same shall be saved." Strike sin with all your might, run the course which Christ ran before you and do not forget to touch the bases, for "except a man be born again he can not enter the kingdom of heaven" and "without sanctification no one shall see the Lord." Probably someone may say, I tried to play that game but somehow I cannot succeed, well—

### Try Again, You Can Do It

Practice leads to perfection. It is surprising what it does. To know the theory of God's Word does not enable us to follow Christ in his footsteps. The way to glory will lead all men over Calvary and the garden of Gethsemane still invites all believers to come and plead with God to lighten our toils and trials. The disciple is not above his Master and if we have failed so far, let us try again, we may win. But I noticed that practicing alone will not do; we must enter the game again and co-operate. It is a common cause, all must do their best. Isn't there a wonderful inspiration in being lined up with others, maybe better men than we are, experienced men? Look around, line up with your church, your Sunday school, your B. Y. P. U., your pastor. **You may practice alone, but you cannot win the game alone.** You will fail. Last of all—

#### Keep Fit

"It does not matter what I eat," "how I live," is not accepted in teams which desire to win. Keeping fit requires sacrifices from many, but the experience of being fit causes rejoicing at the hour of victory. My Christian reader, "It does not matter how I live," cannot be accepted in the game we are playing. All things matter, how we live, what we read, where we go, what we do, what we leave undone—all matters and all is of importance for us and for our cause.

In conclusion—I see them finally come towards the home base—all of them—I hear them shout, "We did it! Yes, we, the whole team, one for all and all for one." Such is the game of life, which we are playing. May we play it with all our resources, joyfully for the God who will be the umpire on that great day when all the runners shall reach the home base!

Stafford, Kans.

### The Depth of Music

A. D. SCHANTZ

**MUSIC** is an expression out of the heart of the deeper things which we are unable to express in words.

Music is a gift, a means given to us by which to express our gratitude in praise and honor to God.

Music is a revelation, revealing the beauties of heaven; or it is a life-shaping process, or art, guiding lives for better service.

Music is a soul-inspiring art and pain-soothing remedy, bringing comfort and peace to an aching heart.

Music is a flower of beauty, beautifying character to exercise kindness. In music we see the beauty of Christ, and the glory of heaven.

Edwards says, "Music is the expression of spiritual experience." Again he says, "I know of nothing which is so much the creation of God as music. Man does not create it; he only finds it out. Man does not create truth; he only finds it out, and brings it into his life as a purifying power."

God's glories can be received into our presence through music. We find the effect music had in bringing the glory of God to appear in Solomon's time. We read, "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth for ever: that then the house was filled with the cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord filled the house of God" (2 Chron. 5:13, 14).

Notice, while they were singing and playing their instruments in praise to God, "that then the house was filled with the cloud," which was in direct response to music. Never has the glory of God appeared in a greater way to mankind than in response to praising God through music. We also want to notice that the instruments together with the voices were used in praising and thanking the Lord. King David made four thousand instruments for temple worship. (1 Chron. 23:5.)

Again we find in 1 Chron. 25:1-8, that King David founded a school of music which was perhaps the greatest religious institution recorded in the Bible. In 2 Chron. 7:6 it is again mentioned that David made instruments for worship.

Chords of harmony only come from where harmony dwells, and the fountain of harmony comes from the mind of God, or from where God reigns. Music is reproduced through vibration, and it sounds forth by coming in contact with the beauties of heaven. God is so harmonious and beautiful that heaven in response sprays its music in chords of beauty even into the very depth of the earth. Music is always there, and has been from the very beginning when God began to create. So we do not create it, but only come in contact with music through vibration; or as Edwards says: "We only find it out."

The question is often asked, "Is music sacred?" I know of no art that we use that is more sacred than Music. We are only getting a glimpse of its sweetness compared to what it is and will be in heaven. Music only is the nearest harmony with heaven and will be the only art which we will again meet there. Music is the most inspirational art that God gave us; and why should it not be sacred? Why should music play such a great part in heaven if it is not sacred?

Again the question is asked, "What about the devil's music?" We have no record in the Bible, nor any in history that the devil ever created anything outside of a lie. However, it is true that the devil will be the soul owner of discords in hell. He makes it his business to spoil all that God created. It is said that discords will be the only music found in hell, which evidently cannot be very harmonious. The only thing which the devil can boast of having created, is found in John 8:44, "When he

speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

If God made, or created all things, there is no room left for the devil to create music. In John 1:3 we read, "All things were made by him, and without him was not any thing made that was made." Again we find in Job 41:11, "Whatsoever is under the whole heaven is mine." The nearest the devil will ever get to music is to spoil it, but never to create it.

The most glorious scene of God's heavenly beauty that ever appeared on earth, must have been when the Savior was born on earth, and the host of angels sang, "Glory to God in the highest, and on earth peace, good will toward men." Heaven was opened in heavenly strains of perfect harmony and wonders of sparkling beauty—gleaming forth in charming delight and glittering rays of the sunlight of an "Eternal Day."

Prof. I. E. Reynolds, head of the music department of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, gives scriptural citation in his "Manual of Practical Church Music," of which references there are over four hundred. If the Bible makes so much of music, certainly God must count it as a sacred art in which he expects his people to praise him and adore him. If in ancient times music revealed so much of God's glories and heavenly beauties, it will do the same for us today, if we put into it in reverence and sacredness all that God meant to be worth.

"Speak to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:19, 20).

From within the heart God will draw music in praise, honor, and adoration to him. If our hearts are touched with chords of heavenly strains, our lips will respond in music of the sweetest and purest kind. To draw of its sweetness to our heart's delight, we must get to the very root of music, and study to know it.

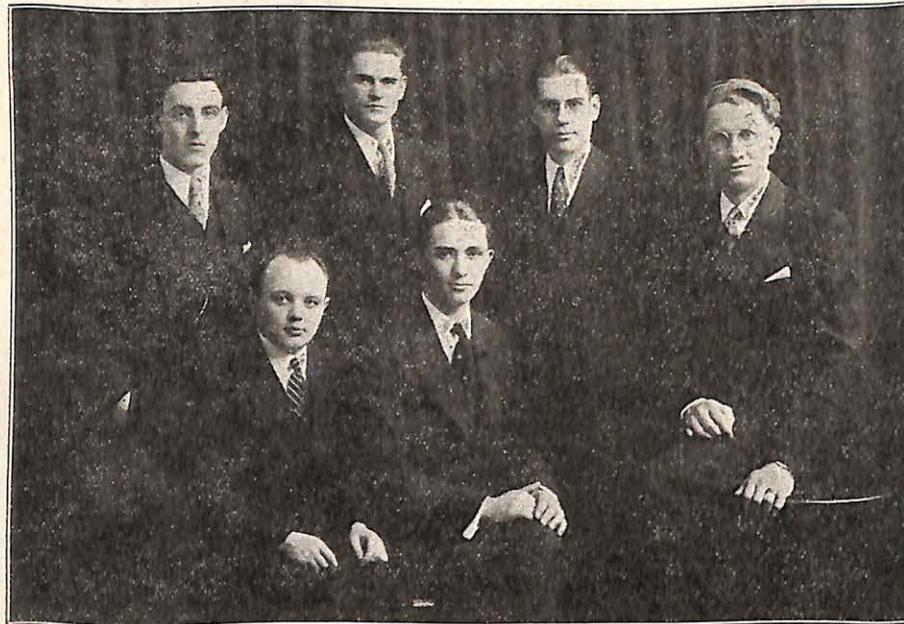
"Let every thing that hath breath praise the Lord. Praise ye the Lord."

### Editorial Jottings

THE MISSIONARY SUPPLEMENT accompanying this number of the "Baptist Herald" furnishes missionary news and material to an unusual degree. Use it in your B. Y. P. U. Preserve this supplement for future use.

THE FORMAL RESIGNATION of our Field Secretary, Rev. A. A. Schade, appears in this number. We all regret Bro. Schade's severance from our Young People's Union. Our loss is the Seminary's gain. We are glad it is only a denominational shift and not a denominational loss. We know Bro. Schade will always serve our cause where he can.





Back Row: Paul Henke, August Lutz, Wilfred Bloedow, Frank Woyke.  
Front Row: John Grygo, Reuben Jeschke.

### The Senior Class of the Colgate-Rochester Divinity School (German Department)

The graduation exercises of the seminary have been most unusual this year, for this was the last time they were to be conducted on the old campus, at the place we all love so well and which has become endeared to us by so many delightful experiences and associations. And then, too, our dearly beloved and honored brethren, Professors Lewis Kaiser and Otto Koenig, are retiring from active service. A full report of the testimonial dinner in their honor and of the commencement exercises will follow in another article. This report is simply to introduce the young men who are graduating from the German Department and to tell our readers about their immediate plans.

I shall just say a word about each one of them, beginning with Mr. Paul Henke, who is at the extreme left of the picture. Mr. Henke is making plans to return to South America to do pastoral work in the Argentine Republic. Mr. John Grygo has made no definite arrangements yet. Some church, however, will find in him a very capable pastor. Mr. August Lutz will travel with the Seminary Quartet during the summer months and will return to Rochester to continue his studies at the University of Rochester. Mr. Reuben Jeschke, who has tentative plans to serve the Memorial Baptist Church of New Britain, Conn., during the vacation period, expects to return to Rochester to complete his education at the university. Mr. Wilfred Bloedow expects to serve an English Baptist church in Wisconsin and to take up his pastoral duties there soon. Mr. Frank Woyke has accepted a call to serve as student-pastor of the Liberty Street Baptist Church at Meri-

den, Conn. He will complete his university course at Wesleyan University, Middletown, Conn.

We believe that these young men are going to make excellent ministers of our denomination and we beseech God's richest blessing upon them as they begin their life-work. May the churches give unto them loyal support so that in the very first year of their ministerial experience they may have the great joy of winning many to Jesus Christ! Our prayers go with them as they leave us to join the ranks of our brother ministers in the field.

ALBERT BRETSCHEIDER.

### Craigmyle Society Reports

As the Young People's Society of the German Baptist Church of Craigmyle, Alta., we have not been idle. We are only a small group of young people, about 13 in all, but we hope to add five new members to our list in the near future.

With the help of our Master Jesus Christ, we have been able to glorify his name in many ways. A short program was given in honor of our dear mothers on Sunday afternoon, May 8. It encouraged us a great deal to see that the church was crowded with eager listeners, after a heavy rain on Saturday.

Our officers for the year 1932 are the following: President, Frances Kary; vice-president, Emanuel Bender; secretary, Lydia Hein; treasurer, Lena Goetz, and organist, Frieda Teske.

May the Lord help us to be faithful!

FRANCES KARY.

\* \* \*

"Olive just worships her husband, doesn't she?"  
"Well, she places burnt offerings before him three times a day."

### Resignation Letter of Field Secretary A. A. Schade to the Council

338 Rockingham Street,  
Rochester, N. Y.  
May 23, 1932.

Miss Alice Baum, Rec. Secretary,  
The Y. P. and S. S. W. Union,  
Oak Park, Ill.

Dear Miss Baum:—

As you are aware, I was nominated at the annual meeting of the Board of the German Department of the Seminary at Rochester last fall to succeed the retiring Dr. L. Kaiser as Schaeffer-Jones Professor of Old Testament Interpretation and Life of Christ. The official election took place by the Board of Trustees of the Baptist Education Society of the State of New York in accordance with our arrangements with the English Department this morning at the annual meeting. While I had given my word of readiness to accept the position, I did not feel that it would be wise to resign until after the election had actually taken place, in order to give the Trustee Board the free hand that would represent a real election. But now that this is past, I submit herewith my resignation to the Union as Field Secretary to take effect on September 1, 1932.

I desire at the same time to express my sincere appreciation of the privilege which has been mine during the past three and a half years of serving the young people of our General Conference in the capacity of Field Secretary. My relation to my senior colleague, Brother A. P. Mihm, the Council, the young people and the churches has been uniformly delightful. I do not know of a shadow which fell across our pathway in this service. At the same time I am deeply conscious of the shortcomings of my service. While I put forth my very best effort, and asked God for the necessary grace, strength and wisdom for the task, yet I feel that my work has been shot through with failure to achieve that at which I aimed. I am the more grateful for the patient, charitable consideration with which my efforts have been received.

While I hope that the financial conditions may soon allow the election of a successor to carry on the work for which there is such a widespread need and such an urgent call, yet in the interim, and even thereafter, I shall be glad to offer the churches such services as my conditions and strength may allow.

In conclusion I desire to bid the many friends with whom I made contacts and with whom I had fellowship in service, a most hearty God Speed! And further permit me to use this occasion of saying "Thank you" to all whose kindness I have received during these years.

Very sincerely yours,  
ARTHUR A. SCHADE.

### Atlantic Y. P. and S. S. W. Conference

May 13-15, 1932

We were privileged to gather together for our twelfth annual conference at the Second Church, Philadelphia, Pa. Our keynote was "I Need Jesus" and the various speakers dwelled on phases of that theme.

Our president, Mrs. Rauscher, presided at the meetings. Friday night was the opening meeting, at which Rev. V. Brushwyler of the Newark Evangel Church brought the first message. "I need Jesus because I have a life to live and Jesus is to show me how to use it," was one of his thoughts.

Saturday morning found us at the devotional half hour and the two types of forums; one for those interested in various phases of Sunday school work, and two separate ones with young people's problems as the themes. Rev. G. H. Schneck, Rev. C. W. Koller, and Rev. C. Cranford led these forums, which were of great benefit to those who attended.

The afternoon was devoted to a sight-seeing tour through the historic city of Philadelphia.

The great occasion, the annual banquet, took place on Saturday night. Cheers and songs were participated with much enthusiasm by all. We were also favored with vocal and musical saw selections. Prof. A. Holmes, of the University of Pennsylvania, had for his topic, "Sight and Insight." His address was of a very unusual nature, in that he proved that "Seeing is not believing," for each of us sees things with a different viewpoint.

Our regular business meeting was dispensed with and the necessary things were attended to in between times. Election of officers took place at the banquet for the first time. The newly elected president is Mr. Edward Kiesewetter.

Roll Call at our Sunday afternoon mass meeting showed the result of 355 delegates and visitors, who responded with either scripture verses or songs. The closing message of our conference was given by Dr. C. G. Brownville. "The Need Fulfilled" was his subject and he mentioned the only way it can be fulfilled is by a complete transformation, through the incoming of Christ in our hearts. "Whither thou goest, I will go."

The inviting church was very hospitable and co-operative. Everyone enjoyed hearing the various choirs, as well as other musical selections. Our song leaders, Mr. Reuben Windisch, Mr. Harold Kruger and Mr. Herman Zachay, made us all feel like singing.

Another conference is over, but happy memories, new acquaintances, and uplifting messages are not to be so quickly forgotten.

May God's blessing rest upon us until we meet again at our next conference!

ALICE KAAZ, Sec.



The Young People's Society of Plevna, Mont.

### Young People's Society of Plevna, Mont.

The Special Spring program of the Young People's Society of Plevna, Mont., was recently delivered on a Sunday afternoon in the Fertile Prairie Hall at Backer, Mont., and on Mother's Day in the church at Plevna. A full house greeted the young people. Several dialogs with a number of appropriate recitations formed the chief numbers of the program. A young people's choir and a male quartet as well as several duets and a solo furnished splendid variety. Bro. J. J. Schweigert, the leader of the group, made a speech of welcome. The pastor, Rev. E. Huber, led in prayer and gave a brief address. The fine program was greatly enjoyed by all present.

### The 45th Delaware Association

was held in our German Baptist Church in West Baltimore, Md., April 17-20. We were impressed with the largeness of the City of Monuments. The one monument to which we returned again and again was the newly decorated German Baptist Church, which showed the interest of the members and the skillful use of the brush. The Lord blessed the meetings with ideal weather, and there was a fine attendance. Rev. F. P. Kruse was the John the Baptist who prepared the way for the Association proper by serving with the Word on the Lord's Day with animation and power.

After the devotional meeting on Monday afternoon, the reports of the churches were heard. While all felt the effects of the depression, yet there was a great deal for which to thank God. West Baltimore reported 6 baptisms. Jamesburg, N. J., was privileged to move the baptismal waters three times; and the parsonage was improved through installation of electric lighting. Wilmington, Del., reported a revival in its midst, 7 being baptized, 2 received by letter and 1 on experience. Miller Memorial of Baltimore is holding services in German under the leadership of Bro. Biehl. Fleischmann Memorial had 10 baptisms, 7 received by letter, 2 by experience. Second German of Philadelphia told of the severe illness of their beloved pastor, Bro. Draewell, and how God had answered prayer in bringing him back to Philadelphia. The meetings were being cared for by competent brethren. There

were 7 baptisms, 3 received by letter and 1 by experience. Rev. F. P. Kruse reported for the church in the Old Folks' Home, Bethlehem, Pa., reported regular attendance, eager interest, and 9 baptisms.

The devotional meetings morning and afternoon brought us into the presence of God. The singing of the hymns and the fervent prayers of brothers and sisters in Christ helped us to realize the presence of God in our midst.

The various pastors had been assigned to read papers on the Beatitudes according to Matthew 5. "The Poor in Spirit," H. G. Kuhl; "The Mourners," F. P. Kruse; "The Meek," Gustav Schmidt; "The Spiritually Hungry," H. Schnuit; "The Merciful," C. Peters; "The Pure in Heart," J. Pastoret; "The Peacemakers," M. L. Leuschner; "The Persecuted," G. C. Schwandt; "Abiding Love," F. P. Kruse. Six of these were delivered on Tuesday, three in the morning session and three in the afternoon. The last three were presented on Wednesday. Lively comment and earnest discussion usually followed every series. The papers were thought-provoking, and gave evidence of much study.

The evening meetings lifted us to Tabor's heights. Bro. M. L. Leuschner brought a rapid fire sermon on the text: "For he taught them as one having authority, and not as the scribes." He showed we needed the note of authority in our teaching and preaching today. Bro. H. Schnuit brought a message on John 1:14, "The manifested glory of God in the flesh." The glory of God was manifested in the Lord Jesus Christ, and it is our privilege to have it manifest in us. Bro. C. Peters brought the closing message and spoke on the text: "My Kingdom is not of the world."

The Women's Societies had their meetings on Wednesday afternoon. A full program brought reports from the various societies, devotional messages and "Altenheim" interests close to our heart. The singing of the Berger Sisters was inspiring to those present. The election of officers brought the session to a close.

We can look on this Conference with thankful hearts for we have been drawn closer to the heart of our Father God. The next Association will take place (D. V.) in our "Altenheim" in Philadelphia.

HERMAN G. KUEHL.



# THE WHITE LADY

By GRACE LIVINGSTONE HILL

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(Continuation)

Confusion still reigned in Mrs. Wetherill's apartments. The doctor had issued his orders, and Norah and Constance were doing their best to obey him; but they were both untrained in nursing, and were so nervous that they could not accomplish things as rapidly as a stranger might have done. Jimmy, after a bit of reconnoitering, led the minister straight upstairs, where Mr. Endicott found he needed no announcement. Quietly, as if he had been told, he slipped into line, and did the next things that nobody else knew how to do. He helped the doctor to lift the old lady into the next room to her own bed, where she could be made more comfortable at once; he arranged window-shades to make the light just right, and took the doctor's orders for some things to be brought from the drug store, with merely a grave bow of recognition toward Constance when he entered the room. It was as if he had come in answer to her summons, and somehow there came to her a strong sense of security in having him near.

It was the minister who volunteered to go for Miss Stokes, the village dependence for nursing. She was a plain-faced, amply-proportioned woman with a kindly way and much experience; and, when, a couple of hours later, Endicott drove up to "The Cedars" in an old Ford he had hired and helped Miss Stokes out, Constance felt a relief that almost brought the tears. She felt so inexperienced and so troubled and alone!

When Miss Stokes was established under the doctor's orders, Constance took time to speak to the minister and explain. Norah made them sit down in the stately dining-room which had been fitted out for Mrs. Wetherill with all the old furnishings from home. There she brought them a most delicious supper. It was all very pleasant to the weary man, who fairly hungered for a bit of companionship; and to Constance it was like having a strong new friend. She wished she might keep him there till the time of stress was over, but she knew she could not do that.

"No, nothing happened that we know of to excite her, except the letter she was reading. It contained the news of the sudden death of an old friend of grandmother's. Yes, they were deeply attached, and I suppose it startled her a good deal. It was careless of me to leave her with the letters. I shall always blame myself. But I had been having a good many perplexities myself; you see grandmother knew nothing of my enterprise here. I think I shall have to tell you all about it. No one else in the world knows but Norah and my lawyer."

Constance told her simple tale in few words; and John Endicott, listening, watching her changing face, marveled that she could speak so composedly of the great change that had come into her life. A tragedy it seemed to him, for he who had never known luxury had been wont to pity those who had and were suddenly called upon to give it up. His heart longed more and more to help her. He must have shown this longing in his face, for Constance felt the sympathy and was comforted for by it. He spoke but few words of comfort, it is true; but he showed by a number of small acts that he felt deep sympathy, and would do anything in his power to help her.

And after he had eaten the tender chops that Norah had broiled, the delicious salad, flaky bread and butter, and fragrant coffee, ending with some frozen dainty and delicate spongecake, he went home to Mrs. Bartlett's meager supper, well knowing that if he did not he would have to give account of himself. The meagerness of it did not trouble him that night, and she wondered that he took but one slice of bread, and ate but half of that. It was unaccountable. And he actually refused a second piece of gingerbread, a thing he had never known him to do since he boarded with her. She set her lips grimly, and reported to Ellen Sauters, her next-door confidante, that he must be sick, that her gingerbread was "as good as anybody ever made—the sour milk was extra nice this time."

For, although Mr. Endicott had promised to go back to "The Cedars" that evening to see whether there was anything further he could do to help, he yet saw no reason why Mrs. Bartlett should learn of Mrs. Wetherill's condition until the next day; so he went out without saying anything about it. But he had reckoned without knowledge of his landlady's resources. He had not been gone from the house more than ten minutes when Ellen Sauters entered the kitchen door with a quick glance, without the ceremony of a knock, and sat down to tell all about it.

"Say, what did Jimmy Watts come here for this afternoon when you was out?" she began.

"Was Jimmy Watts here? Nobody told me," said Mrs. Bartlett, sitting down with the butter plate in her hand.

"Yes, I was lookin' out the kitchen winder, an' I see Jimmy scootin' in the side way, an' knockin', and presently the minister came down to the door, an' he never went back in, only just reached up to the hall rack an' took down his hat, an' he went off with Jimmy. They must 'uv ben in an awful hurry, fer they jumped the fence, both of 'em, and went 'crosst lots, down by the old pond. I

couldn't make out where they was goin' till George cum home for his supper. Then I put two an' two together. He said Mr. Endycut come over there to the garage, an' hired a car an' was gone two hours; an', when he cum back, he seen Miss Stokes sittin' beside him, an' they druv in to the hanted house; an' then Jimmy Watts brought the car back an' the money fer it. I told George he didn't know much that he didn't ast Jimmy what was the matter; but he said he never thought till after he was gone, an' then he happened to remember he'd seen Dr. Randall's car standin' in front of the station; so es soon's I got George's supper on I hurried an' ran over to Mis' Randall's to borrow her sleeve-pattern, an' ast her ef anybody was sick to the hanted house; and she said the old lady hed hed a stroke."

Mrs. Bartlett set her lips firmly. Undoubtedly the minister had known all about it, and had told her nothing. This was treason. When he first came to board with her, she had told him she would be a mother to him, and she had made a great deal of studying his tastes; but he had not rewarded her properly. People came to her expecting to find out all about every marriage and death and birth and church quarrel; and she never knew as much as they, headquarters of the minister though this was. It was mortifying in the extreme to be considered the source of all church information, and yet have none to give. She decided not to have custard pie next day as she had planned. She would give the minister what was left of today's bread pudding.

Constance was glad to have Mr. Endicott return that evening; for the doctor was there, and his grave face troubled her. She dared not ask him again what he thought, for he had told her that it was impossible to say positively what would be the outcome. It might be that her grandmother would recover and be herself again to a certain extent, and it might be that she would slip away without ever coming back to the use of her faculties.

When Constance heard this, she was in despair. If her grandmother should die now, she would feel that she had killed her by bringing her away from home and allowing her to be so excited. She wanted to ask some one about this doctor. Was he skillful? And ought she not to send for a physician from home? Or perhaps some noted man in Chicago, if she only knew for whom to send. Then she remembered that she no longer had an unlimited bank account and she must go cautiously in the matter of expensive doctors. She could no longer afford to pay great doctors' fees and traveling expenses, unless it was a matter of life and death, though she resolved that every cent she had should be spent to save her grandmother's life, even though it were but a possibility.

When Mr. Endicott came, she put her trouble before him.

"I do not believe," said he, "that you need send for any other physician. It is not as if it were an obscure case requiring great skill or surgery. Dr. Randall is an old man, and has had a good many years' experience. He may not be up in the latest methods, but I sometimes think that experience counts for more than new theories in any line. For years he has devoted his life to saving life, and he has succeeded, too. He does not spare himself. I have seen him sit up all night holding a dying baby for a mother who was near to death's door herself, and had no way of ever hoping to pay him for his service; and in the end he brought them both through, and they are living yet. I have seen him do the work of a physician and nurse for hours under the most trying circumstances, and I have seen him happy as a child when the crisis was past in some trying case, or broken utterly when some one died. He does not often lose a case. He is as much like the old doctor of 'Bonnie Brier-Bush' renown as any you will find today. He tells me there is great hope, and he would not say so if he did not feel sure. I will speak to him about a consultation; and, if it is necessary in the least, he will be the first to suggest it, I am sure."

They went together into the sick-room, and the minister talked with the physician in low tones. Constance stood at the foot of the bed; the drawn, agonized expression of her grandmother's face was heart-breaking. Instinctively she stooped over, and spoke in gentle tones.

"Dear grandmother," she said, as if talking to a little child, "don't be troubled. You will be better soon."

Did she fancy it, or was it true that one side of the face seemed to soften and relax at her words? She felt she could not bear it. It seemed as if her grandmother were standing on the dark brink of the river of death and reaching to her to take her hand, to help her in some way. What could they do for her? Suppose she were dying? Suppose it were her own case? What would she want done? Some one to speak to her, some one to pray for her? Ah! that was it. But could she hear? Well, at least God would hear; and a sudden conviction came to the girl that God would take hold of the hand of this, his aged servant, and lead her gently.

She turned to the minister.

"I think I would like you to pray if you will," she said in a low tone; "that is, if the doctor thinks it wise."

"There is no objection," the doctor said.

"Can she hear me, doctor?" inquired Mr. Endicott.

"It is quite possible, though not probable," responded the man of few words. He was working with an electric battery as he spoke, and Constance watched his hands as they moved skillfully and surely through their work, and felt a confidence in him which made her thankful.

And so, going near the bed where his words could reach the ears that might be deaf, but yet might hear, John Endicott prayed. The doctor went steadily forward with his work, and in her slow way Miss Stokes helped him; but they both held their hands lowered, as if their hearts joined in with the prayer.

Constance, her face hidden in her handkerchief, stood a little to one side and listened; but, as the words went on, like a great wave of comfort that bore them all into the presence of the Almighty, and surrounded them with his mercy and loving-kindness, she leaned forward where she could look into her grandmother's face. The troubled look had gone, and there was dawning a look of peace there. Words of Jesus, the minister was repeating, words from the Psalms, and yet petitions that seemed to reach the very throne of God with their earnestness, for they were strong with promises which belong to God's children. Was it possible that the dim ears could hear the prayer and feel the comfort?

The doctor presently tiptoed over softly, and looked at his patient, and then stepped deferentially back, and waited. He, too, had seen the change in the face, and hoped.

They went out presently at the doctor's word, and Constance promised to lie down if they would call her at the slightest sign of change in her grandmother. When the minister bade her good night, she thanked him for the prayer, and told him it had helped her, too.

John Endicott reached out his hand and took hers in an earnest, quick grasp as he said, "Oh, I wish you knew how to go to my Lord for comfort!"

It was only an instant that her hand lay in his; but Constance felt that she had received help from that quick, friendly touch. He had come to her in her trouble; he was strong; he had not turned away. Where was Morris Thayer now, who ought to have been by her side in this distress? To be sure, it was her own act that had put herself out of his reach; but womanlike she blamed him that he had not found her in spite of it.

Her courage almost failed her that night. She dozed, and then awoke to a realization of the suspense in the house. After a silent visit to the chamber of illness she stole back to her couch. The memory of the minister's prayer comforted her but she felt that he was far away from her on a different plane, a man who had been brought up to godly things, and who could not possibly know the common feelings of a soul like hers. Yet ever her spirit turned back to the words he had spoken; and once, as morning almost dawned, she slipped from her couch to her knees and prayed, "Our Father in heaven, help me to find thee." Then she lay down and slept.

## Chapter XVIII

Slowly but surely Mrs. Wetherill rallied. Little by little the stricken limbs responded to commands from the feeble brain, and it became apparent that she would get about again.

Constance daily rejoiced. She had not known how much her grandmother was to her until it seemed as if she were about to lose her. It seemed as if no discouragement were too great to be borne now, if this dear one could get well. She came and went with sunny face and cheery manner, and her grandmother was able at last to smile when she entered the room.

Miss Stokes had become a fixture and a comfort. Her wages were not so exorbitant as those of a city-trained maid or a trained nurse; and Constance felt that the arrangement was quite possible, for now the railroad junction was operating and the number of patrons increased daily. The tea room took quite a start, and promised to do well. Perhaps the old lady's illness and the settled presence of Miss Stokes, a well-known and dependable person, gave prestige to the enterprise. There was promise of one or two settled table borders.

Moreover, within a week after Mrs. Wetherill was taken ill a rumor spread abroad that a fine boarding school for boys was to be built a mile from the edge of the town. It caused quite a stir among the business men of Rushville. Silas Barton had set about an enlargement of his quarters. Some said he was going to add a restaurant, with all the latest improvements; but that had not reached Constance's ears as yet, and so did not trouble her.

She was much needed downstairs in these days; for, though she did not go into the dining-room unless it became actually a necessity, it was necessary for some one to be in the kitchen to keep things from burning, and often to cook something ordered while Norah was waiting upon the table. It became apparent that more help would soon be needed. Constance pondered for a time, and the result was that Jimmy was put into a white duck coat and properly clothed as to his reluctant feet, which did not enjoy shoes and stockings in summer time, and was pressed into service. And a fine little waiter he made, business-like and energetic, though he would have made the hair of old Thomas, the Wetherill butler, rise on end with horror.

Traveling salesmen and railroad men stopped every day at Rushville now, for there were changes to be made in the freight-house and station, and there was talk of a branch road to connect with another through road to the great Southwest. These men naturally drifted to the drug store first; but afterwards most of them had found "The Cedars," possibly through some word of Holly's or Jimmy's, and after one trial came back



every time, for solid silver, cut glass, comfort, and good cooking were not to be found at the soda counter of the drug store.

The walls of the old house were thick, and the floors sent up no echo to disturb the old lady who lay there carefully tended and guarded from everything which could trouble her. She knew not that the family plate of the Wetherills was being desecrated in the hands of taxi-drivers and drummers and railroad laborers, nor knew that her daily bread came from the business carried on by a descendant of two fine old families.

As she grew better and could say a few words, she came to ask for the minister and to look for his daily visit. Always before he went she asked him in her stately, gentle way to pray; and a peace settled down upon her at his first words.

There were long talks between the minister and the proprietress of "The Cedars," on religion, poetry, art, music, and back, always back to religion again. He brought her some of his theological books to read. Constance was gradually growing to feel that the question of personal salvation was the most vital one in the world. Her companionship with John Endicott was not like that she had ever had with any other young man. He came and went informally, because her grandmother enjoyed his coming; and it was natural to drop into that back parlor for a few minutes after he came downstairs, and leave a new book or a paper that contained an article he thought she would enjoy. Often she would play for him scraps of beautiful melody or some stately masterpiece of an old composer; and he would close his eyes, lay his head back in the soft chair, and rest.

Once when she had finished a prelude of Chopin, which he had come to call "The Prelude" because he liked it so much, he suddenly said,

"Oh, if we could have your playing in our church!"

Constance turned gravely toward him and considered it. Here, perhaps, was work she might do to get virtue to her soul. She remembered how she had been sorry that Lent was over, because she thought it might ease her troubled soul to deny herself something. She tried to tell Mr. Endicott now how she felt, and he quoted these words:

I dare not work, my soul to save;  
That work my Lord has done;  
But I will work like any slave  
For love of God's dear Son.

He quoted it gently. And then he said:

"My friend, don't make that mistake. You cannot work to yourself righteousness. The gift of life is to be had for the asking, not by doing anything to earn it. But, sincerely, you do not know how much help you might give us by coming over there and playing for us. The good lady who has been playing for

us is going away to keep house for her brother; else I do not know how we could get rid of her; and as yet there has been no talk of any one else. If you will agree to do it, I will forestall any such unpleasant occurrence by announcing your willingness. There are a number of atrocious players in this town, and I shiver to think of one of those at that poor organ. You might get some help, too, for I do not believe we can come into contact with any body of real Christians, no matter how plain or illiterate, who will not help us in some sense to come nearer to the Lord and Master of us all. I have learned a great many lessons from dear old Mr. Mather and his sweet little wrinkled wife. They are almost on the town, they are so poor; they have none of the beautiful things of life, and their past is full of losses; but they are so happy and peaceful, and speak with such triumph of their heavenly home and their expectation of soon going there, that I love to sit and talk with them."

Constance watched his face as he talked, noticed the lights that played over it, and the kindling of his eyes; and, as she had often done before, she compared with Morris Thayer.

At last she spoke.

"I will do it if you think it will help. I should like to help in any way I can. I could not take that class of girls that Jenny spoke about, because I should not know how to teach them, not yet, at least; but I will help in any way I can; and, if you would like me to do anything else, or if you can use our big dining-room for a social gathering sometime, if grandmother is well enough to bear the noise by and by, I should be glad to help that way."

His face lighted with pleasure. What a wealth of help she could be! How he had sighed for just such help as this!

(To be continued)

### Nebraska Spring Convention

Our Spring Convention held its sessions with the Beatrice church from May 18-22. The committee arranged a fine program. The opening sermon was preached by Rev. J. J. Renz. All the evening sermons following were preached by the editor of the "Baptist Herald," Rev. A. P. Mihm. The success of the services could be seen by the well attended evening meetings. Much of the success of these services is accredited to the Beatrice choir and individual singers.

The morning prayer-meetings were held from 9-9.45. They proved to be a great blessing to all of us.

The forenoon sessions were devoted to business transactions and papers which were given by the following brethren: A. Foll, A. Marquardt, J. Pankratz, and A. P. Mihm. They were all well prepared and uplifting to all of us.

Sunday was the closing day of our Convention. Several of the visitors gave

short talks to the Sunday school. After the Sunday school, Rev. A. P. Mihm gave the morning sermon. The mission offering was taken in this service, amounting to \$31.50.

The afternoon program was in the interest of the young people. The service was opened by singing a song by the congregation: "To the work." Prayer by Rev. J. J. Renz; solo by Miss Mary Stuermer; responsive reading, Ps. 122; a number by the Beatrice choir; prayer by Miss L. Jonescheit; men's chorus and recitation by Shell Creek Y. P. society; address by Rev. A. P. Mihm on "The Young Christian People and Growth;" solo by Miss Tober, Beatrice; trio and quartet by Shell Creek; quartet by Beatrice Juniors; selection by World Wide Guild, Beatrice; two selections by Creston quartet; closing prayer by Rev. A. Foll.

The Sunday night sermon was preached by Rev. A. P. Mihm to a large congregation. This closing message brought much joy and strength for the Christian life.

May God help us that the blessings of the Convention may go with us for a long time and lead us to a true and victorious life!  
J. J. RENZ.

### B. Y. P. Assembly and S. S. W. Union

Herreid, S. Dak., June 21-24

#### TUESDAY EVENING

- 7:30: Song Service, Streeter.  
Address of Welcome, Herreid B. Y. P. U. President.  
8:00: Opening Address, Rev. A. P. Mihm.

#### WEDNESDAY

- 8:00: Registration.  
9:00: Devotionals, Herreid Delegate.  
9:30: Classes A and B. Teachers Rev. A. P. Mihm and Rev. A. A. Schade.

- 10:30: Recess.  
10:45: Classes A and B.  
1:30: Classes A and B.  
2:30: Recess.  
2:45: Business Meeting. Reports.  
7:30: Song Service, Eureka.  
8:00: Address, Rev. A. A. Schade.

#### THURSDAY

- 9:00: Question Box, Rev. A. A. Schade.  
9:30: Classes A and B.  
10:30: Recess.  
10:45: Classes A and B.  
1:30: Classes A and B.  
3:00: Outing.  
8:00: Vesper Services.

#### FRIDAY

- 9:00: Devotionals, Ashley.  
9:30: Classes A and B.  
10:30: Recess.  
10:45: Classes A and B.  
1:30: Business Meeting and election of officers.  
7:30: Song Service, McLaughlin.  
8:00: Literary program by all societies in Union. Silver offering.

### A Letter About Linwood

Detroit, Mich.

My dear Brother Gebauer:

When we met in Linwood Park last year our hearts did not seem reconciled to the thought that we would so soon be separated. Now you are on the other side of the globe and we are still existing. Let me tell you something about our plans for the Lake States Assembly that is again preparing to meet in Linwood Park, Ohio, August first to seventh. Do you not think that is as convenient and wonderful a location as can be secured in our surroundings? We do.

Our committee is making provision for the body, for the mind and not less for the soul. Those registering early by sending their dollar to either the Secretary, Miss Ruth Grottko, 50 Santa Clare, Dayton, Ohio, or to the President, Mr. Emil Schultz, 1125 Berkshire, Grosse Pointe, Detroit, Mich., will enjoy their board and room at the dormitory at \$9.00 for the week. Those coming later when there is no room must pay a little more. Just think, three good meals, a bed, beach and bathing enjoyment and most delightful company during a vacation.

For the mind we have secured Miss Violet Vielhauer, Rev. A. A. Schade, who will take up his duties as professor at Rochester next September, and our beloved Professor L. Kaiser, to offer food for thought and training for Christian service. Professor Kaiser is also going to assist our soul to greater spiritual levels by having charge of the Sunset Services. And for full measure, exercise in spiritual enjoyment may be entered into at the morning devotions in the chapel.

Do you not envy our young people who may be able to attend these sessions? We surely will miss you and are extending our greetings and wishing you God's abundant blessings in your work.

Yours in Christian Service,  
E. G. KLIESE.

### South Dakota Young People's and Sunday School Workers' Union

Corona, S. Dak., June 27-29, 1932

#### MONDAY EVENING

- 8:00: Song Service.  
Music, Corona.  
Welcome, Local Society.  
Response, Henry Schrenk.  
Opening Address, Rev. A. A. Schade.

#### TUESDAY MORNING

- 9:00-9:20: Devotional Service, Rev. A. Stelter.  
9:20-11:50: Roll Call—Response Optional. "What Young People Need Most," Chancellor.

- Music, Delmont.  
"Is Religion Caught or Taught?" Avon.  
Music, Parkston.  
Discussion led by Rev. M. DeBoer.  
Address, Rev. A. A. Schade.



Sunday School, Fenwood, Sask., Church.  
Bible Day, March, 1932

#### TUESDAY AFTERNOON

- 1:45-2:00: Devotional Service, Rev. R. Kaiser.  
2:00-4:00: "The Essentials of a Standard Sunday School," Madison.  
Music, Avon.  
"The Pastor and the Sunday School," Delmont.  
Music, Emery.

#### "The Superintendent and the Sunday School," Ebenezer.

- Music, Chancellor  
"Co-operation and Enthusiasm in the Sunday School," Emery.  
Discussion led by Rev. J. F. Olthoff.  
TUESDAY EVENING  
Song Service, Rev. J. G. Rott.  
Address, Rev. A. A. Schade.

#### WEDNESDAY MORNING

- 9:00-9:20: Devotional Service, Rev. W. Helwig.  
9:20-11:50: "Personal Qualities Essential to Christian Leadership," Emanuel's Creek.  
Music, Unityville.  
"Christian Ideals of Social Life," Parkston.  
Music, Ebenezer.  
Discussion led by Rev. Geo. W. Pust.  
Address, Rev. A. A. Schade.

#### WEDNESDAY AFTERNOON

- 1:45-2:00: Devotional Service, Rev. E. Gutsche.  
2:00-4:00: Music, Emanuel's Creek.  
"Why I Am a Baptist," Spring Valley or Unityville.  
Music, Spring Valley.  
Question Box.

#### Business Session.

- Music, Plum Creek.  
"Tapping the Springs of Power," Rev. E. Broeckel.  
WEDNESDAY EVENING  
Song Service, Rev. A. Stelter.  
Closing Address, Rev. A. A. Schade.

### Welcome to Corona!

The Baptist Young People of Corona hereby extend to all a hearty welcome to be present at the Convention, to take place June 27-29 at Corona, S. Dak. We're here to serve you.

CORONA B. Y. P. U.

### Temple Church Gives Farewell to the Schade Family

The readers of the "Baptist Herald" have known for some time that Rev. A. A. Schade is to succeed Prof. L. Kaiser at our Seminary, assuming his duties in September. The beginning of May is moving time in Pittsburgh. So the Schade family has taken its flight to the beautiful city of Rochester. Although Temple Church tendered Rev. Schade a farewell when he relinquished the pastorate over three years ago, we could not let the family go without giving another expression of our high regards for the Professor-elect and his family. During these years of his field work among the young people we have always been glad to see him back home and draw inspiration from his enthusiasm. Every member of the family has shown a refreshing loyalty to Temple Church and its present pastor.

Dr. A. V. Riggs acted as chairman of the farewell meeting. Mr. J. B. Hamel, Acting Supt. of the Bible school, read scriptures. Addresses were given by Deacon Geo. Wilson, Missionary Meta Johnson, Rev. W. L. Schoeffel, Prof. G. L. Smink and the pastor. Rev. Schade responded. Our male quartet gave several suitable numbers. A social hour brought the meeting to a close. We shall miss the family in all the departments of the work. Our loss will be Rochester's gain. Our best wishes go with them.

O. E. KRUEGER.

### Safe on Mother Earth

A young man fell into a state of coma, but recovered before his friends had buried him. One of them asked what it felt like to be dead.

"Dead," he exclaimed. "I wasn't dead, and I knew I wasn't dead, because my feet were cold, and I was hungry."

"But how did that make you sure?"

"Well, I knew that if I were in heaven I shouldn't be hungry, and if I was in the other place my feet wouldn't be cold." —The Christian Advocate.



## A Response

(Introductory to "Faith of our Young People")

May 15, 1932.

To the members of the General Missionary Committee:—

Greetings from the young people of the Texas Conference!

Your communication in the "Baptist Herald" for Dec. 1, 1931, was at first received by the readers of the "Herald." We felt that every member of our young people's union ought to receive this inspiring message. Since the "Baptist Herald" does not reach all of our young people, a plan was agreed upon whereby your communication was read in all local B. Y. P. U.'s during the month of January.

We thank you for your helpful message, your appreciation, and your interest. We are thrilled with the fragrance of those kind words with which you honored us. We want to aspire to your high hopes and those of our fathers and mothers. The goals are not easily reached, yet how much easier when we can look up to broadminded leaders who have faith in us.

We are thankful for the opportunity of getting better acquainted with the secretary of your committee, our beloved Dr. William Kuhn, while on his trip through Texas last year; thankful for the visits of our new missionary to the British Cameroons, Rev. Paul Gebauer; thankful for the visits of our young people's secretaries, Rev. A. P. Mihm and Rev. A. A. Schade.

Your invitation for a discussion on the problems that we as young people are facing has been accepted. A manuscript by one of the undersigned follows. The opportunity of a place where we can express our thought and convictions cannot be too much appreciated. The problems of our young people are made much harder where there is no outlet for an expression. Should ours not be experimental and intelligent faith? To overcome our mistakes and to understand better how we may invest our lives, we have set up a goal of enlistment, education, and personal service.

The Texas-Louisiana G. B. Y. P. & S. S. W. U. wishes you God's richest blessings.

WALTER S. SCHAIBLE,

Pres. and Council Member.

REV. PHILIP POTZNER, Vice-Pres.

ELEONORE BREMER, Secretary.

HENRY T. ENGELBRECHT, Treasurer.

### Faith of Our Young People

We as "Texas G. B. Y. P. & S. S. Workers' Union" want to be among the first to express our thanks for the words of appreciation and understanding the General Missionary Committee expressed in behalf of the German Baptist Young People of America. The many criticisms which are uttered about our many misdeeds and foolish actions cause our hearts to beat a little faster when we see that someone really appreciates us.

Understanding—how much we need it!

Life about us is changing every day, we are changing every day, and the result is that after awhile we do not understand ourselves. The more our elders understand us and help us the greater our future will be, for we are ready to meet the challenge which life has in store for us.

The youth of today stands at two extremes. On one side we see those who are living unmoral and wasted lives, wrecking the homes and associates with which they come in contact; on the other side we see those who have an unswerving, loyalty and devotion to everything good in life and in the world. Consider our situation, pray for guidance to help and understand us.

### Parents and Home

It seems unnecessary to combine these two words.—Many, many young people are fortunate to have living parents, but these same young people have never had a real home.

Hand in hand with the crime wave we see a breaking down of the family and home life, an amazing indifference of parents toward their children, and increase of disrespect of parental authority. Family worship has been dropped in most homes. Daughters no longer confide in mother. Home parties no longer exist but many young people give jazz parties in hired halls. It is too sad that in most homes every member of the family is too interested in his own affairs to pay any attention to any other member of the family. Father has his business and club life. Mother's interest is in her social standing and the home life is no more. Is it to be wondered at why children of such homes live a wrecked and wasted life? We may say that among those homes that are different is the group of German Baptists homes. Let's check up and see.

In the "Senior B. Y. P. U. Quarterly" for February 28, 1932, the following questions for checking up on an ideal home are given:

(1) Do the members of the family enjoy their own circle or must they always have some outside diversion, such as radio, shows, car riding?

(2) How many evenings a week do the members of the family spend at home together?

(3) Who rules the household, parents or children? Is there proper respect for parental authority?

(4) Do the members of the family eat their meals together or separately? Is the meal hurried or enjoyed?

(5) What are the topics of conversation in the home? Is it real conversation or gossip?

(6) Does the family maintain the family altar for daily worship? Is Christ's presence real in the home?

When checking up on these questions we realize that many of our German Baptist homes meet every one of these requirements while others fail.

The future nation and church must take its leaders from the ranks of the young people of today. If the church of tomorrow fails it will not be for lack of manpower. Regardless of where we would like to place the responsibility it lies in the home.

Parents,—prepare for us wholesome

entertainment at home and among good company and we will not spend our evenings in the movies and other questionable places. Music is one of the greatest enemies of the bad which is within everyone of us. Give us an instrument we love and place us under the instruction of a good teacher and get our interest centered in good music and you have saved us from many pitfalls, and also provided much entertainment for us and yourself.

If we have any other special God-given talent give us encouragement and a chance to develop this talent if you have the means. Help us to choose the vocation which God has planned for us. Forget your plans for our life and let God's hand rule, for only then will we be successful and happy, and the church of tomorrow has unbounded possibilities if each of us find his place which God wants him to fill.

### Young People

Every one in our ranks realizes that we have many faults. If our homes are not what they ought to be much fault lies with us. Let's be more helpful to our parents, learn to know ourselves, be less fault-finding, be more thoughtful of others, and try to make every one in the home happy.

Modernism is one of the most dangerous tendencies for us because it comes to us in disguise. It wrecks religion for some of us. No attack, no matter how strong, can change the truth of God, but modernism is sapping much of the real life out of our religion by its falsehoods and halftruths. Many religious leaders and teachers are scattering these modernistic teachings abroad in many colleges and therefore too much care cannot be exercised in choosing a college especially for those who are weak in their religious life. These leaders avoid and discredit the plan of salvation and say "Let us teach the truth he taught, his death doesn't matter." The Bible is spoken of as God's Word. Sunday is not a holy day but a holiday. Many even go so far as to deny the power of prayer, and believe that an answer to prayer is mere coincidence.

In these peculiar times the only safe anchor we as young people can have is Christ. We must practice a close daily walk with him. If we will always ask, "What would Jesus do?" we will be able to withstand all the assaults of modernism and live true to him, in spite of our many temptations.

Too much disregard is shown for the sacred by many in our ranks. What is jazz music doing for our nation—and how many of our own young people have a desire to hear no other music, some even dancing to it? How much appreciation have we for good literature? Do we not waste much valuable time reading trashy books and magazines? Do we watch our language close enough—let's not become "slang-ers" or worse still "profaners." "Mark well your words, your thoughts are heard in heaven."

### Our Bodies—Our Temples

We almost tremble when we think of the widespread tendency to degrade the holiest thing we possess, our bodies, "the temples of the Holy Spirit." Through drinking, smoking and unheard of hours we weaken our bodies and health. What about "petting"? Can we indulge in it and not lose respect for ourselves and others?

Let's guard our lives and live a close walk with God, then our lives will count for time and eternity. We must do all in our power to understand ourselves and to help others to understand these wonderful selves of ours. We need the help of true God-fearing parents, pastors, teachers and friends, and above all a perfect confidence in God's help and guidance.

The world is calling, "Come, give us a taste of your quality." Baptist Young People, certainly this quality shall help to make a better world for us to live in and for those who are to come after us, and surely we will not let the church of tomorrow suffer. ELEONORE BREMER.

Lorena, Tex.

### A Recognition Service for Mr. E. G. Brachlow

On Tuesday evening, May 3, a surprise recognition service was held in the First German Baptist Church, Minneapolis, Minn., for Mr. E. G. Brachlow. The affair was cleverly managed. The standing committee was called together at the home of Rev. H. Hirsch for that evening. A group of church members later called at the pastor's home and surprised Mr. Brachlow. We then went to the church where a little service was held.

Rev. H. Hirsch presided. The other deacons spoke, Mr. Fred Woyke in German and Mr. A. J. Lang in English. The choir sang a selection, one of Mr. Brachlow's favorite hymns. Mrs. August Graf gave a German reading and Mrs. Esther Adam recited a poem composed by herself.

Mr. Brachlow was obliged to give up the work of church treasurer last September when he underwent a serious operation from which we are glad to say he is recovering very nicely. Mr. Brachlow was assistant church treasurer for 13 years and church treasurer for 22 years, making a period of 35 years. He was Sunday school superintendent for 19 years. He has been a deacon and a trustee for a great many years and still is filling these two offices.

Mr. Brachlow was presented with a German Bible which, judging from his thank-you speech, we know he will prize highly. He also was presented with a bouquet of seasonal flowers.

Lastly, we were all invited to the basement of the church where the ladies had prepared coffee and cake.

We wish Mr. Brachlow many more years to spend in the service of the Lord, whom he loves so much.

REPORTER.

### Four Flourishing Unions Cottonwood, Texas

(See picture on front page)

With what satisfaction do we watch the growth and development of the little plants in the springtime of the year! How parents are pleased and satisfied when they notice that the lives of their little ones are unfolding! And so we of Cottonwood, Texas, look back over the past year, greatly pleased that we have taken a progressive step.

A year ago Cottonwood had one B. Y. P. U. with approximately 100 members, including children, young people and adults. Realizing that the interests of this group varied to such an extent that constructive growth was impossible, a change was brought about.

Today we have four B. P. P. U.'s—Adults, Seniors, Intermediates and Juniors—with a total enrollment of 95. These unions meet every Sunday night in the different rooms of the church. Wouldn't you, "Baptist Herald" readers, enjoy a visit with us for one Sunday evening? Since a real visit is impossible, suppose we take an imaginary one.

The pastor, Rev. J. E. Ehrhorn, who is also the general director of our B. Y. P. U.'s, will act as your guide. As he leads you into the beautiful brick church house, enthusiastic, earnest singing greets you from all corners of the building. You follow Rev. Ehrhorn into the Adult meeting. Mr. O. G. Miller is president of this union. On this particular Sunday night the Adults are interested in the German Baptist missionary work. They have based their program on material found in the "Baptist Herald" and the "Sendbote."

After listening attentively for a while to this interesting program, the director leads you down to the basement where the Seniors are gathered. Mr. Walter Bremer is their enthusiastic president. This evening all is rather dark in the room. You notice that a group of young people are seated around a campfire, and each one is bringing out important points in the life of the Beloved Disciple.

The hour is passing quickly. You are directed to the Intermediate Union. The director tells you that Clifton Kraemer is president of this group. As you step in the door you see the Intermediates absorbed in a sword drill, led by their leaders, Mrs. J. E. Ehrhorn. What valuable information these young folks are gaining concerning the Word of Life!

And last, but far from least, you are led to the Junior room. These little ones are gathered around their leader, Mrs. William Marstaller, listening to earnest words which will help them walk in the right path of life. One of the most interested is the Junior president, Edwin Vorderkuntz.

The bell rings and you assemble in the auditorium with all the B. Y. P. U.'s. The General Secretary's report interests

you. Yes, a number of points should be improved, but you fully realize that these B. Y. P. U.'s are busy in the vineyard of their Lord. And as you leave you feel prompted to say: "Strive and thrive," cry, "Speed—fight on!" and you will surely succeed.

HILDA EHRHORN,  
General Secretary.

### The German Baptist Benevolent, Provident Aid Association of the Province of Ontario

Annual Session to be held June 23-26, 1932, in the Baptist Church of Sebastopol, Ontario

Convention Theme: "Witnessing for Christ."

Convention scripture text: "Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost parts of the earth." Acts 1:8. "And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him." Acts 5:32.

### THURSDAY

7.30 P. M.: Opening Service, Rev. David Zimmerman.

### FRIDAY

9-9.30 A. M.: Devotion, Rev. George Zinz.

9.30-10.30: Organization and reports. 10.30-11.30: Lecture by Prof. A. Bretschneider.

2-2.15 P. M.: Devotion. 2.15-2.45: Lecture by Prof. A. J. Ramaker.

2.45-3.15: Lecture by Prof. A. Bretschneider.

3.15-3.45: Open Conference. 7.30: Evening service, Rev. George Zinz.

### SATURDAY

9-9.30 A. M.: Devotion, Rev. W. G. Jaster.

9.30-10: Unfinished Business. 10-11: Lecture by Prof. A. J. Ramaker. 11-12: Lecture by Prof. A. Bretschneider.

2-3 P. M.: Meeting of the Ordination Council. 3-4: Lecture by Prof. A. Bretschneider.

### SUNDAY

10-11 A. M.: Sunday School Session. 11-12: Ordination of Bro. David Littke.

2.30-3.15 P. M.: Lecture by Prof. A. Bretschneider.

7.30: Closing service by Prof. A. J. Ramaker.

### A Conundrum

He: "You're so good at conundrums—try this."

She: "Sure, go ahead."

He: "Take away my first letter, take away my last letter, take away all my letters, and I am still the same. What am I?"

She: "That's easy. You're a mail-carrier!"



# Leadership Training

The Training of Youth for Service through the Church

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

(Conclusion of Chapter VIII)

After the group has been thoroughly informed concerning the content of the material to be presented in the program, and has caught the enthusiasm of the subject, it should decide how this material is to be presented, whether in the form of little talks, by means of a dramatization, a debate, or in the form of discussion. The nature of the material and the types of programs presented on previous occasions will be determining factors in this choice. Some material is adapted to one type of presentation and other to some other type. When the "Young People's Leader" is used, several different plans of presentation will be found to accompany each lesson. Using these for a guide, the young people can gradually develop considerable skill in setting forth their material in situations taken from the problems of life. Teaching Christian Stewardship might be effectively done by creating a life situation in which a young man returns home with his first pay envelope, and decides he will pay his board and have a good time, possibly also laying a little by for a rainy day. At this juncture the mother and father may inject their message of tithing. The incident can be developed by the group in such a manner, that the youth finally decides to contribute regularly toward the building of the kingdom of God. Each group should seek to present its program in every possible variety of way in order to develop its members as widely as possible and at the same time bring an endless variety of entertainment and inspiration to its audience.

The material having been mastered, and the mode of presentation having been determined, the next step will be the assignment of the parts to the different members of the group. Great care must be taken in the assignments, making sure that these are adapted to the ability of the members. To ask the impossible is to discourage, while to make assignments which do not call for the best within a member fails to stimulate the desired growth. It may be well first to train every member to read intelligently. This should precede insistence upon oral addresses. Following the reading achievement it might be well to give some experience in reciting memorized material, then in making concrete announcements, or easy discussions; that to be followed by the more difficult task of reproducing a line of practical or abstract thought in an oral talk. Of course these will all overlap, more or less, but the group leader ought to develop his members from the one to the other until the final goal is reached.

Moreover, the group leader must see that every member of his group has a challenging assignment which calls for careful preparation, if our goal is to be reached in giving each member ten practice experiences each year. There will be plenty to assign and a sufficient variety, if the leader does not imagine that many of the functions on the program are his to perform by divine right. The number on the program can be supplemented by the devotional exercises, such as reading the Scriptures, offering the public prayer, making the announcements, introducing the speakers, and making the appeal for the offering. Every item on the program is to be considered an opportunity for training the members. The best leader is ever at work using all the program items to develop his members in leadership.

The members are now in a position to prepare their part on the program intelligently, since they know the relation of their assignment to the program as a whole. They must prepare their parts with the same diligence with which they would an important assignment in the school room, if the audience is to be interested and instructed, or the participant to be benefited.

## MEMBER'S PREPARATION

If they fail here, the whole training will fail. The group leader may find it necessary to check up on the members previous to the meeting, to make sure that they have not neglected their duties. When they have difficult speaking parts, they would do well to enlist the help of the training coach.

If the foregoing preparations have been faithfully made, an excellent program at each meeting of the Union should be in prospect. Only work that is diligently done brings satisfaction to the doer, or to the hearers. The best way to put life into the B. Y. P. U. is to put careful planning and faithful work into the preparation of the programs. Good programs will always draw an interested group. And the motive of Christian love and consecration to Christian service is essential to securing faithful preparation. If we love Christ, we will see that we serve him wholeheartedly and efficiently.

The presentation of a well prepared program is always a delight. But even this program must be carefully planned and skillfully executed. In many Unions the leader modestly sits in the front with his back to the audience. When he announces a number he arises and turns about for a moment to make the announcement and sits down as before. If he has called on a brother to read the Scriptures and this brother happens to be sitting in the rear seat, he also modestly arises where he is and reads, so that all sitting in front of him must crane their necks to look into his lovely countenance. The same holds with the one who is called upon to offer the prayer. The idea seems to prevail that it is merely a matter of having the Scripture read or the prayer offered. The fact that even these exercises offer splendid opportunities to come forward and properly address the audience and intelligently present the numbers, seems to have vanished from sight. Other speakers will modestly follow the same course. The result is that much opportunity for a practice in effective presentation is lost.

## MISTAKES COMMON IN PRESENTATION OF PROGRAM

It may seem like going to the other extreme to have the entire group on the platform at once and to remain there for the entire duration of the program. And yet it is not a real innovation. That course is followed in practically all formal services. All participants are invited to step on the platform at the same time. This arrangement has some very commanding advantages. It makes it much easier to go forward, especially for self-conscious, often awkward, adolescents, who do not yet have perfect muscular control of their limbs. Furthermore it gives them a chance to become accustomed to the audience and of observing the mental and spiritual reactions of the congregation to the material being presented. That enables the speaker to get into the necessary fellowship of thought with the listeners which is essential to all effective speaking. The study of the faces in an audience while a program is being presented is educative in itself, while it also makes it possible to come into mental accord with the hearers. The impression of the program is greatly benefited by this arrangement.

AN INNOVATION IN PROGRAM PRESENTATION

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## Study Questions

1. What officers of the Union compose the Program Committee?
2. Outline the task of the Program Committee.
3. Outline the task of the Group leaders.
4. Describe the procedure at the group meeting.
5. What principles must be observed in making assignments?
6. Name different methods of presenting material.
7. What method is most largely used in your Union?
8. What advantages are there in having the whole group gather on the platform for the entire program?

## The Fifth Baptist World Congress Berlin, August 4-10, 1933

J. H. RUSHBROOKE, M. A., D. D.,  
General Secretary, Baptist World Alliance

The Fifth Baptist World Congress it due next year in Berlin. It has at times seemed as if economic or political reasons might hinder the meeting. Everyone knows that the times are difficult. None feel the pressure more seriously than our German brethren, but from them there comes

### No Suggestion of Postponement

The only actual hindrance in their preparations is that the financial situation prevents owners of halls in Berlin from entering into definite contracts before the autumn of this year. Regarding other matters the German Baptists are proceeding with their organization. Indeed, there is sound reason to expect the smooth working of our plans for August, 1933. All human arrangements are subject to an element of doubt; but it is not too much to say that the outlook for an undisturbed and successful meeting in Berlin is less clouded than was the outlook for the World Congress at Stockholm at the same distance from its opening.

There is every reason to

### Expect a Very Large Gathering

at Berlin. I have just completed a brief tour of Northern Europe, and found everywhere the keenest interest. In Denmark I learned the names of many who have already planned to come. So also in Sweden. The Swedish-speaking Baptists of Finland, a comparatively small group, have appointed a strong committee to promote interest and secure attendance, and already have sent in the names of nine official representatives of their Union. The Baptists of Estonia are coming, and the young people are specially keen. The students of the Seminary even talk of saving expense by chartering a small boat and sailing from Tallinn to Stettin. Two young Estonians, they told me, have sailed across the Atlantic in an open boat; Tallinn to Stettin should therefore be child's play! In Latvia I heard plans discussed for travel by autobuses to Berlin. The Rumanian Baptist Union has already voted to send a group of 30 delegates in national costumes. Especially encouraging is the awakening

### Interest of Young Baptists

in their brothers and sisters of the world family. Last year's international conference of Baptist youth in Prague could have been twice as big as it was. Dr. Dunning, Chairman of the Youth Committee of our Alliance, tells me that not a few British young people are refraining from Continental holidays this year (notwithstanding that in the improving financial conditions the Government has lifted the ban) in order to make certain that they shall participate in full

strength in the World Congress. From the Far East names of those intending to come over are already reaching the Alliance offices. If what I read of the signs of economic revival in the United States of America can be trusted, conditions which once threatened to reduce the number from the States will be eased long before the summer of 1933.

Reference may be made of a few of

### The Group Meetings

that are characterized by novelty. A young people's meeting is of course well established, but a meeting specially for foreign missionaries will enable them to know one another, to pool their experiences and to discuss questions of common interest from their own point of view. A layman's conference will furnish similar opportunities for laymen, and in view of such developments as the Baptist Laymen's Movement east of the Atlantic and the many organizations and movements in which Canadian and American laymen are engaging, the conference ought to be of the highest value. So too should the language-group gatherings. Nothing has been more significant in the life of Baptist people during the last few years, than the drawing together of those who are akin in race and speech. There exists a Scandinavian Baptist fraternity, dating from the time of the Regional Conference at Copenhagen; the Latin-American Baptist Convention came into existence as a result of the Conference at Rio in 1930; the English-speaking (British-American) group had already organized itself at Stockholm in 1923. The language groups which it is suggested should hold meetings in Berlin are the Scandinavian, English-speaking, German-speaking, Latin and Slav, but others will be arranged, if necessary.

## One Hundred Years of Home Missions

On Sunday, May 1, 1932, the American Baptist Home Mission Society celebrated its one hundredth anniversary. There have been many bountiful harvests during the past century. Weakness and struggle in many places have been superseded through divine grace by strength, independence, and helpfulness. Infant churches, requiring the sustaining oversight of a parent, have developed into resourceful bodies that share mightily in the advancement of all missionary enterprises. More than one-half of the membership of the churches of the Northern Baptist Convention is now west of the Ohio River; in 1832 the entire region beyond the Ohio westward was home mission territory.

While the Society was formed April 27, 1932, the organization was completed in impressive services held in the Mulberry Street Baptist Church, New York City, on Sunday, May 1, three days later, when the following officers were elected: Treasurer, William Colgate of New York; Auditor, Garrat N. Bleecker of

New York; Corresponding Secretary, Rev. Jonathan Going of Massachusetts; Recording Secretary, Rev. William R. Williams of New York.

The following are some of the mile posts in the Society's history:

- 1831—John Maosn Peck and Jonathan Going conceived the plan of organization of The American Baptist Home Mission Society.
- 1832—The Society organized in New York City (April 27); during the first year of its existence it appointed 89 missionaries.
- 1845—Ezra Fisher and Hezekiah Johnson journeyed by covered wagon to Oregon to open Baptist work there.
- 1849—Beginning of Church Edifice Work.
- 1863—Missionaries sent to the freedmen of the South.
- 1865—The American Baptist Foreign Mission Society transferred Indian Missions to the Home Mission Society.
- 1867—Educational work of the Society began with schools for Negroes.
- 1870—Missions in Mexico opened.
- 1881—Bacone College founded.
- 1899—Missionaries entered Cuba and Porto Rico.
- 1903—The Society led in the promotion of Evangelism co-operating with State Conventions.
- 1907—Independence of certain western State Conventions encouraged.
- 1910—Doors opened in Central America to home missionaries.
- 1918—The Hospital Latino-Americano, Puebla, Mexico, opened.
- 1919—Co-operative work began with The American Baptist Publication Society sustaining colporter and chapel car missionaries.
- 1920—Department of Architecture organized; International Baptist Seminary founded; modern development of Christian Centers and of Foreign-Speaking Work began; directors of Village and Country Church Work appointed.
- 1925—Missions in Haiti inaugurated.
- 1930—Dedication of the Spanish-American Seminary in Los Angeles, Cal.
- 1931—Preliminary celebration of the founding of the Society. (Tour of Covered Wagon.)
- 1932—Observance of Centennial of Society, Sunday May 1. Nearly 800 home missionaries, teachers and special workers under appointment by the Society.

## One Reason

Mr. Nuwedd: "I wonder why we never save anything?"

Mrs. Nuwedd: "The neighbors are always doing something we can't afford." —Brooklyn Eagle.



**Mother's Day and Washington  
Bi-Centennial Celebration,  
Benton Harbor**

In observance of Mother's Day, May 8, the Clay Street Baptist Church young people's societies, Benton Harbor, Mich., joined a nation-wide tribute to our mothers, entertaining a large audience on Sunday evening in the church auditorium, which was beautifully decorated in many varieties of spring flowers.

A beautiful sentiment was connected with our observance and the following program was rendered: Three songs by the young people's choir under the direction of Walter Virkus; a duet by Erma Stubenrauch and Alice Wagner; two readings, "White Carnations" and "Mother," given by Raymond Steinke and Mrs. Frank Patzloff; musical reading, "Our Mothers," by Helen Achterberg, accompanied by Viola Behlen at the organ and Elsie Boltz on the violin and pantomimed by six girls. Miss Goltz also played a violin solo, accompanied by Myrtle Lawrenz. Two male quartet songs by the young men's quartet; musical reading, "When Mother Sang to Me," by Ethel Virkus; short play, by members of the Junior B. Y. P. U., entitled, "Proving Our Love for Mother," and "Tribute to Mother," sung by a mixed quartet, and was pantomimed by a mother and her son.

Our society is divided into three groups and on Sunday, May 15, members of group one, under the able leadership of Myrtle Lawrenz, gave a Bi-Centennial program.

The theme of the evening was expressed in a short sermonette, "Washington's Religious Life," delivered by several of the members. Mrs. Conrad Sommerfeld offered a prayer which the great general himself wrote and used many times during his life.

"The Nation-Builder," a poem written by Edwin Markham in honor of the Bi-Centennial Anniversary, was read by Mrs. Frank Patzloff, emphasizing particularly the memorial spirit.

Various other readings acquainted the audience with the many phases of Washington's religious life, creating a definite impression of our first president as a Christian.

The meeting was adjourned with the singing of the "Star-Spangled Banner," followed by the benediction.

E. VIRKUS, Sec.

\* \* \*

Darky Clerk: "Toofbrush? Yessah. What size?"

Darky Buyer: "De biggest and bestest you got—dey's fo'teen in mah fambly."

\* \* \*

"Lay down, pup; lay down," ordered the man. "Good doggie, lay down, I say."

"You'll have to say, 'Lie down,' mister," declared a small bystander. "That's a Boston terrier."

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# BIBLE BARGAIN

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This is beautiful large clear type as shown by the specimen below. It is also self pronouncing, has center column references. Divinity circuit (overlapping), round corners, red edges.

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**Christ accused before Pilate—He is crucified**

arted,	A. D. 33.	will ye that I release unto you
k the	d 2 Sam. 17.	They said, Bâ-râh'bas.
t law-	23.	22 Pi'lâte saith unto them, Wh
treas-	Acts 1. 18.	shall I do then with Jê'gus which
blcod.]		called Christ? They all say un-
		him, Let him be crucified.

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