

Missionary Supplement

# The Baptist Herald

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

Volume Ten

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Number Nine



Student-chorus of the Seminary  
German Department, Colgate-Rochester Divinity School, Rochester, N. Y.

# What's Happening

Rev. A. Linder, pastor of the South Side Baptist Church, St. Louis, Mo., well known to many in our German Baptist circles, had the joy of welcoming 28 new members at the communion service, April 3rd.

The Fourth St. Baptist Church, Dayton, O., Rev. E. J. Baumgartner, pastor, is planning to celebrate its fiftieth anniversary during the latter part of next October. The Lake Erie Association will meet with the church during the anniversary time.

Rev. Alfred Bernadt of the Seminary at Rochester has accepted the call of the Second German Baptist Church, Brooklyn, N. Y., to succeed Rev. Wm. J. Zirbes. Bro. Bernadt has been student-pastor of the High St. Church, Buffalo, N. Y., for several years.

Rev. A. A. Schade, our Field Secretary, has moved to Rochester, N. Y., in view of his new position as professor in the Seminary, succeeding Prof. Lewis Kaiser. He begins his new work Sept. 1, 1932. Bro. Schade's new address will be 338 Rockingham St., Rochester, N. Y. Correspondents, please take notice.

Rev. O. E. Krueger, pastor of the Temple Church, Pittsburgh, Pa., had the joy of receiving 16 new members, 12 by baptism, 3 by letter and one by experience. The church is sorry to lose Rev. A. A. Schade and his family who have moved to Rochester, N. Y. The very best wishes of the Temple Church go with him and his family.

A farewell service was given in honor of Rev. Adolf Orthner by his home church, the Burns Ave. Baptist Church, Detroit, before his recent sailing for the Cameroons field. The other three German Baptist churches were invited and all four pastors gave brief talks. The prayers of all go up to the heavenly Father for Bro. Orthner, as well as for his family at Bay City, Mich.

The Philathea Class of the Humboldt Park Church, Chicago, recently celebrated the 17th birthday of the class. A very fine meal was served to a large number of members. The color scheme was yellow and green. The teacher, Miss Riecke, gave a talk on "Usefulness." Mrs. Dorothy Luedke and Emma Luedke gave a skit entitled "Wanted, a Cheerful Companion." The officers for 1932 are: President, Mrs. Dorothy Luedke; vice-president, Louise Huebner; recording secretary, Frida Haack; corresponding secretary, Anna Horback; treasurer, Frieda Luedke; pianist, Mrs. Margaret Schroeder.

## Thoughts on Home and Mother

Without hearts there is no home.—Byron.

Only the home can found a state.—Joseph Cook.

It is dangerous for any man to find any spot that is sweeter than his home.—H. W. Beecher.

The strength of a nation, especially of a republican nation, is in its intelligent, well-ordered homes.—Mrs. Sigourney.

One should believe in marriage as he believes in the immortality of his soul.—Balzac.

Only as a man is happily married to himself is he fit to be married to another.—Novalis.

What a man or woman gets out of marriage depends very much upon what he or she takes into it.—Anon.

An ounce of mother is worth a pound of preacher.—Proverb.

The voice of parents is the voice of gods to their children; they are Heaven's lieutenants.—Shakespeare.

A cottage, if God is there, will hold as much happiness as might stock a palace.—J. Hamilton.

All that I am my mother made me.—John Quincy Adams.

All that I am, or hope to be, I owe to my angel mother.—Abraham Lincoln.

The mother's heart is the child's school-room.—Beecher.

The best theological seminary in the world is a mother's knee.—Christian Work.

If I had all the mothers I ever saw to choose from, I would have chosen you.—Carlyle.

In the memory she stands apart from all others, purer, doing more, and living better than other women.—Alice Cary.

No state is greater than its mothers.—Theodore Roosevelt.

Oh, the love of a mother, love which none can forget!—Victor Hugo.

One good mother is worth one hundred schoolmasters.—George Herbert.

To a man who has a mother, all women are sacred for her sake.—Jean Paul Richter.

I owe a great deal to my mother. She was a seamstress, cook, washlady, and never until late in life had a servant in the house. And yet she was a cultivated lady. She kept up with the literature of the day. When I was a little tot, she used to read good books to me.—Andrew Carnegie.

## Contradictions

ALICE CROWELL HOFFMAN

*A mother must lose to gain.* Just as the seed loses its wrapped-up identity only to expand into a plant or a tree, so a mother loses herself in the lives of those dependent upon her only to gain a life manyfold richer than the one she lost.

*A mother gets no pay envelope, yet she is the best-paid person in the world.* What does the coin of the realm amount to compared with the love which is hers and the reverence in which she is held? While it is true she cannot spend hugs and kisses, it is equally true that money cannot buy for her the happiness which they give.

*The most real things are those we cannot see.* Whoever saw the music that came from a bird's throat or the love that emanated from a mother's heart? The greatest realities of life defy the analytical mind of science and refuse to be confined under a microscope.

*Misfortunes are often life's greatest fortunes.* Many a family that might have drifted apart on the crest of prosperity pulled together to weather the storm of adversity.

*Nothing speaks so loudly as silence.* Often it is a mother's best weapon when there is strife and clamoring among her children. I know a mother who has the wisdom to be silent when she appears on the scene of family discord where the air is charged with unspent lightning and thunder. Her silence speaks volumes to the youthful offenders. Try the powerful voice of silence next time there is a family squabble.

## The Baptist Herald

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# The Baptist Herald

## The Shrine at Mother's Knee

JOHN H. SYKES, JR.

I have worshiped in churches and chapels; I've prayed in the busy street;  
I have sought my God and have found him where the waves of his ocean beat;  
I have knelt in the silent forest in the shade of some ancient tree;  
But the dearest of all my altars was raised at my mother's knee.

I have listened to God in his temple; I've caught his voice in the crowd;  
I have heard him speak when the breakers were booming long and loud;  
Where the winds play soft in the treetops my Father has talked to me;  
But I never have heard him clearer than I did at my mother's knee.

The things in my life that are worthy were born in my mother's breast,  
And breathed into mine by the magic of the love her life expressed.  
The years that have brought me to manhood have taken her far from me;  
But memory keeps me from straying too far from my mother's knee.

God make me the man of her vision and purge me of selfishness!  
God keep me true to her standards and help me to live to bless!  
God hallow the holy impress of the days that used to be,  
And keep me a pilgrim forever to the shrine at my mother's knee.

## A Prayer for Mothers

WE thank thee for our mothers. They sought to teach us how lovely thou art. In their tireless ministries and sleepless vigils they rayed forth thy love in gentle emanation about our cradles and along the untried paths over which our childish feet ran.

For the mothers who have fallen asleep in Jesus we thank thee. The memory of them is sweeter than the flowers that bloom above their graves, brighter than the dewey beauty of the meadows where we wandered in the gleeful days of innocence, more musical than the song-birds in the tops of the yard-trees under whose shade we used to play.

We are grateful for those mothers who are part-

ners with us still in the things on earth. In thy mercy spare them to us for many a day. They kissed our souls into glad consciousness of thyself and led the way for us in the heavenward path of prayer. Thou, who hast been their hope and help through the toilsome day, make their tasks a bit easier and their burdens less heavy; and let it be bright for them "at the evening time."—S. J. Porter.

## In Loving Memory of Mother

MRS. OTTO KOENIG

ON May 9, 1914, President Wilson published a proclamation in which he instructed the various government officials to hoist the national flag on all public buildings on the second Sunday of May and also requested all citizens of the United States to decorate their homes with flags, "to express to all mothers of the country publicly our devotion and high esteem." Since then the celebration of "Mothers' Day" has become a national observance and has been made an important feature in all Protestant churches of the country and even spread to many other nations.

Motherhood is a gift of love from our loving God; life is a gift of love from a loving Mother. Here is true, that "vox populi est vox dei," for no national day of commemoration has taken such hold upon the people in so brief a time as "Mothers' Day." It is eminently fitting to honor her who thinks of first things first and who, after all the laws have been passed and all human welfare agencies created, still has in her keeping the final destiny of mankind. William Ross Wallace had the true vision when he sang:

"They say that man is mighty, he governs land and sea,  
He wields a mighty scepter o'er lesser powers that be.  
But a mightier power and stronger man from his throne is hurled,  
For the hand that rocks the cradle, is the hand that rules the world."

## The Power Behind the Throne

The mothers of the world are the creators of the human race: "every great man whose name shines in history is the work of some superior woman." Everything worth while has been produced by mothers, just as the phonograph was produced by Edison. In our great art galleries you admire paintings and statues of great Artists—Michael Angelo, Raphael, Rubens, Titian—they are honored far above one of their works, for men say, we admire their works, but these men created them, and honor should go to the creators.

But what about their mothers? Nancy Hanks created Abraham Lincoln, just as much as Wren

created the famous St. Paul Cathedral in London. In fact Nancy Hanks' work was more complete, for Wren only drew the plans—workmen and other artists built it. Lincoln's spirit was created in Nancy Hanks' spirit and soul and body. If mothers were honored as they are entitled to be, back of every statue of Lincoln there would be a taller statue of his noble mother, but where do you see her statue, or thousands of others of famous heroes? Our histories are histories of men, all the honor and glory is for Men, but where are the uncrowned Queens of the nations?

#### God Has Honored Motherhood

in all ages. We are deeply touched by the devotion and ingenuity of the mother of Moses in saving her son's life, we remember Hannah, the praying mother of Samuel. Time would fail us to tell of scores of men and women who have blessed this world with their achievements and victories, because they had the privilege of being reared by godly mothers, men like Timothy and Mark, Augustine and hosts of other early Christians, the Wesleys, the Spurgeons,—until we reach our own household in our German churches and the heroes in our mission fields in the Cameroons, China, India, Assam and Burma, whose names will never be forgotten by our people. Should we honor these less whom God has honored so highly? Why did Titian, the Italian artist, when he painted his splendid Madonna make it an Italian face, and Rubens, the German, choose a German face? I do not know, but I presume these seers were inspired by their love and admiration for their own mother as the type of the Holy Virgin.

John Fiske reminded mankind that civilization began when the first mother took the first babe into the cave for shelter and protection and bent over her precious treasure and showered "the sweetest baby in the world" with loving kisses. Though the rude cave has given way to mansions, mankind has as yet found no substitute for a mother's love and considers no price or ransom too high to gain possession of her God-given child.

#### Thank God for Your Mother

Theodore Roosevelt appreciated motherhood highly, as indeed most of our presidents, if not all, paid high tribute to their own mothers, in saying: "The mother is the one supreme asset in our national life; if mothers do not do their duties, there will be no next generation, or a generation that is worse than none at all; we cannot get along as a nation if we have not the right kind of mothers and homes."

What a host of sweet memories that word "mother" sets in motion in our minds! A young Chinese student was asked by his English teacher in college what word is the most beautiful in his own language. Without a moment's hesitation he answered with sparkling eyes: "Mother." It is the same in its profound meaning what that dear word is to you and me and to each human being in the

wide universe. It reminds me of the proud answer a little girl recently gave to the teacher who wanted to impress on her class the wonderful love of their heavenly Master by asking: "Who is that who loves you more than anybody else in the world, who feeds and comforts you daily and helps you and soothes your pains, protects you and defends you, is so patient and always forgiving your faults?" At once a small hand shot up, and when asked to give the answer, the little tot smilingly said: "That is my dear mother!"

Truly the poet has said it:

"O mother, when I think of thee,  
It's but one step to Calvary."

"Often and often my thoughts go back  
Like wanderers over a tiresome track  
To the time when I knelt at my mother's knee,  
And she sang at the twilight-hour to me;  
Oh the dear old songs, I can see her eyes  
Aglow with the gladness of paradise,  
As I fancy she sings in the streets of gold  
The hymns that she sang in the days of old."

#### My Mother's Prayer

No wonder, that strong men dying in the battle front, and even old men in their last moments, have visions of their saintly mother and cry out for her. It matters not whether she was living in the noisy city or in the idyllic quiet of the country home, whether she was dressed in accordance to our modern life, or whether she wore the old-time rimmed spectacles and knit your socks with her trembling hands, it matters not how many wrinkles cross her dear face,—if you painted a saintly Madonna hers would be the face. What hand was as gentle and soothing when you were sick and discouraged, who could pray as only mother could, when even hope seemed to leave you?

Mr. Spurgeon has told us of his mother's mighty prayer life. "Mother had the habit of praying every forenoon when our father was on his missionary trips to preach elsewhere, not only for him and the many he brought the gospel, but also for me and James, calling us by name. With tears in her eyes she 'offered up prayers and supplications with strong crying' for our conversion. That spot near the table was wet from her tears and never was dry from day to day."

#### Her Unwavering Faith

Oh, for that stanch faith of mothers! Mother may not understand or appreciate the trend of modern theology, not grasp the laws of evolution, but her trust in her Savior's atonement carried her through all her troubles and deep waters; a halo surrounded her daily conversation and sufferings. She has a grasp of the mysteries of life and an intuition into the unseen world that shuts out all doubt and unbelief, and braves and heroically suffers even fierce persecution.

Some 40 years ago a young man was attending a banquet given to the officials of the town of which

he was one. After the dinner the crowd became hilarious and someone began to ridicule the Baptists, who had made quite a stir through their missionary efforts in revival meetings, led by the new pastor. Then this young man arose and said: "Gentlemen, I protest most vehemently against maligning utterances, against these so-called fanatics and crepe-hangers, etc. I myself am not a member of this 'sect,' as you call these good people, but my own mother is one of them, and I assure you, my friends, if I could obtain that joy and spiritual comfort and strength out of her faith, I would not be ashamed to become a member of that 'sect.'" A solemn hush fell on that company, and friendly hands reached out to the courageous witness. That dear old mother—now in glory—was a very faithful member of our church in Memel, when my husband and I were privileged to begin our pastoral work in Germany, of which one of the first fruits was the conversion of Rev. Dr. F. W. Simoleit, the efficient director of the Cameroons Mission, formerly pastor of the great Baptist church of Schmid St., Berlin.

Oh, for that wonderful faith of our Christian mothers, "we will be true to thee till death."

#### Her Everliving Hope

Have you ever listened to a mother speaking of her boy's ambitions and future? What a sublime hope she sets in him and how she knows to stimulate his aspirations. Many tales could be told about mothers who have made their sons great leaders in education, art and sciences, in inventions, and last but not least in world-missions. There is an old German saying that every fond mother sees in her little goose a splendidly growing swan,—may be, but thank God that she does, for without her stimulating hope he will never succeed in anything.

#### Her Undying Love

Mother-love has been sung in innumerable odes and hymns, but who can sound its depth or scale its heights? Its glory is a thing passing human understanding. Only few there are, who have not known a mother's lavish tenderness, its sacred intensity, beginning with the cradle and ending only at the grave. A mother is the creator of the home, the most precious gift on earth, "for home is her kingdom, love her dower, she seeks no other wand or power, to make home sweet, bring heaven near, to win a smile, to wipe a tear, and do her duty day by day, in her own quiet place and way." Her love never ceases, never halts, as Rudyard Kipling has put it so pathetically and intensely in that poem "Mother o'Mine":

"If I were hanged on the highest hill,  
I know whose love would follow me still:—Mother o'mine.

If I were drowned in the deepest sea,  
I know whose tears would come down on me:—Mother o'mine.

If I were damned of body and soul,  
I know whose prayers would make me whole:—Mother o'mine."

#### The Only Reward She Craves

What reward is fitting such a life as a sacrifice? There is a good deal of sentimentalizing over Mother at this time. Some think they have fulfilled their obligation by wearing a carnation in mother's honor or sending her some flowers,—that is certainly proper, but no happiness can be conferred upon the woman who brought us into the world, or no honor that can be done her memory if she is no longer with us, can equal the duty of making good in the world after her ideas of true success. "She has her reward when the life she gave, the character she molded, and the dream world she created, are matched in the same coin."

Show your mother now that you are grateful to her, and do not wait until the memory of her love is the sweetest but saddest you have, for

"Closed eyes cannot see the white roses,  
Cold hands cannot hold them, you know;  
Breath that is stilled cannot gather  
The odors that sweet from them blow.  
Death, with a peace beyond dreaming,  
Its children of earth doth endow;  
Life is the time we can help them,  
So give them the flowers NOW."

Therefore let us remember:

The world can never afford another friend like Mother! If she is alive, God bless her! If she has gone, we know she will be waiting at the gates of heaven, to welcome us home. "Of course it's nice to celebrate Mothers' Day each year, but it doesn't really matter if it's August, March or May—for every day in all the year is really MOTHERS' DAY.

#### The Spell of Mother

ALBERT LINDER

M — Is for Mercy in a kind mother's heart;  
O — Is for Others to whom love she'd impart;  
T — Is for Tenderness, in sympathy bred;  
H — Is for Hope in her child, living or dead;  
E — Is for Encouragement she always gives;  
R — Is for Ready, just as long as she lives.

Be ready for service, with kindness be free,  
Till others see mother's true portrait in thee.

\* \* \*

"I am completing my thirty-fourth year as high school teacher and principal here," said Gilbert Raynor of Brooklyn, "and I have never known a time when our young people were as free from the blighting effect of intoxicating liquor as now."

\* \* \*

The only thing to regenerate the world is not more of any system, good or bad, but simply more of the Spirit of God.—Charles Kingsley.

\* \* \*

"The idol Gold can boast of two peculiarities: it is worshiped in all climates without a single temple and by all classes without a single hypocrite."—Colton.



Students of Bible School, Freudental, Alta., Church

**Bible School at Freudental, Alberta**

On account of the present financial depression which struck us farmers pretty hard, so many of our young people could not attend the Bible school which was held at Wetaskiwin this year. We then decided to have our own Bible school which dated from February 8 to March 4.

We can truly say that the Lord was with us during this month of Bible study. Students came from one to 13 miles, with the mercury down to zero and under. We had as many as 68 students the last week.

Five class periods were held each day, taught by our beloved pastor, Rev. A. Ittermann. This certainly was not such an easy task for one man. But with God's help and prayers of the students he did his work well. We as young people owe him many thanks.

Each morning and noon we began with a 15-minute devotion period, led by one of the students appointed by our Dean, Bro. Christ Bertsch. These were moments of great importance, joy and happiness. Herewith I also want to tell of the order we had, not only in church but also outside. It is true that our God is not only a God of love, he is also a God of order.

The closing exercises of the school were held on Friday afternoon, March 4. A fine program was given by the students under the leadership of our Dean. Our orchestra, ladies choir, men's quartets and different student speakers took part in it. Thus we ended our school and we hope and pray that this coming season we again can put in another month of Bible study. We hope that other Baptist churches in North America will start to have Bible schools. "Give your young people a chance" is our motto.

A. SCHELL, Sec.

Civilized nation: One that cheerfully spends billions to kill men but can't think up a way to care for the jobless.—Tucson Citizen.

After the program games were played and refreshments served. A good time and fellowship was enjoyed by all and we hope to entertain the Clinton Hill young people again sometime.

MINNIE MENKE.

**Bible School at Ebenezer, Sask.**

Ebenezer, Sask., April 5, 1932.

Dear Bro. Mihm:—

Wishing you God's rich blessing with 1 Cor. 15:58.

I have read the reports of the various Bible schools held in Saskatchewan and Alberta this winter and was delighted with their success. Through certain circumstances our Bible school here in Ebenezer was not so successful as last year. It lasted from January 7 to March 15. For the first month the total and daily attendance was the fair number of 18 young people, 16 of which were from Ebenezer, 1 from Phone Hill and 1 from Springside.

They were as follows: Rudolf Millbrandt, Richard Schilke, Gustav Masurat, Peter Schroeder, William Dreger, Elmer Gurrel, Daniel Retz, Roland G. Schindler, Lenard Hensel, Adolph Schroeder, Stephan Waldherr, Lilly Bohn, Irene Bohn, Gertrude Hoffman, Lena Siegfried, Ruth Hoffman, Janette Raymond, Ruth Schultz.

One of the chief causes for the small attendance was the inability of getting help from the pastors to whom the appeal for help went. Thus our pastor, Rev. G. P. Schroeder, had to take the work in his hand in an optimistic way. The subjects he taught were: Knowledge of the Bible, History of the Church and Grammar and Composition in the German language. The subjects in science: Physiology, Chemistry and Grammar and composition were taught in the English language by Miss Dunning, teacher of public school.

At the end of the first month, through the opening of the public schools and other circumstances, the attendance collapsed to 5 and only the German subjects were taught for the rest of the time. We appreciate the work of Bro. Schroeder and thank him herewith. The system of holding Bible schools is very good as it awakens the interest of the young people, makes them become acquainted with the Bible and gives them more enthusiasm for the work of Christ.

With best hopes for the future,  
Your Brother in Christ,  
RICHARD SCHILKE.

In searching for happiness, look up.  
True happiness is a heavenly gift.

Christ's birth meant "Joy to the world!" as the angel chorus announced.

The boss recently received a letter from one of his clerks who was on a wedding trip: "I am sitting by the Niagara Falls, drinking it all in."

**Old-Fashioned and New-Fashioned Mothers**

LOUISE M. OGLEVEE

Oh, where are the mothers  
Th old-looking mothers,  
The worn, faded mothers,  
Of some years ago.  
The tired, work-worn mothers,  
Who slaved for the others—  
For sisters and brothers—  
Does anyone know?

Now mothers of fifty,  
Though equally thrifty,  
Stay young, and wear clothes  
both becoming and gay.  
For daughter and mother  
Are chums of each other  
And share alike both in their  
work and their play.

But old-fashioned mothers,  
And new-fashioned mothers,  
Are all of them mothers  
With hearts warm and true,  
Who long to be sharing,  
As onward we're faring,  
The best things of life,  
Dearest daughters, with you.

**A Son Writes to His Mother**

(This copy of an actual letter came to us in a round-about way without the writer's knowledge. It is such a beautiful tribute that we gladly publish it. The Editor knows the writer, but he does not know that we are publishing this.)

Oklahoma City, Okla., 1931.

Darling Mother:—

I sincerely wish I could spend this day with you at home. However, the enclosed card expresses my deep-felt sentiments toward my precious mother whom I love beyond expression.

My thoughts of you are among the most valuable of my possessions. These beautiful thoughts, chuck full of gratitude and appreciation, are gems more precious to me than mere diamonds or rubies could possibly be.

It is beyond me to fully comprehend the magnitude of sustaining spiritual and moral strength which my abundance of love for a mother like you has influenced my life. Sufficient to say that I am fully aware that a most gracious God has given me a "Mother of Mothers," impersonated in your own dear self. I feel that God has been particularly good to me in this respect and my appreciation to you is only surpassed by my appreciation to God himself.

Sometimes I feel far from deserving of this great gift, but often am filled with the hope that my life will grow in a spiritual manner, until it reaches that stage of spirituality which, in the sight of God, will make me worthy of having you as a mother.

Although I have not completely done my duty in a material way to compensate you for your life-long ever increasing work and plans for my welfare—

still I hope the time may come when I can do so abundantly.

I am fully aware that your most ardent desire is for me to maintain and develop in a spiritual way more than materially. This is just exactly what I hope to attain, and with the grace of our God and Master, I hope to attain a position among men where I can serve my fellowmen to the very limit of my capacity, using the God-given talents I may possess to further that end. I know that my innermost desires tend this way because my little experience so far has conclusively proven to me that I am closer to God; richer in my spiritual life; happier and contented in material things; and better able to contribute toward those things which are broad in their humanity. I trust that I shall eventually attain just such a status in the affairs of God and man.

Many a man has ardently quoted this: "Whatever degree of success I have attained, or ever hope to attain, I owe to my Mother."—I would amend this slightly by saying for myself, some day, when I am worthy of doing so: "Whatever degree of success I have attained or hope to attain I owe to my God and his influence reflected in the spirituality of my parents in particular, and in the lives of those of his obedient disciples with whom I have been privileged to associate."

It is only natural that I am thinking along the lines reflected above when I reminisce about my darling mother. It is wonderful to me to feel your presence so often when I am alone far away from home. Your sincere and ardent prayers follow me more closely because of my own deep-felt adoring love reflected in my own prayers and thoughts of you.

God be with you, Mother Dear!

Lovingly,  
WILLIAM.

**Sacred Concert at Andrews Street Baptist Church**

(See picture on front page)

The Andrews Street Baptist Church, Rochester, N. Y., recently enjoyed a rare treat. The mixed choir of 64 voices together with the Student-Chorus of the seminary gave a most inspiring sacred concert. Both organizations are under the leadership of Mr. Edmund Mittelstedt to whose untiring efforts so much of the success of these organizations is due.

Our organist, Mrs. R. W. Conway, whom we appreciate very much, began the program by an organ prelude entitled "Melodie" by Rachmaninoff. The congregation sang "All Hail the Power of Jesus' Name," the choir followed with three excellent selections: "Hosanna to the Living Lord" by C. B. Adams; "Ambrosianischer Lobgesang" by E. Geb-

hardt; "Let Mount Zion Rejoice" by J. B. Herbert. After the reading of Scripture and prayer by our pastor, Rev. David Hamel, the Student-Chorus sang three inspiring numbers. The first was "The Lord is in His Holy Temple" by L. G. Kratz and was sung very beautifully; the second was by Carl Kramer and was entitled "Grüsse an die Heimat;" the third was "Gloria in Excelsis" by Mozart. We wish all our churches could hear this wonderful chorus.

There was also a brief address by our beloved Professor L. Kaiser, who in a very delightful way expressed the gratitude of the church for the services of the choir and encouraged the members in their good work.

Mr. Max Mittelstedt sang a baritone solo entitled "Calvary" by Paul Rodney, and the congregation followed in singing "Awake My Soul" by Handel. The concluding numbers by the mixed chorus were: "Praise the Glorious Name" by J. Haydn; "Das Lied des Lammes" by E. Ruh; and Psalm 150. The pastor pronounced the benediction and our organist concluded the program with "Pomp and Circumstance" by Elgar.

The offering taken on this occasion amounted to \$40. This the young people very graciously turned over to the Building Fund of the church.

ALBERT BRETSCHEIDER.

**Announcing the Arrival of Good News**

Hello Everybody!

Here I am back again after almost a year's absence, but you can't keep good news down.

So, Ladies and Gentlemen, through the courtesy of the Baptist Young People's Union of Chicago and Vicinity, I am announcing the Twelfth Annual Conference at Racine, Wis., starting Saturday Night, May 28, and lasting until Monday noon, May 30.

There will be another banquet Saturday night. Don't miss it! After all, wasn't it Shakespeare who said, "Eat, drink and be merry, for tomorrow you may die?"

Religious instruction and capable speakers interspersed with special music will make up Sunday's program.

Monday, good old Monday, with games and songs and more games all morning. Oh, Boy! I can hardly wait.

Of course, this conference will be better than the last. Why ask such a question? So — — — — —

Come on, cheer up! Attend this conference. You have no need of being glum. I know a blind man with one arm, whose only way of making a living is playing a cornet and now he has the itch.

Well, they say a short line is stronger than a long line, so I am signing off.

Wait for further developments.  
HERB. HECHT, Promoter.

# THE WHITE LADY

By GRACE LIVINGSTONE HILL

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(Continuation)

Chapter XIV

Jimmy had preferred his request about churchgoing early in the week. Constance was somewhat dismayed at the idea at first, and told him she would see; but Jimmy was not easily balked in a desire, and he talked so much about the church, the minister, the singing, and the service that Constance, laughing, promised to go with him the following Sabbath evening.

Jimmy appeared with his hair slicked smoothly back, and a collar several sizes too large surrounding his thin little neck like a high board fence. It was, in fact, one which had belonged to his elder brother. He put it on for this occasion because it seemed more grown up. He looked very happy and uncomfortable, if those two things can go hand in hand.

Constance in quiet city Sunday garb walked by his side, looked at him surreptitiously several times, and tried to keep from smiling. She decided she liked the Jimmy of every day better than this young country coxcomb, and wondered whether it would not be possible for her to induce him to send for a nice dark blue serge suit from the city, and let him pay for it in instalments. She did not wish to make him conscious of his attire that evening; so she forbore to suggest it then, and Jimmy swaggered along by her side, calmly unconscious of the impression he was making upon her. He looked at each one who passed to see whether they saw with whom he was walking. Jimmy was exceedingly proud of his lady.

Constance noticed as they passed into the church how near the drug store seemed to it. The loungers by the drug-store door could easily hear the singing and preaching when the windows were open. The store was brightly lighted, and business seemed to be going on as briskly as on any other day in the week.

Some of the church windows were open a foot from the bottom, and the heads and shoulders of people could be seen from the street. The church looked pleasant and very bright inside. There was a warmth of spirit in the very atmosphere that made Constance think of her aunt Susan's home. That was it, it was homelike.

There was only a much-worn red and black carpet on the floor reinforced by coarse cocoa matting in the aisles, and the walls were white plaster, with no attempt at decoration. The windows had a border of colored paper in imitation of stained glass, and the rest of the panes were coated with something white which looked like whitewash. The pulpit was

plain and "grained." The two chairs behind it were covered with haircloth, the donation of an elder, long since departed from this life. It was plain and dingy and unassuming in the extreme, nothing beautiful nor churchlike about it; yet the moment Constance entered, she felt a pleasant sense of cheer and hopefulness.

They sat about half-way up the side, and Constance looked about her in wonder. The church was filling rapidly. It was evident there would be no empty seats. Two old ladies in front nodded their black bonnets together, whispering loudly about some sick one in their family. They took an eager interest in all the newcomers who walked up the aisles, keeping up a running comment on them. Constance quite enjoyed it. Her eyes danced in spite of her, though the rest of her face was demure. She kept reminding herself that this was church service, though it was so unlike any she had ever attended before that it was hard to realize it.

She compared it to the deeply carpeted aisles and dim arches of the stately edifice in which she had been accustomed to worship on Sundays, and a sense of the vast difference made her wonder whether this church were not a sort of travesty on the sacred temple of the living God. Yet she knew that in her own church there was probably, that evening, no such crowd gathered to worship, for the home church was not well attended in the evening. She had been once at night with a relative who was visiting with them, and there were not more than forty people in the great church. She had heard it said that that was the usual attendance except upon special occasions. She had always supposed that most people were weary in the evening, and did not care to go to church; for her own part, she had never felt a desire to go again.

The minister came up the aisle just a moment later. The people at the door seemed to flock about him and be anxious each to have a word with him, and many followed in at once as if his coming was what they had been waiting for. The old sexton, a little man with grizzly hair and a roughly shaven face, went over to the front door, and took hold of the bell-rope. With a pause, as if he would give the boys about the steps a warning, he held his hands high for an instant and then threw his weight upon the rope, and the old bell turned and gave forth a doleful utterance, loud, penetrating, wailing, yet solemn as a warning from the grave. The whole church shook with the fervor of its utterance. Constance started and looked around to see what could possibly

be happening. But all the people sat still, and no one seemed to think there was anything unusual going on. Gradually it dawned upon her that the hour for evening service was being rung, and that the ceremony had been waited for by that line of boys outside the door, who now were slipping in and filling the back seats decorously enough. An elderly woman with tired eyes and hair sprinkled with gray took her place at the cabinet organ, and as soon as the last reverberation of the bell died away the organ began.

To Constance's ear, trained to enjoy a symphony orchestra, the whole thing was awful. The bell seemed like the falling of tin pans and pots and kettles in one awful crash; the organ reminded her of an asthmatic cat, as it drawled out a gospel hymn.

To Jimmy, whose soul rejoiced in both bell and organ, the sounds were solemn and awe-inspiring. Whenever he sat in church—and particularly since this new minister had come—and the old bell began its work, little tingling thrills of mingled joy and awesomeness would go through him. He felt it tonight in double force, because, in a sense, the church was his, and he was displaying it. He glanced at his companion a number of times to see whether she was properly impressed, and was well pleased to see her turn to watch the bell-ringer an instant.

Jimmy took delight in song, and he was glad for the tune that had been selected for an opening that evening. "There is life for a look at the crucified One." It was a favorite since Mr. Endicott came there. He had them sing it a great deal. Jimmy liked it. He knew all the words and even growled it out to himself sometimes when he was dressing in the morning. He found the place in the book, and held it out to his companion. Constance took it, her eyes dancing with the merriment she felt over the organ prelude.

But now the people began to sing, and Jimmy was singing. His little colorless brows were drawn together in an earnest frown, and he was putting his whole soul into the words. So were all the people. They draggled horribly, it is true, and their voices were untrained and nasal; but they were singing from the heart, and they were all singing. Their minister had trained them to that. He had impressed it upon them that the music was a part of the service as much as the prayer and the sermon, and it was their part. He had told them that he could not do his part well without their incense of prayer and praise, for which God listened and waited. So they sang.

Presently the spirit of the room came over Constance, too, and she sang. The words were impressive. Constance could not help wondering whether the men around the store heard, and whether the words meant anything to them. Was

there life for such men as that at this moment if they chose to take it? Could they turn around by simply believing in a system of religion and be different? Did the crucified One have a real power in the world, or not?

Constance was unconsciously dealing with deep theological subjects, but ever since the change had come into her life she had been more or less filled with the thought of God; how and why he let certain things happen to certain people; whether he really did take any personal interest in individuals as the Bible stated. She would have been incredulous if she had been told that she might as well have been an out-and-out infidel all her life as the kind of negative, indifferent Christian he had been, a Christian only because she had been confirmed when a child, and because it belonged to the traditions of her house to be trained that way. It had given her no peace or comfort, nor had it been in any way a part of her daily thought of life. Not until she spent those days with aunt Susan had it come to her to wonder whether there was anything else in religion for her than the mere going to church once on Sunday and giving to charitable causes when asked.

The people bowed their heads with a slight rustle, and Constance bowed her head also. The minister prayed briefly:

"Jesus Christ, thou who hast promised that where two or three are gathered together in thy name there thou wilt be in the midst of them, help us to feel thy presence here tonight in this room. Let thy Spirit brood over each heart, and thy Spirit impress us with thy life that is freely given to us. Help us to take it. Help us to know if we are not taking it."

During the rest of the opening exercises Constance watched the minister. She made up her mind that he was an interesting man.

And this was the man who had patronized her tea room the first day of its opening. She had caught one glimpse of his face as he passed into the library her in the moonlight, and indeed had almost forgotten about that little adventure, for John Endicott had never yet made up his mind to say anything more to her about the matter. His little experience with Silas Barton on the day when he had been to the tea room, and Mrs. Bartlett's after-comments with pursed lips and offended air, had made him cautious of the new family. He did not care to become town talk. He would bide his time.

So Constance was having her first view of him in full bright light. She decided at once there was something fine about him that held attention. He looked like a man who would be true no matter what came.

He divided his subject that evening into three heads, with a text for each.

The first was, "Ye will not come to me that ye might have life." He spoke very simply and searchingly about the indifference of the world to Jesus Christ, and the general apathy concerning eternal life, while yet life was the thing that all were reaching after. As he talked, Constance felt that he was looking straight at her, and searching into her life. She knew suddenly that hers was an empty life, just the kind of life he had been describing. She listened intently to all that he said. His directness appealed to her. She was ready for the next heading.

"I am come that they might have life, and that they might have it more abundantly." The common idea that Christianity was a wearisome business was combated by the words of Jesus himself. He was come that every one might have life in abundance, full, free, delightful, not a poor groveling for existence. He spoke just a word on what life should be, life at its fullest, and compared it to the life that many led. Then he told of a poor, hungry wanderer whom some one had brought into his house, and put down to a table abundantly supplied with all the good things of the season, plenty, more than could be eaten, and in richness and variety. He showed them how that was what Jesus would do for the soul that would come to him.

Jimmy sat there, his eyes big and round, drinking it all in, thinking of the fine meals he had had lately of Norah's cooking, and comparing them to the scanty ones which were sometimes served in his own home, where his mother could barely get bread enough to go around. Jimmy was not quite sure what part of him his soul was, but he felt that he would like to have his soul as well supplied as his hungry little stomach had been lately. A dim idea of what more abundant life might mean was dawning upon his young animal senses, and it was appealing to him through the new experiences that had been his since Constance came.

Constance looked about the room. Every eye was upon the minister. People had forgotten about everything but what he was saying. In some faces there was a wistful longing for a fuller life. Constance suddenly knew that her own heart felt a great need.

She turned back, wondering whether in this little country church, with its outlandish furnishings, atrocious music, and uncultivated people, she was to find anything that would satisfy her.

The sermon had reached the third head.

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

The minister pictured a life that not even death could cause to tremble and fear, because Jesus had conquered all things, even death.

The speaker's voice changed slightly, as one will change tone to speak to an-

other person who stands close by, and he said:

"O Jesus Christ, wilt thou show this roomful of people how much joy and comfort and life they might find in thee if they will come and get acquainted with thee, as a man talks with his friend face to face? Go with us this week and help us to get hold of a different kind of life, the kind of life thou canst give us if we know thee. We ask it because thou hast promised, and we trust in thee. Amen."

There was a solemnity that pervaded the audience even after the hymn was given out. No one looked at his neighbor, or stirred to gather up wraps. All were intent upon the hymn, which seemed to be looked for as a kind of climax to the sermon. And Constance found herself looking curiously at the words to see what the preacher had selected to finish his discourse.

I sighed for rest and happiness;  
I yearned for them, not thee;  
But, while I passed my Savior by,  
His love laid hold on me.

As she read the words, Constance felt as if they were written for her, and she longed to be able to sing the chorus with the heartiness of the old man who sat across the aisle:

Now none but Christ can satisfy;  
No other name for me;  
There's love, and life, and lasting joy,  
Lord Jesus, found in thee

As Constance followed Jimmy down the aisle after the benediction, she was conscious of having been a part of that service more than of any service she had ever attended before in her life.

"We are glad to see you here tonight," said the minister at the door as he reached out a welcoming hand.

"Thank you," said Constance simply, "I have enjoyed the service."

It was merely a pleasant thing to say, but in spite of herself Constance put more meaning into the tone than she wished to do. She did not care to have that minister see how deeply into self he had searched for her. But there came a sudden lighting of his eyes as if he had met a kindred spirit.

"Then you know Him," he said in a low tone, for the groups about them were talking to one another at that moment, and did not seem to notice. They were almost at the steps.

He looked at her eagerly. It seemed as if he longed to have her understand.

Constance was embarrassed. She did not know how to reply. Her face flushed.

"I am afraid not, in the way you have been describing," she answered half shyly. Then the crowd surged between them, and she passed out.

Jimmy was very quiet on the way home. He seemed thoughtful. At last he said: "Thet there dinner he told 'bout was

like some o' yours. Say, I guess you're one o' them kind of folks, ain't you?"

Constance started in the darkness. The same question, with the same taking-for-granted tone that the minister had used. Only the phraseology differed. She had been honest with herself and the minister, and confessed that she was not what she had been supposed, but now with Jimmy she shrank from saying "No." She recognized a something in his voice like inquiry. She knew instantly, though she had no experience in such things, that this little soul was reaching out after some kind of newness of life. He was as ready to take it from Jesus Christ as he had been to take it from Constance Wetherill. Her instinct told her that it might be disastrous to him to be turned aside from his search for better things. Strange to say, though she was not fully impressed that Constance Wetherill needed newness of life, she fully realized that Jimmy Watts did. Therefore she hesitated for an answer, and found herself turning the question upon her interrogator.

"Are you, Jimmy?"

Jimmy kicked a stone out of his path, and dug his hands deeper into his Sunday pockets in search of something familiar to help him out.

"Never knowed much 'bout sech things. I might try if I thought I could be like him. He's great, he is. Mebbe I'll try," said Jimmy. "Good night!" and he sped away into the darkness.

(To be continued)

## Movies and Morals

E. J. BAUMGARTNER

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

(Conclusion)

### The Leading Thrill Producers

Mrs. Mitchel has summarized some of the leading thrill producers. Athletic stunts, college sports, fighting, duelling, murder, robbing, shooting, gambling, opium dens, Indian warfare, war, battles, racing, riding, kissing, heroic deeds are but a part of her long list. It can readily be seen that these thrill producers are not all conducive to good morals. On the other hand it is definitely true that there are many pictures that have a real educational and inspirational value, but I am also convinced that from the viewpoint of educational psychology it is not conducive to good morals that children see the average type of photo-play. Scenes of drinking, the double standard, gun-play, sexuality, etc., do not personify the ideals which we would like to see planted in every child.

Is it true that the moral which they see, actually makes them better boys and girls?—On the contrary, it seems to be true that frequent exposure to the mo-

vies seems to callous the child mind and bring forth a rather light-hearted attitude. In our Sunday schools we try to teach good ideals, we uphold good morals, we attempt to train for life. How much of this teaching is undone by the movie? For remember, much that children see on the screen is to them real life! Viewed from the viewpoint of psychology, or religious education, or good citizenship, the average motion picture does not exert a good influence on children. Mrs. Mitchel enumerates many examples, I shall quote but one: "The children shriek and yell in unison at the high peaks of the thrills. Then the enjoyment of the movie is prolonged if the picture can be talked over afterward as the children tumble out of the theater and scamper home, pushing and romping, calling to mind outstanding points in the picture with, 'Didya see the skinny guy trying to git that other feller?' 'Man! I was scared.'"

The "Christian Century" reported the following: "About 800 feature pictures are produced in America every year. A national committee representing jointly the General Federation of Women's Clubs, the National Congress of Parents and Teachers, and the American Farm Bureau Federation reviewed 216 current pictures between November, 1927, and April, 1928. Of these the committee reported that only 9, or 18%, were fit for children under 15 years of age. Only 86 pictures, or 40%, were suitable for youths 15 to 20, and only 91 pictures out of the whole were approved for intelligent adults." Add to this the testimony of a young delinquent: "Movies make most anything seem all right. Things that look bad on the outside don't seem to be bad at all in the movies." And the reaction manifested by a 13-year-old girl when she said, "I liked the part best where the girl wanted another girl's husband and took two dimes with heads on both sides and tossed the dimes. Of course, she got heads, so she got him." "And now comes another Voice, sounding across the years, 'Whosoever shall cause one of these little ones that believe to stumble, it were better for him if a great millstone were hanged about his neck and he were cast into the sea.'"

### Young People and the Movies

The second group consists of young people from the age of 15 to 21. The younger young people have attained a certain amount of freedom from their parents and they make very important decisions for themselves. The movie is constantly setting an example before them as to how certain things can be done and usually shows them the consequences of the deed. But youth is not primarily interested in consequences. Youth desires Life and it will have life! When a child sees a photo-play, experiences of mature life are lived by means of the imagination. It is a well-known fact that

children often try to imitate these experiences in real life as can readily be seen in their play. But young people are beginning to face definite situations of real life that call for moral decision and action.

Again I wonder to what extent young people, like children, are influenced in their action by the movies. The moral background will largely determine the course of action. How much of this background has the movie furnished? The Sunday school? Or the Church? Or the Home? Youth wants action and desires results. It sees the present and desires to satisfy the immediate wish. "I'll take a chance and get away with it." I maintain that the movie has shown hundreds of examples of how it can be done.

### Influence on the Philosophy of Life

Young people are beginning to take an interest in the philosophy of life. Consider the philosophy of life as presented by the average movie. Is it true that some of the great virtues of life, such as honesty, courage, loyalty, devotion and others must always be associated with vice and crime? The bootlegger displays great courage in his crime and the racketeer reveals loyalty in his dirty business. Usually the common-law wife or the rich man's plaything eventually make good with all the virtues of a true wife and sterling womanhood, after she has found the right man and after she has suffered under the clutches and despotism of the man with whom she has lived. Are bravery, daring, courage, and manhood best expressed in the ability to sling the fists or to shoot a revolver, or ride a horse, or attract a woman? Must we dig deep into the muck of crime, vice, sexuality before we can find the jewels of virtue? No, the greatest virtue is found in the more normal, average life! The movie makes it otherwise.

Does youth feel today that it can afford to have character blemished and yet make good through the practice of some single virtue? The flippant attitude of so many young people toward the great moral issues of life seems to indicate this trend. The photo-play makes use of the great experiences of life, such as marriage, home life and business ethics; it makes use of the church, the home; it deals with law enforcement, liquor, crime, love, hatred; yes with all experiences of life. These things interest people for they are a part of life. The question is how does the movie interpret them? Sometimes it is in such a manner that some are helped to a larger and better realization of life, but sometimes in such a manner young people become less sensitive to the laws of God, of country and of nature, and the resulting violation brings grief, yes a regret, which becomes more real as they get older. I wish that every church would own a copy of Mrs. Mitchel's book, "Mo-

vies and Children," so that our young people could read facts for themselves and parents could be guided into the truth about the movie situation. Let me quote the effect that a certain type of picture had on a 16-year-old girl: "Those pictures with love making in them, they make boys and girls sitting together to get up and walk out, etc."

### False Standards Inculcated

The movies are educating millions of young people daily in false standards of taste and conduct, false conceptions of human relationship. Fred Eastman has said: "If the movies were confined to the night club districts of a few big cities they could be allowed to go their hellward course with only such interference as the police saw fit to give. But they are not so confined; they reach out and touch about 250,000,000 persons in the world over every week. Probably at least half that number are boys and girls in their teens, the citizens of tomorrow. In some 20,000 motion picture houses in America young people are seeing muck and crime, jazz and sensuality, presented as real life"

### Adults and the Movies

The third group consists of adults, and it is here that the movie probably does least harm. The adult is more or less mature and his thought habits and forms of life are quite fixed. He views the film primarily from the viewpoint of entertainment. It is a story and after the show most adults go along their usual way. But a closer examination reveals that much transpires in the adult mind which might cause an influence on his morals. Most adult minds are open for suggestions and someone has said that the quickest way to get something done is to suggest it. Adults create public opinion. The movies interpret various phases of our social and religious life. This interpretation usually takes the form of a story and it is a well-known fact that a story can exert tremendous influence in the realm of moral thinking and actions. Thus the movie helps to form personal attitude and public opinion.

I wonder to what extent drinking scenes have influenced the present laxity toward the Eighteenth Amendment. Could one trace the alarming number of divorces to the influence of movies? But it must also be said that many photo-plays have taught people sterling ideals of life, and thus there can be no doubt of the existence of a moral influence, either for the better or the worse.

### Wrong Impressions of American Life Spread Abroad

There is another phase which needs to be mentioned. Foreign nations receive a wrong impression of American life and wrong impression of American life and remains unprotected. Efforts are made today to educate the public in the choice of good and wholesome pictures. Some matter. "When Mr. Charles Evans Hughes was secretary of state, he ex-

pressed the fervent wish that the American movie would cease to give false impressions of American life 'It is most discouraging,' he said, 'to reflect upon the extent to which the best efforts of educators and the men of public affairs are thwarted by the subtle influence of a pernicious distortion among other peoples with respect to the way in which our people live and the prevalence of vice and crime.'"

I do not believe that the average photo-play is really exerting a good moral influence in American life. The Eighteenth Amendment is a law and yet the movies are constantly using scenes of drinking in such manner that it is taken for granted. Marriage is a supreme relationship and a life partnership. It should be upheld as serious and sacred. The movies cheapen and associate it with all sorts of vice and crime. Too frequently the moral fiber is exchanged for the flesh pots of pleasure. I do not believe that the highest ideals and the best morals will thrive on the rubbish that is offered in the average movie. Therefore, the movie as constituted today is a menace to civilization and offers a challenge to the Christian church. The movie undoes the teachings of the Sunday school and the church. It gets its message across better and to more people than the church. The movie affects that in which the church is deeply interested, namely, morals. The future is dependent on the children of today and it behooves the church and the world to wake up and recognize the menace of the movies.

### What Then Shall We Do About It?

They are here to stay, and the most severe denouncement will not remove them. Ministers and teachers can take one of three attitudes toward this problem. They can denounce them and tell people to stay away, but the people will attend them. They can take a middle road and remain silent, but that would constitute an evasion of duty. They should take an interest in them and know definitely what they are and what they do. The public needs to be educated regarding the evils found in the movie and it should also know some of the splendid values it offers. The voice of every minister and teacher should be raised in loud and persistent protest against those elements in America's greatest story book which have a bad moral influence

### Parents Need to Take More Interest

in the movies their children see. Out of over 10,000 children in Chicago only 1.6 had their movies selected by their parents. Only 27% were accompanied by parents. We guard against adulterated food and Communist propaganda. But America's greatest asset, her children, remains unprotected. Efforts are made today to educate the public in the choice of good and wholesome pictures. Some of our leading periodical publications are

listing current and coming photo-plays and giving them classification as to their merits and suitability. The very fact that some pictures are listed as unsuitable for children or families proves the existence of a moral influence against which we must guard. A strong campaign against filthy movies which have a pernicious moral influence, plus a strict boycott against bad movies would do wonders toward elimination of trash.

Mrs. Mitchel made a valuable discovery for the solution of the moving picture problem. A census taken among young people and children in Chicago indicated that when a choice is given there is a decided preference for certain activities. Boys and girls preferred football, baseball, auto riding and parties. Organized leadership in activities which interest children more than movies will help much in keeping children from harmful movies. Mrs. Mitchel studied three distinct groups, the delinquents, the Scouts and the gradeschools. It is very significant to note that the delinquent child proved the exception. Other groups had interests which they preferred to the movies, but in most cases the delinquent would rather attend a show. Mrs. Mitchel has gathered a vast array of statistics and I wish they could be given every teacher and parent.

Many writers are insisting on a more definite control of the moving picture industry by the Federal Government. They realize that there must be a higher moral standard in the pictures. Efforts are now being made in congress to improve the movie situation. All good citizens should support these efforts.

### Our Criterion

In my opinion, one is far better off, if he refrains from making movie attendance a regular practise. In fairness it must be stated again that there are splendid photo-plays of real educational and inspirational value, just as we have splendid stories, but the majority of plays are not good, clean and decent stories. Therefore we should resent them as we despise smutty speech and indecent activities. The apostle Paul said, "Finly, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." If the photo-play does not measure up to the standard ideal described by Paul, we owe it to God, ourselves, our children, our home and our country to boycott it; and when people do this the industry will reform in a hurry. If Christian people would take this attitude it would help tremendously and speed the day when America will have cleaner movies. Do the movies influence morals? It all depends on the story. What kind of story is it?

# Leadership Training

## The Training of Youth for Service through the Church

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

### VII.

#### Training Material

Our training school is not yet completed. In addition to our carefully obtained training curriculum, our judiciously chosen training candidates, our practical training organization and our training coach, we still need text material. The literature problem is often most puzzling to the promoters of Christian training. What kind of literature shall be used, and where may it be produced? are the burning questions. This lesson aims to discuss some of the principles which should guide in the selection of training material.

While opening the channels of expression is the primary aim of the B. Y. P. U. there are nevertheless several important by-products of the training process which must be conserved. These are very closely related to the type of material which is chosen for the training work. The first of these is the development of Christian character, and the second is the enrichment of the pupil's store of useful religious knowledge. As the human mind deals with material of an ethical and spiritual character, its powers of moral discernment are cultivated, its attitude toward the higher things of life are modified, and the course of conduct is determined. If we were interested solely in developing powers of expression and leadership, lesson material dealing with agriculture or politics might be used. But since the values which are to be expressed are spiritual in character and call for a corresponding vocabulary and a wide background of religious information, the text material also should be chosen from that field. These valuable by-products of training are lost when debates, plays or other programs are given which fail to contribute fruitful information or to exercise the mind in discerning the better things of life.

The publication societies of Christian denominations have taken the lead in preparing material which is adapted to the training needs of the B. Y. P. U. Some of this material is available in the form of textbooks which cover practically all phases of Christian life and work. In addition to these, monthly or quarterly journals are issued which provide a lesson for each Sunday in the year. Our own American Baptist Publication Society issues "The Children's Leader" for the Nursery class, Beginner, Primary and Junior B. Y. P. U., and "The Young People's Leader" for the Intermediate and Senior groups. The Board of Sunday School Publications of the Southern Baptist Convention at Nashville, Tenn., publishes "The B. Y. P. U. Quarterly" which also furnishes material for the weekly program. A large mass of exceedingly helpful training material is issued in Chicago under the heading: "Christian Conquest." This comes in small pamphlets costing only a few cents, each dealing with some phase of Christian leadership and service.

This prepared material has many merits which commend it. The cost is very moderate. It comes out new and fresh every month. It provides something for every Sunday in the year. It allows plenty of room for elaboration and originality. It covers a wide range of interests offering a balanced program. It presents literary gems which can be discovered only by the expert who has access to the source. Yet it is not a substitute for preparation and effort. If it appears monotonous and uninteresting when presented, the trouble usually lies in superficial preparation than in any defect in the material.

Some parts of the Bible are very easy to understand, and others are very difficult to understand. What we need to know for our own salvation is comparatively simple, and can be com-

prehended even by the child. We can easily understand that sin separates us from God, and that repentance and prayer are essential to the forgiveness of sin. We can easily accept the forgiveness of sin. We can easily accept the statement that Christ came into the world to teach us how God wants us to live, to live that way himself for our example, and to give us the inner strength through his Holy Spirit to so live. We can believe that those who serve the Lord faithfully will be rewarded, and those who deny the Lord will suffer spiritual death. These elemental facts of the Christian religion are so plain on the pages of the Bible, that no one has an excuse for living in ignorance of them. And these are what we really want to share with the world.

On the other hand, if the Bible is to bring to us the greatest help, we must become familiar with the type of literature which it is. It has many treasures which are not so easily reached. It is often misunderstood in very vital matters. I believe it would be safe to say that it is the most misunderstood book in the world. Evidence for that is the multitude of diverse denominations, all of which reckon with the Bible. Some people believe that the gift of the Holy Spirit makes them immune to any misunderstanding of the Bible, absolves them from the necessity of careful study and judicious deciding. If that were really true it would be God's masterstroke in the destruction of the human personality, for the personality grows through the very exercise of which man would be relieved. People who really love the truth want to be sure that they do not misunderstand and misrepresent the

On the other hand young people have access to an abundance of material which has not been arranged for weekly programs. The Bible, the field of Church History, Missions, Christian literature and social problems. A few practical suggestions how to approach this material may be helpful.

The most common and the least fruitful way of approach to this material is to wade into it with the pious hope that we will stumble upon something that will be of value. This aimless method is very discouraging in its results. It is being discarded in recent times in favor of the so-called "problem approach." John Dewey tells us that "thinking begins when action is checked," when we come up against an obstacle, or are confronted with a problem.

The commercial, political and social structure of the country are taken for granted, and are left to run along unmolested, until a great depression sweeps over the country. The new problems stimulate man to stop and examine the social structures which have arisen. "Necessity is the mother of invention." Life abounds in problems with which the religious thinker of all ages has had to grapple. Every age has sought its own solution of these problems, and the literature of the age is a record of this struggle and the resulting solutions. The experience of the race in dealing with the problems which vex us is preserved in the literature of the race. Our use of that literature will be much more fruitful if we approach it with the intention of discovering light of the ages on the particular problems with which we are confronted. We may thereby become wise through the experience of those who have gone before. We may profit by their experimentations, emulating their success and avoiding their failures.

There are personal and social problems of life in which religion is interested. Why does man have such strong desire to do things which he knows he must not do? How can man become master of his natural impulses? What has man to expect after he leaves this earth? Why are wicked people often prosperous and well while pious people are poor and ill? What sort of laws should be enacted to curb the strong and the vicious parasite of society? Why do races take such antagonistic attitudes toward one another? How great and extensive shall the religious freedom of the individual be, and where does the authority of the Church over the individual begin? These few problems of a general nature were suggested merely as an illustration. These will be problems to us only when they invade our course of action. Man can have only one interest in the focal point of consciousness at a single moment. That interest is determined by our living conditions. These problems are kaleidoscopic, coming and going in endless succession as our physical conditions and our social environment may dictate. Let them be noted, and compare our ideas concerning them with the solutions which the race has found for them. Somewhere we will discover the guiding principles with which they must be handled.

The Bible is the supreme depository of guiding life principles. It records the divinely inspired thoughts of men who grappled with these problems of life. It is therefore the great textbook of the Christian religion. Its wisdom and its ideals have not been superseded by the sages of the centuries. It is the foundation of the Christian thought on the problems of life. As spokesmen for Christ, we must therefore, first of all, turn to its sacred pages for our guidance. We must hear the voice of God speaking to our souls from its pages.

Some parts of the Bible are very easy to understand, and others are very difficult to understand. What we need to know for our own salvation is comparatively simple, and can be com-

prehended even by the child. We can easily understand that sin separates us from God, and that repentance and prayer are essential to the forgiveness of sin. We can easily accept the forgiveness of sin. We can easily accept the statement that Christ came into the world to teach us how God wants us to live, to live that way himself for our example, and to give us the inner strength through his Holy Spirit to so live. We can believe that those who serve the Lord faithfully will be rewarded, and those who deny the Lord will suffer spiritual death. These elemental facts of the Christian religion are so plain on the pages of the Bible, that no one has an excuse for living in ignorance of them. And these are what we really want to share with the world.

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#### German Baptist Basketball Team Minneapolis, Minn.

This year our church senior basketball team closed its third season by playing 30 games, winning 22 and losing 8. They did not enter any league because they bought some suits and that took all the money they had. Next year they hope to enter the Minneapolis church league and win the championship, because they beat the team that won the championship this year.

The boys played all senior teams in Minneapolis and some out-of-town teams. They beat all of the teams in their class but whenever they stepped out of their class and played too-strong teams they were beaten. They played some of the fastest teams in the city.

Our boys brought quite a bit of advertisement to our church by playing before large crowds and were featured in all local newspapers. The boys always played hard and clean basketball and it was a thrill to see them play. They always looked to God in prayer before a game and help asked him to be with them and help them to show Christ also on the floor.

If you want to know something more about the team ask Rev. A. A. Schade because he saw the boys play at our State Mid-Winter Institute, where they beat an All Star team. The team is made up of John Wonnow and Edward Fratzke, Forwards, who scored 241 points between them. Bill Adam, center and captain, who scored 269 points. Ben Woyke and Jack Fratzke made the team a strong defensive team by always playing great games at their guard positions. Ted Hirsch, our substitute, could step in and play a great

game at any position. Ed. Adam was our manager and coach.

The boys in our church are now looking forward to Diamond Ball. They won the champion ship last year and hope to repeat again this year. REPORTER.

#### North Freedom Baptist Church

Although we have been silent during the past two months, we have not been idle in our work at North Freedom, Wis. We have been active both as a church and young people's society.

Our young people gathered at the church on February 11 for an evening of fellowship. At this meeting the members were divided into two teams under the leadership of Mrs. Ben Pawlisch and Miss Edna Voeck. A "Win-One" contest was announced and each member was challenged to win one other member for the society. The duration of the contest was one month.

Sunday evening, February 21, we had the pleasure of having a group of students from our Wisconsin University in our midst. They were members of the Wayland Club at Madison and took charge of our evening service. Talks were given by three of the students. One spoke on "Personal Religion," one on "Religion and Politics," and another presented the fact that a student who really wanted to follow Christ could do so in spite of the temptations of university life if he would but keep close to his Divine Guide.

On February 25 the Ladies Missionary Society gave their annual Mission program. The report for the entire year was read, showing how faithfully and tirelessly our Mission Society had worked

teachings of the Bible. To approach it with somewhat critical mind often reveals a much greater loyalty to its teachings, than to pick up a verse in total disregard of its connections and to make it teach some fanciful idea with which some speakers try to tickle the ears of their hearers. Hence a few words with regard to the type of material may not be out of place. Training in the use of the Bible makes this knowledge essential, and the B. Y. P. U. programs offer a fine opportunity of noting these peculiarities.

The message of God in the Bible is wrapped in an ancient garb, was uttered in connection with life situations of the remote past, and often reflects current ideas and customs irrespective of their scientific truthfulness. It did not deal with problems which fall in the field of the sciences, and therefore did not try to correct misconceptions in that field. It was interested in the inner life of man, his purpose in the world, his relation to his fellow and his God. Where there were errors in that realm it spoke with

THE NATURE OF BIBLICAL MATERIAL divine authority. Some of the utterances applied to the local and temporal conditions, other seemed to lay down life principles which were inherent in the spiritual nature of the universe and therefore authoritative for all times and places. Unless these differences are observed, and due allowance is made for the customs of the times in which these books were written, inessentials may be exalted and the essentials overshadowed. It therefore becomes necessary to make a study of the historical situation out of which the writings came forth and if possible to understand just what the author was trying to teach. (Chapter VII concluded in our next)

under the leadership of their president, Mrs. C. Grosinske. Two fine plays were presented, one entertaining and meaningful in the German language, and the other, "The Singer's Reward," in English. After the program lunch was served by the ladies.

On March 11, members of our B. Y. P. U. again spent an enjoyable social evening together. Games and stunts provided adequate entertainment for all. This date marked the end of our "Win-One" contest. A spirit of friendly rivalry was shown throughout the contest with the result that a goodly number of new members were won and welcomed into our midst.

During the evening walnut shells were given to all those present. Upon opening them we found a small slip of paper with the name of a B. Y. P. U. member and his birthday date enclosed. We were then instructed to send a birthday gift to the person whose name we received.

Thursday evening of every week is still set aside for our Bible study hour. We are now studying the book of Leviticus.

The officers of our B. Y. P. U. for the year 1932 are as follows: President, Elsie Jahnke; vice-president, Andrew Johnson; secretary, Bernadine Wilzewske; treasurer, Freda Radies; pianist, Marie Meyers.

Sunday evening proved to be the climax of our past two months' work. At this time we had the joy of receiving four new members into our fold through baptism. Three of them were young people.

We hope and pray that the Lord may guide and help us in the future as he has in the past. A REPORTER.

# Our Devotional Meeting

August F. Runtz

## How May We Work for World Good-Will?

May 15, 1932

Acts 10:34, 35

*Recognizing the Brotherhood of Man.* We refer first to the physical, not to the spiritual nature of man. God hath made of one blood all races of men, and all races are but parts of one human race. By microscopic examination the scientist is able to distinguish between animal and human blood, but he is not able to distinguish between the blood of a white man, a negro or a Chinaman. All people are of one blood. Furthermore, the fundamental faculties of the soul of all men are alike. All think, and feel, and will in about the same way. Everywhere we find fear and hope, hatred and love, joy and sorrow, antipathy and sympathy, aspiration and reverence. In the inner nature all men are alike. Environment has changed the habits of a people, and climate has changed the color of the skin, but in body and soul all men are brothers.

*Exercising the Christian Spirit.* This spirit is first of all one of trusteeship. We are our brother's keeper. Whatever of good we have, we must hold it not for ourselves alone, but for all people. Not everyone will agree with this statement, for many believe, that if we freely give the world all our advantages, then soon some of the now backward nations will be on a par with ourselves, and ere long will become the leaders in the world, and we will be taking second place. There will be no danger, however, of our being oppressed, if we give to them the good things and not the evil. Are not all our advantages gifts of God? Are we not admonished to be good stewards of these manifold gifts?

The spirit plainly teaches that those who are strong are to bear the burdens of the weak. There are strong races and there are weak races, advanced races and backward races. We can show our goodwill by helping bear the burdens of the weak, and by sharing our advantages with less privileged peoples. Christian America has shown such a spirit in the past, and is still doing so.

Fear and suspicion must be removed. Races fear one another, nations suspect every profession of friendship. We misunderstand and are misunderstood. If we could remove fear and distrust what a blessing it would be to the world! To be trusted, we must trust. To create confidence, we must exercise it. To be understood, we must try to understand. To engender friendship, we must follow the teaching of our Master. This is the

only way of bringing the scattered families of the earth back to one fold and one Shepherd.

## How to Use Music in Worship

May 22, 1932

Psalm 43:3-5

*The Christian Religion and Song.* The Bible is full of song. Moses and the children of Israel broke into song after they had passed through the Red Sea. David, with his harp, is the sweet singer of Israel. Christ was born amidst a shower of heavenly song, and it is pleasant to remember that Jesus himself sang. Paul and Silas sang in the prison at midnight. The Bible closes with the pearly gates of heaven left ajar through which there float the melodies of harp and voice singing the new song of Moses and the lamb. Everywhere we are commanded to sing praises unto the Lord.

*Music is the Language of the Heart;* it is the language of feeling, as speech is primarily the language of thought. Music expresses our joys and our sorrows, our longings and our adorations. No feeling has fully expressed itself until it has flown into song. Religion must express itself emotionally. "We may get to God in many ways . . . but there is no path of expression so open and direct as that of music."

*Musical Instruments and the Worship Service.* This music has one duty to perform, and that is to create a proper worshipful atmosphere. To do this it must be worshipful music properly played. A blaring, crashing orchestra that makes the feet tingle, or that gets on people's nerves by its screeches and noises, does the heart no good, but rather hinders the entire worship service. The pipe organ is the king of instruments in worship. It is a whole orchestra in itself, and it blends perfectly with the human voice. "It is a mighty means of grace, unloosing floods of spiritual emotion that sooth and comfort, stimulate and inspire the soul."

*The Hymns of the Church.* Congregational singing has a wonderful mission in singing the worshipper into faith and faithfulness, service and sacrifice. (If your church has a choir, thank God for it.) Care should be taken in choosing both the music and the words of the hymns used in the public service. The themes of the hymns should have something in common with the general thought of the entire service. Jingling or "peppy" tunes are not suited for sacred themes, and may destroy the entire purpose of the singing. Singing is an act of praise and worship, and as such it must have a worshipful spirit.

## Why Should We Pray?

May 29, 1932

Psalm 51:10-19

*Prayer is No Substitute for Work.* "Prayer is no easy way of getting God to hand us favors freely, to bestow upon us goods ready made, to do our work for us, a short-cut to blessings and an escape from the burden of hard work and the battle of the cross. Rather it is a girding up of our loins for the burden, a call to battle, a way of co-working with God." "We are to pray as though God did all and then work as though we did all."

When you are taking your difficult examinations, prayer will help you, but it will in no wise take the place of diligent work earlier in the term.

*A Needy Soul Needs an Adequate God.* When I take a look at my real self, I become conscious of the fact that I am a needy soul. First of all, I am a sinner. Moreover, as the experiences of life come over me, I soon realize that I am far from able to cope with life's problems alone. I go to my fellowmen, and find them like myself; sinful and needy and weak. Then I am told of a power able to forgive sin, and also to overcome it. A power that can make me strong. A power that can somehow undergird my life, making it capable of weathering the battles of life. I learn that that power is adequate for every human need, whatever that need may be. Prayer sends me to the one who can supply all my needs.

*Because it is Natural.* If the human soul is akin to God, then it is as natural for that soul to turn to God, as it is for the sunflower to turn its face to the sun, or for a little child to call for its mother when in trouble. Carlyle said: "Prayer is and remains the native and deepest impulse of the soul of man." Paul said to the Athenians: that all people do "seek after God, if haply they might feel after him and find him." An African woman had brought her child to a shrine and prayed for it. Two Christians, noticing the doubt on her face, spoke to her about God's love in Christ, when she exclaimed: "There, I always said there must be a God like that." Many people today are dissatisfied and restless, whose souls are crying out for God, yet they do not know it, nor will they admit it.

## How Should We Pray?

June 5, 1932

Matt. 6:9-15

*Prayer is Communion.* Prayer is largely communion and meditation; it is the soul consciously in the presence of

God, communing with him, and being filled with his Spirit. In this communion the soul is closeted with God, withdrawn from all that distracts, and the attention focused on him. Here the soul is not begging for "things;" it seeks the friendship of God himself. A little child thinks of his parents largely in terms of what they do for his comfort and pleasure. Later, however, he delights in their friendship, and appreciates them for themselves. So the mature soul delights to come into the presence of God to enjoy the friendship of God, and meditate upon all his greatness, his goodness, and his love.

*Prayer Is Asking.* Sometimes it is said that prayer is not asking at all. We admit that it is more than asking; for it is meditation, thanksgiving, and praise, but it is also asking. Jesus himself said: "Ask and ye shall receive, seek and ye shall find." When I am conscious of sin in my life, I may come penitently to God, forgiving others as I hope to be forgiven, and I may be assured of an answer. I may have a great need in my life and ask God for help, and be assured that help will be given. All the experience of believing people will back up that statement. I may also intercede for others, even as Jesus prayed for his friends. Furthermore my character is tested by this content of my prayers. What is it that I am desirous of obtaining? The sincerity of my prayers is tested when they truly represent the dominant inward desire of my soul.

*Pray in Faith.* ". . . He that cometh to God must believe that he is, and that he is a rewarder. . . ." Unless we believe that God through Christ does in a very definite manner answer our prayers, we cannot truly pray at all. Without this faith prayer becomes an insincere form, a hollow mockery, and a sheer hypocrisy. "The faith that our prayers reach God and enter into his plan and that he answers them according to his wisdom and will, so that they count for something in life, and effect results that would not otherwise be attained, is the necessary condition of any real prayer whatsoever."

## The North Texas Association

It met with our church at Waco from March 17 to 20.

The welcome extended to all delegates and visitors by the pastor of the church, Bro. A. Becker, was exercised in the homes of the members and greatly appreciated by all participants. The characteristic hospitality and Christian friendship of our people is one outstanding phase of our different church gatherings and is possibly one of the greatest benefits and meets a real need among our people.

The reports of the delegates from the different churches were of the ordinary quality—ups and downs, hopes and fears,

encouragements and discouragements were expressed. Could we for once get away from the old routine! When shall we be permitted to give reports similar to those Paul gave on his returns to his home churches? We were gladdened, however, that about 10 conversions and baptisms could be reported.

The same old gospel trumpet was sounded proclaiming the same saving truth in all devotional services in which the brethren C. C. Gossen, F. Sievers, Phil. Potzner, C. H. Edinger, C. C. Laborn, F. Mindrup, theol. student Schwartz and J. E. Ehrhorn brought the messages. An exposition by four brethren of the epistle of Paul to the Philippians was greatly appreciated and proved that the spiritual power and truth of the inspired Word of God is the bread of life which satisfies the hungry soul of men.

The evening services were quite well attended, but did not come up to our expectation, except at the anniversary program of the Waco church B. Y. P. U., which was rendered masterfully on Saturday night to the great interest of a crowded church. Should not the plain but blessed gospel message draw the crowds just as much?

The day sessions were pitifully neglected, only about a score being present. Texas German Baptists! Let's flock together at these epoch-making associations and conventions where the cause of Christ and the salvation of immortal souls are the subject and question under consideration.

J. E. EHRHORN, Reporter.

## Elgin Pastor and Choir in Visitation Work

Lately I have been invited to preach in some of our neighboring towns. Friday, March 18, in the Independent Baptist Church at an evangelistic conference. The following Sunday at 2:30 P. M. in our County Jail at West Union, where some of our singers helped by rendering splendid gospel hymns. Monday, March 21, some of our singers went with me to the Baptist church at Manchester, 50 miles from here. It was a delightful service and the Manchester church sent us a letter of appreciation.

Sunday, April 3, we had an afternoon service at home and for the evening we were invited to the Independence Baptist church, 50 miles from Elgin. Our choir went with us, 31 all told, from here. It was a fine evening and that service will long be remembered. The church at Independence expressed its hearty thanks for our service and after serving us light lunch in the church parlors we started on our homeward trip with the consciousness of "One more day's work for Jesus."

Our choir leader, Bro. H. Keiser, and the singers expressed their willingness also to assist the minister when he is to preach in the West Union church Sun-

day evening, May 1, when we at home have an afternoon service.

At least once a year since 1921 we have held a service in our County Home. The unfortunate inmates are always glad when the Elgin folks come. Thus we try to help in spreading the gospel of our blessed Savior, wherever we find an open door.

PH. LAUER.

Elgin, Ia.

## New Books

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

*Th Prayer Life and Teachings of Jesus.* By Albert C. Wieand, Th. D., D. D.—Fleming H. Revell Company, New York, Publishers. 172 pages. \$1.75.

A comprehensive study of the prayer teachings of our Lord (first part of the book) and the prayer life of our Lord (second part). There are 40 chapters and an appendix on "Christ's philosophy of Prayer in Outline." The discussion and research method issued and the studies are based on the Biblical text in each instance. The author is president of Bethany Biblical Seminary, Chicago, and this book is a fine example of intensive Bible study on this particular subject. Questions to stimulate further thought, a summary of the Lesson and an Outline of the lesson are given in connection with each chapter. This book will make a splendid textbook for a pastor's class or for an institute or assembly course. It will also be valuable for individual study on this important topic of prayer.

*Abraham Lincoln Looks Across the Mall.* By Homer Eugene MacMaster.—The Christopher Publishing House, Boston. 95 pages. \$1.50.

The mighty personality of our first martyr president seems to grow with the years and books in prose and poetry about him multiply. Here is a collection of poems by one of America's newer poets, each one based upon some fact in Lincoln's life from his birth to his tragic death. The author knows the Lincoln country intimately. Lovers of Lincoln's life and work will enjoy this unique tribute to one of the heroic personalities of our history. It is an important contribution to Lincolniana.

*American Junior Church School Hymnal.* Compiled by Edward R. Bartlett, D. D.—The E. O. Excell Company, Chicago, Ill., Publishers. 224 pages. Silk Cloth \$40.00 the hundred, not prepaid. Single copies, 50 cts. postpaid.

Here is a hymnal especially for Junior boys and girls. Its basic purpose is to provide a collection of hymns which clearly interpret spiritual truth in terms of Junior experience. Besides the carefully selected and serviceable collection of hymns, the book contains Sentences and Responses, six picture studies, seven pieces of instrumental music and a number of services of worship. The hymns,



pictures and services touch upon the every-day interests of boys and girls. A very helpful book for the Junior-age group.

Where to Go and What to See. A Short History of Art. By Harriet Cecil Magee.—The Christopher Publishing House, Boston. 100 pages. \$1.50.

A brief and popular book about Art in Egypt, Greece, Rome in ancient times and coming down through the Byzantine or Early Christian period and medieval times until the beginning of the 19th Century in Europe and America. It serves well as an introduction to a deeper and more thorough study of this attractive field. Every educated and cultured person ought to know something about the history of Art. This book, written in a sort of travelogue style, will serve well in this respect. Those planning to visit art centers in Europe will find this little book delightful reading.

### Miss Erica Bender at Lebanon

Instead of having a regular evening service on Sunday, April 3, 1932, the Lebanon, Wis., German Baptist Church had a combined worship service and reception for Miss Erica Bender, who has recently returned from Cameroon, West Africa. Also, instead of having the gathering in the church, Miss Bender was surprised to have her friends "walk in on her" at home. On entering the house the crowd sang "Blest Be the Tie that Binds" as a greeting.

The program opened with a song and prayer by Rev. T. W. Bender. Mr. Bender made a few remarks to the effect that the work on the mission fields is our work, not the work of only the missionaries. As a token of appreciation for her work, Miss Bender was presented with a basket of roses. Mrs. C. J. Bender, mother of Miss Erica and Rev. T. W. Bender, read a German poem, "God Never Makes a Mistake."

Miss Bender told many interesting things about her work in Africa. She and her father, Rev. C. J. Bender, arrived in Cameroon in August, 1929. She was sent out as a nurse, but that was not really the important work—only a sideline. She spent most of her time among the women and girls. That work is more difficult than among the men and boys because the women there have virtually been in slavery. The 200 students in the English school are mostly boys. There is one class of girls with 25 members. This is a government school and necessarily taught in English. The Sunday school is taught in five languages. There are about 200 enrolled in Sunday school now where there was none in 1929. There are some vernacular schools taught by native teachers, but they do not continue to grow in their own learning because the missionary has not the time to

spend with them; therefore they are not such good teachers.

Working conditions inland are very different than on the coast. Many natives fear going to the hospital and many die unnecessarily. Inland the clothes do not mean much and they are more healthy. They are trying to adapt themselves to European clothing and it only makes a comical sight. They try to imitate the foods also, which is mostly injurious to them. They have something similar to potatoes, corn, nuts, palms, from which they get an oil and a sap that will ferment and make a drink. The missionaries have to face all these problems. The moral lives of some of the white men out there are not what they should be and it is sometimes hard in trying to prove that the missionary has something the other white men do not have. It is the missionaries' lives that count for more than the sermons they preach. The things that different missions teach is another cause for confusion in the minds of the natives. Six or seven months of the year it rains most of the time and some of the natives are indifferent and remain in their huts. But when there are discouragements, the Lord sends something to encourage the missionaries.

They travel to other towns on horses or on foot. There are some villages where no white women have ever been before. The chief would call out his people and present the white lady with a gift which always required a gift in return, but usually something of more value than the one the lady received. It is really a form of begging. When the natives want something such as a Bible, the missionaries make them do a little work for it so they will not get a worse habit of begging.

The depression is felt there too and although the salaries of native workers had to be cut, they continue working as faithfully as ever.

Miss Bender's audience could have listened indefinitely, but she was feeling weak, having returned home early because of her health.

The ladies' quartet contributed two numbers during the program. Refreshments were served which brought to a close a very enjoyable evening.

ESTHER S. KRUEGER.

\* \* \*

The march of progress is the conquering of impossibilities. The mountain that cannot be climbed may be tunneled.

\* \* \*

Hubby, reading from paper: "This paper says there are over 100,000 chain stores in the United States."

Wifey: "What in the world do they need to sell so many chains for?"

\* \* \*

The purer the soul, the more clearly it reflects Christ.

\* \* \*

If we had only fair weather we should never learn how to sail the boat.

### Beautiful—But Dumb

JOHN IRWIN

"Well," said the night watchman as he let me out of the building, "it won't be long how."

"What won't be long?" I asked, intrigued by his tone. "Do you refer to the ladies' dresses or to spring?"

"Half your first guess is right," said he. "It won't be long until the ladies are smoking pipes."

"Don't be silly," I retorted. "The last woman I saw smoking a pipe was an old hag sitting before a cabin in the mountains along the B. & O."

"Nevertheless," he insisted, "it won't be long and I can prove it." Noticing my interested look, he went on, for he loves an audience. "Remember two or three years ago the big billboards had pictures of a beautiful young woman lookin' admirably at a young man smokin' a cigarette? Then when the dear public got used to that, she was sayin', 'Blow some my way.' After that had a chance to soak in, she was holdin' the package, passin' the fags to an admirin' mob of boy friends. Then all of a sudden we woke up one mornin' to find this beautiful creature puffin' away in the picture and exclaimin', 'I'm a fortunate child.' And now, if you want to eat a meal without breathin' a lot of second-hand smoke, you have to find a restaurant patronized exclusively by men."

"That's a very interesting and accurate resume, but what has that to do with your theory about women smoking pipes?" I asked. "Surely you can never imagine a woman with one of those foul-smelling bachelor iniquities in her mouth!"

"I'm comin' to that," said the night watchman. "Just today on my way to work I passed a billboard showin' another beautiful young woman seated at the feet of a handsome young man who was blowin' out the smoke from a pipeful of tobacco, and the billboard said she was sayin', 'I wish I were a man.' You see the pipe tobacco fellows have figured it out that what was good for the cigarette business will be good for the pipe business, and the American woman is so dumb that without a doubt—"

But when the night watchman hurled this insult at the intelligence of the American woman, I rushed away in indignation and left him to his philosophy.—Epworth Herald.

\* \* \*

Man reaches the highest level when he most humbles himself before God.

\* \* \*

"This is enough to try the patience of Job," exclaimed the vicar to his wife, after reading the newspaper. "Last Sunday I preached from the text, 'Be ye, therefore, steadfast,' and the printers have made it read, 'Be ye there for breakfast.'"