

The Baptist Herald

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

Volume Ten

CLEVELAND, O., MAY 15, 1932

Number Ten

The Life That Counts

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth, by day, by night—
This is the life that counts.

The life that counts must hopeful be;
In darkest night make melody;
Must wait the dawn on bended knee—
This is the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix its gaze on paradise—
This is the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slaves of sin to free—
This is the life that counts.

The life that counts is linked with God;
And turns not from the cross—the rod;
But walks with joy where Jesus trod—
This is the life that counts.

—Selected.

What's Happening

Rev. John Lehnert of the West New York Baptist Church baptized four members from the Bible school on Sunday, May 1. The work of the Lord is moving forward in the church.

Rev. H. Frederick Hoops, formerly pastor of the Second German Baptist Church of New York, has been serving as "ad interim" pastor of the Willow Ave. Baptist Church of Hoboken, N. J., since September, 1931.

Miss Marie Baudisch, missionary of the Evangel Baptist Church in Newark, N. J., who has been advised by her physician because of continued ill health to take an extensive rest, has resigned and will close her work the end of May.

Mr. Walter Marklein of Brooklyn, N. Y., the president of our National Young People's and Sunday School Workers' Union, has been quite ill for the last five or six weeks with an attack of malignant scarlet fever. We hear he is now on the road to recovery. We wish him a speedy convalescence and full recovery to health.

Rev. O. E. Krueger of the Temple Church, Mt. Oliver, Pittsburgh, Pa., is preaching a series of sermons on "The Sermon on the Mount." He believes the "Sermon on the Mount" contains the cure for the depression. Depressions will disappear when the rule of God displaces the rule of gold and the law of heaven becomes the law of our hearts.

Rev. C. N. Wiebe of Hillsboro, Kans., formerly pastor at Ellinwood, Kans., has accepted the call of the Hanston Baptist Church (English) in that state and has commenced his pastorate with his new charge on May 1st. Bro. Wiebe has done some evangelistic work in Western Kansas and finds that there are a considerable number of German Baptist families scattered in different parts. If any Baptists are contemplating moving west, Bro. Wiebe will be glad to give them information with regard to good locations and Baptist churches.

Revival meetings at Oakbank, Manitoba, a station of the German Baptist Church of Winnipeg, were held during the time before Easter. A special effort was made to reach the community with the Gospel and to win the young people connected with the mission. Dr. J. Willard Litch was evangelist. About 12 made the decision for Christ, 11 of which are from the Oakbank Sunday school. Pastor H. P. Kayser states they were glad to render such a service to the community as was given by these meetings. Most of them were held in the Community Hall of the town.

Waldo Heinrichs, son of Rev. Jacob Heinrichs, D. D., formerly missionary in India and now Dean of the Northern Baptist Seminary, Chicago, is on his way

to Jerusalem to take charge as general secretary of a new million dollar plant of the Y. M. C. A. in the Holy City. He was executive secretary of the Y. M. C. A. in Lahore, India, for a number of years and achieved an outstanding record in fostering co-operation among the many faiths and castes there. The new Jerusalem Y. M. C. A. is the gift of an anonymous American donor, whose expressed desire was that it should stand as a "memorial to the glory of God."

Rev. A. Alf of Herreid, S. Dak., held protracted meetings with the Artas station of his church and 16 persons took a stand for Christ. At the Gnadenfeld station 6 young people were converted during special meetings. Special meetings in Herreid were held with the assistance of Rev. Fr. Alf of Hebron, N. Dak., but after a week had to be discontinued because of sickness which quarantined all churches and the public school for a week. On Easter Sunday evening Rev. A. Alf baptized 17 persons, Rev. Ed. Fenske of Eureka, S. Dak., preaching the baptismal sermon. These newly baptized with 4 others received on confession of faith were welcomed into the church at the communion service following.

Two German Baptist churches in Northern New Jersey were visited by the Editor of the "Baptist Herald" on Sunday, April 24, in connection with his recent Eastern Visit. The morning of this Lord's Day he preached at the Second Church, Union City, Rev. Wm. Swyter, pastor. The church has had several weeks of evangelistic meetings, led by Bro. H. C. Baum and an English pastor. A number have been converted. The fellowship was delightful. In the evening the Editor preached at the West New York church, Rev. John Lehnert, pastor. A fine audience which filled the church, young folks predominating, greeted the speaker. A prayerful spirit, nourished by good congregational and choir singing, pervaded the service. A number of young people were to be baptized the Sunday following. The work on this field is quite encouraging.

Silver Moon Class, First Church, Los Angeles

About a year ago we organized a class of girls in the First German Baptist Church, Los Angeles, Cal. We voted for officers and a name for the class. We decided to call it the Silver Moon Class. Our teacher, Ruth Eichblatt, gave us pins. Their colors are blue and silver. Later on she gave us rings with the initials: "S. M. C.," which stood for Silver Moon Class.

In the winter we took up dues, which were 5 cents a month. We bought a few

things for the class and thought we could help someone on Christmas. So on Saturday, Dec. 26, 1931, the Silver Moon Class was busy giving cheerful books to the sick children in hospitals. We also provided a Christmas dinner for a needy family and a few gifts for a child.

As a class of girls we are very thankful to be a help to someone and our prayer is that we may continue this spirit through future days.

HELEN HERMAN, Sec.

The King's Messenger's Class

"The King's Messengers" is the new name chosen by the young married class of the Salt Creek, Oregon, Sunday school. Our pastor, Bro. R. Reschke, is teacher. Since it was necessary to make more room for children's classes, the married men and women's classes had a merger. They re-organized and chose as their president Bro. J. Voth, and secretary, Mrs. Geo. Voth. On Tuesday evening, April 8, the class met at the church for the purpose of choosing a name and a motto. There were many submitted but no single one received the majority of votes and the three highest were put in a hat for drawing, and little Leonard Ewert drew the name of "King's Messengers," suggested by Mrs. Wm. Villwock. Many mottos were suggested but the one submitted by Mrs. Otto Skersies, "Saved to Serve," was chosen.

A social time was then enjoyed with coffee, sandwiches and pie as refreshments. There are about 40 members in the class and they all enjoy the lesson every Sunday morning, made interesting by their teacher.

L. T.

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The Baptist Herald

For More and Better Military Training

THERE is so much good sense, as well as humor, in this letter, written by Virginia Hussey of the University of Iowa to the editor of "The Intercollegian" that we cannot resist the temptation to reprint it here:

"If college students must have a course in military science and tactics, why not a thorough one? Why teach them only a small part of what war is? In a real war men don't just mark time, and shoot guns to hit a bull's-eye. Their uniforms are not beautifully fitted, immaculately clean, carefully pressed. In a real war men live in dugouts and trenches. They're out in all kinds of weather; they eat rough, unpalatable food. They fight mercilessly, without referee or rules or courtesy. They live quite detached from comfort or luxury.

"These being the facts, why not make our college military departments bigger and better, and the requirements stronger? Make the boys spend a certain number of nights sleeping on the ground in the rain. Let them live for a week on army rations, away from their comfortable houses and beloved friends. Instill in them antagonism and hate for each other; then stage a free-for-all fight with stretchers and helpers at hand to carry the injured off the field.

"Leave out of the program all the parades and friendly competition for loving cups. Take away the medals of reward for things other than bravery and really unusual accomplishments. Forget the military ball, and the honorary cadet colonel, chosen from the campus beauties. Women have no honorary positions in war.

"Other departments in our universities don't play at their work; they try to translate their teachings into actual practice. Why let the military departments to be ineffective and so unreal in the science they teach?"

The Liquor Trade Was Always Lawless

HARRY EMERSON FOSDICK

MANY youths who have never seen the old regime, and many old folks whose memories are not in good working order, look on Prohibition and say, See the bootleggers, hijackers, racketeers, and lawlessness everywhere! Agreed! But the liquor trade in the United States always has been lawless. It always has vomited criminality across the commonwealths. It always has conspired against any government that licensed it or any laws that were supposed to control it.

It may be that some of you will not take this

from me, a minister, as a fair statement of the matter. Will you, then, listen to the liquor trade itself? "The National Liquor Dealers' Journal" of September 10, 1913, said this:

"To us there is the handwriting on the wall and its interpretation spells doom. The liquor business is to blame. It seems incapable of learning any lesson of advancement or motive but profit. To perpetuate itself it has formed alliances with the slums. . . . It deliberately aids the most corrupt political powers. . . . There are billions of property involved . . . but when the people decide that the truth is being told about the alcoholic liquor traffic the money value will not count."

We agree, then, that the present situation is not satisfactory, but let us not forget what lies behind.—From a sermon, "The Prohibition Question."

Paying the Price

PROF. LEWIS KAISER

HOW important it is in life that we have a discriminating sense of values! If our sense of values be distorted we cannot recognize real values. We will mistake mere glitter for gold. There is a lot of shoddy in this world and we can easily be fooled. There are many cheap imitations and clever counterfeits. Unless we have a practiced eye and a discerning mind we can readily be deceived. Our ideas of values are often so confused. We chase madly after petty, worthless things and blindly rush by the worth-while things. Instead of enriching our lives, we impoverish them. With a false standard of values we must lose out in the end. And

Everything of Real Value In This Life Costs

We can get it only at its full price. We cannot buy genuine diamonds for a mere song. We must pay the market price to get them. True, there are cheap things offered, things, sometimes too, which seem to be very valuable. But those who buy them find out sooner or later, that they are only tinsel and dross, whose brightness is gone in a short time and that in taking them, even at so cheap a rate, they have been sadly cheated. You cannot get something for nothing. That which costs nothing is worth nothing. Some folks are

Always Looking for Bargains,

not only in the department stores, but also in the market of life. Or they go to auctions, where they hope to get something of real value for a trifle. Now and then they strike a lucky bargain and get, as they claim, a dollar's worth for fifty cents. But as a rule we have to pay the full price, when we want

a genuine article—a worth-while thing. Whatever may be true of material values, surely in the market of life whatsoever things are “true, honest, just, pure and lovely” can never be gotten at a discount. They always hold their price and if we would secure them we must pay in full.

There Is the Matter of Education,

the acquisition of knowledge, the preparation and training for some useful calling. Who would not wish to be intelligent, well-informed, efficient! Knowledge is power, that is, if rightly employed. How can it be obtained? You cannot pick it up as one may find a treasure lying in the street. The gold must be dug out of the depths of the rock, dug out too by your own hands. Indolence never yet won it. You can get it only through your own earnest and persistent effort. It is a species of wealth that one can not get by inheritance as men get farms, houses, money and stocks, for which they have never toiled. Knowledge is a treasure which no one can give us, not even the most competent teacher, however willing he might be to do it. We must gather it for ourselves, must pick the precious metal out of the hard rocks with our own pick. We must pay the price and we must pay in the only kind of coin that will buy it—long, diligent, unwearyed, unresting study.

Nor can any one else pay the price for us. No one else can take upon himself the toil, the study, the patient research, the self-denying discipline and then give us the benefits and results of his toil. No, every man must bear his own burden. Everyone must pay the price for himself. Even genius is no exception. Did not Edison say: “Genius is one-tenth inspiration and nine-tenths perspiration”?

You Must Pay the Price for the Prize of Character

Another prize that can be gotten only by paying the price is **character**, above all **Christian** character. Character is not something that we can get simply by dreaming about it—or merely wishing for it. Character is like a structure that is reared, stone upon stone, story upon story. It is the reward for effort, laborious, untiring effort. It is a growth and not a mushroom growth at that. It is like a tree, adding each year a new ring. It takes time to form a character. One must pay the price, the full price.

A music teacher was giving a pupil a lesson on the piano. She was a sweet little girl of nine years of age. She had to play the scales and the octaves again and again. At last she turned with a sigh to her teacher and said: “Oh, Miss Graham, my hands are so tired!” “Never mind,” said the teacher, “just try to play them once or twice more. The longer you practise them, the stronger your hands will grow, so that after a while you will not feel it at all.” She turned the gentle little face wearily to the teacher as she said: “Miss Graham, it seems as if everything that strengthens hurts!” “Yes, my dear girl,” said the teacher, “it is so; everything that strengthens hurts.” The child was right. It is

true in music, it is true in all art, it is true in the improvement of the mind, it is true also in the making of character; everything that strengthens hurts, costs pain and self-denial.

But Is Not Salvation of Grace?

Is it not the free gift of God? Did not Christ come to give life and to give it abundantly to all who will take it? Does he not impart to us qualities of character, traits of disposition, elements of purity and beauty out of the **plentitude of his grace** without any cost of effort to us who receive these gifts? Must we pay a price? Is it not so:

“Nothing in my hands I bring,
Simply to thy cross I cling”?

Yes, that is a blessed truth: “It is not of works, but of grace.” A Christian life has its roots in the depths of Christ’s love. And because it is so rooted, it can blossom out into the beauty and fragrance of noble character. Yet we must bear in mind that God’s free gifts actually become our own only as they are wrought into our life, and wrought in a sense by **our own hands**. They can become ours only through our own experience. “We must work out our own salvation, although it is God that worketh in us both to will and to do.”

The elements of a noble and worthy character such as love, joy, long-suffering, patience, gentleness, faith, self-control are indeed the “fruits of the Spirit,” but they come to adorn our character only as we **co-operate** with the Divine Spirit. If these heavenly graces are to be something more than a momentary vision and inspiration, if they are actually to be inwrought into the very fiber of our being, it can be done only through long and watchful self-discipline. We must die to live. We must crucify the flesh in order that we may find spiritual gains. It costs to be patient, to be gentle, to be loving and forbearing. We must pay the price and we must pay it ourselves. Even Christ cannot spare us the effort and the cost. “Whosoever will follow me, let him **deny himself**.” Denial of self is the price and it must be paid in full. The same principle applies to

A Life of Usefulness,

of helpful service to others. Usefulness is not measured by what we **get**, but by what we **give**; not by what we accumulate, but by what we impart. It is to be, what was recently said of a certain good man, who had passed away: “He was an enlarger of human lives.” Usefulness is to enlarge the life of others by putting into it the best of one’s own life. what a noble task! To enrich, broaden, ennoble, uplift the lives of others! One has beautifully said: “If I can put one spot of beauty into the lives of others I shall feel that I am working with God.” Yes, to be an enlarger and ennobler of human lives is a task divine.

But that costs too. A selfish, sordid and grasping disposition cannot enlarge the lives of others. Jesus says, “He that saveth his life shall lose it.” He means the one who holds himself aloof from hard toil, from self-denial and unselfish service. He means

the one who refuses to pay the full price of willing and glad service for his fellowmen.

On the other hand, “he who loses his life,” that is, who lavishes it in duty, who shrinks from no cost, no labor, no sacrifice in obeying love’s behest, **saves it**. That is the inexorable law of human values. The only way to make life truly worth while is to empty it out, as Christ emptied out his most precious life for God and for the world.

Let us not shrink from life’s loftiest attainments, because it costs so much to reach them. Let us live only for the **best**, whatever the cost. He throws his life away who is willing to take only the easy prizes, who is not ready to pay the price of the nobler, worthier, diviner things that are set before him. Only the grain of wheat which falls into the ground and dies grows up into beauty and fruitfulness. The grain which is kept warm and dry and safe comes to nothing.

Religious Journalism Today

“**N**EVER before in the history of the country has there been such a voluminous output from the press for a public that is busy and preoccupied as their fathers never were with other interests than that of serious reading.” We copy this significant sentence from the report of the editor of “Zion’s Herald,” in which he reviews the present situation in religious journalism.

Since the World War many strong religious papers have been merged or have disappeared entirely. In 1916 the Presbyterian Church, for example, had six papers with one subscriber for every eighteen members. In 1926 there were only three papers with one subscriber for every forty-eight communicants on the Presbyterian rolls.

A survey of a group of fifty leading magazines shows an average loss of ten per cent in their lists. One of the foremost magazines in America has cut its order for paper thirty-three and one-third per cent. Practically every one of the nearly two hundred religious journals of America have suffered heavy losses and nearly all of them have increasing deficits.

During the same period the country has had an unprecedented flood of published matter that—to put it mildly—does not minister to the best and surely is no help to the enterprise of the religion of Jesus. These papers are finding their way into the homes of our people and into the hands of our youth.

The most delicate task the earnest pastor has is to displace this reading material with the literature of the church. Those who work seriously at the task find it exceedingly difficult to get people to subscribe in the first place and then to take time to read what they do get.

As late as 1850, in New York City, the only paper entering the home on Sunday was the church paper and the traditional occupation on Sunday afternoon was to read the church paper “from kiver to kiver.” We can hardly repress a smile when we

read this now, but nevertheless that was the generation that laid the foundation deep and strong for our church, that called into being our benevolent boards and sent out its sons and daughters to win the world for Christ.

World Service giving, church membership, and subscription to our church papers are going down together. How can this decline be stopped? Answer: An intelligent laity that keeps informed about the work of the church at home and abroad will not allow that work to fail. Laymen who know what the church is for and what it is about become the best helpers the pastors have in winning others to the church. Perhaps the secret of success today is in the sentence, “In those days every preacher was a circulation manager for his church paper, and he worked at the job.”—Epworth Herald.

Editorial Jottings

ON ACCOUNT of the pressure on our space, a number of reports for the “Baptist Herald,” already set up, must await the next issue for publication.

REV. J. A. H. WUTTKE of Portland, Oreg., has accepted a call to the First German Baptist Church of Los Angeles, Cal., to succeed Rev. M. Leuschner. He begins his new pastorate on July 1.

TWO YOUTHS from an Iowa town went to Chicago the same day. One came home reporting the dirty shows, the night life and the moral filth. The other came home reporting the universities, the great stores, the beautiful parks and the social settlements. Each had seen what he had been looking for. “Seek and ye shall find” is more than a text for the preachers. It is a key to life. We find what we are looking for, either in a country town or a great city.

CHILDREN’S DAY this year will be observed by our Sunday schools on June 12. A good popular program with 16 pages of songs and responsive readings in German and English text has been prepared and sent out to all of our Sunday schools by our Publication Society in Cleveland. Abundant recitation material with a number of good dialogs in both languages accompanies these programs. Children’s Day ought to be a great day for our Sunday schools. The offering as usual is designated for the Chapel Building fund.

GREETING his pupils, the master asked:

What would you learn of me?

And the reply came:

How shall we care for our bodies?

How shall we rear our children?

How shall we work together?

How shall we live with our fellow men?

How shall we play?

For what ends shall we live? . . .

And the teacher pondered these words, and sorrow was in his heart, for his own learning touched not these things.—From “Principles of Education,” Chapman and Counts.



Orchestra of the Freudental, Alta., Church

Revival at Bethany Church, Oregon

We, in Bethany, Oregon, once more lift our hearts in praise of a God who hears and answers prayers. For many months a group of earnest devoted Christians have been praying for a Holy Spirit revival, not only to bring souls to him, but to revivify to new love and zeal those who already name the name of Christ.

On January 11 Dr. Ray York began an evangelistic campaign which lasted for two weeks. As the Holy Spirit had been preparing the ground, he met with a response immediately. During the two weeks he was with us some forty souls met the Savior for the first time, of which number 33 have followed Christ in baptism and have become members of the church.

In addition to this, 8 have been added to the church through letter and on experience. This, however, is only part of the story, for nearly every member of the church saw his own sinfulness, made a confession to the Lord, and a new start for him.

On January 24, the last Sunday Dr. York was with us, the call was given, and two young men responded to give their lives to the Christian ministry.

The Lord is expecting big things of Bethany. He has given us a big field to work in. Pray with us that we may be true to the cause for his honor and glory.

M. STALDER.

Morris Society Reports Progress

On April 17 the Young People's Society of Morris, Man., gave their yearly program consisting of music, songs and dialogs, which was enjoyed by all. The main feature on the program was a four act play about "Naomi."

In the past year we are pleased to say that the Lord has blessed us again. It has been our privilege to add a few more members to our number.

May the Lord guide us to continue to work for him!

M. L., Sec.

Too many parents these days seem to be using the remote-control method in raising children.

Ruth Makeham Guild, Fourth Street Church, Dayton

We are steadily growing under the efficient leadership of our president, Miss Henrietta Martin, who is also our Guild president. We find a real joy in working for our Master and have been very active during the past year.

The State W. W. G. Convention held in this city March 18, 19, 20, was the outstanding event of the year, which Fourth Street had the privilege of helping make successful. Every minute of the three days was filled to the brim. What! With such speakers as Miss Alma Noble, or our "Alma Mater," as she is known to all Guild girls, Mrs. Clifford Brunk, State Executive Secretary, Miss Alice Brimson, President of Baptist Missionary Training School, Chicago, and others! We were especially happy to have with us Miss Ruth Makeham, for whom our Guild is named. Miss Makeham is a missionary doing splendid work in Campbell, Ohio.

Among the special attractions were a trip to Wright Flying Field, and a party, "Where We Giggle," a huge success under the direction of Miss Martin. The unique band which supplied the music—and what music!—for the party was comprised mostly of Fourth Street girls.

The annual banquet, which this year was in honor of the Centenary of America, was called the "Pioneer Banquet" and took place at the Biltmore Hotel. The Centenary presentation, "Over the Teacups," was one of the interesting features of the program.

Sunday morning Communion service was followed by a Consecration service. "The Challenge of Christ to Youth" was the convention sermon, delivered by Rev. Seasholes, Dayton.

We worked hard for the convention but our efforts were well repaid.

REPORTER.

Cantata Chorus, Tacoma, Wash.

On Sunday evening, April 17, the Cantata Chorus of our church, a group of 49, repeated on request Daniel Protheroe's cantata "Eastertide." It was first rendered Easter Sunday evening before a capacity crowd of about 350 people. Extremely disagreeable weather, however, cut the attendance at the second presentation down to almost half. But on both occasions the performance of the chorus was good and the attitude of the audience highly appreciative. Chorus and audience were mutually delighted. And no wonder, for the choir parts were sung with a great deal of feeling and carefully shaded expression. And the soloists (Soprano: Misses Alice Stuermer and Eva Yost; Alto: Miss Marie Langenback; Tenor: Edward Stabbert; Baritone: Ben Yost; Bass: Walter Blesin) adapted themselves very well to their character parts. And they as well as the chorus were ably assisted by the skilful and intelligent accompaniment of our pianist, Mrs. Freda Schroth.

We believe that Mr. Protheroe in his endeavor to interpret musically the meaning of the Cross and of the Resurrection was far more successful than the average composer. His text, recorded facts interwoven with Scriptural as well as poetical interpretations of these facts, is clothed in adequate and expressive harmonies. Not a common achievement! We shall long remember how the moods of this composition were reflected in our own emotions of sorrow and joy, dejection and exaltation, tenderness and strength, love and indignation, and how all of these were ultimately absorbed in the great cry of victory of the final chorus which culminates in the immortal words uttered by the Apostle Paul: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

A church with an abundance of musical talents has much reason to be grateful, i. e. if these talents render a willing and consecrated service to their church and to God. Ours do, and we are grateful.

Our Cantata Chorus has decided to sing at all the evening meetings of the Pacific Conference, which will be held this year in Tacoma. We are looking forward to that occasion with joy

ASSAF HUSMANN.

Reception for Rev. and Mrs. G. O. Heide

The members and friends of Bethany Church at Vesper, Kans., gave a welcoming reception for Rev. and Mrs. G. O. Heide on March 29. Rev. Heide had just returned after spending the winter on the Pacific coast and his recent marriage to Mrs. Louise Brunner of Hutchinson, Kans., gave ample reason for an evening of festivity and fellowship.

Rev. and Mrs. Heide were called over to the church and on arriving were surprised to see a large crowd who greeted them with song. They were led to a seat of honor and presented with two beautiful bouquets of flowers. A varied and interesting program was given after which congratulations were extended, refreshments served and a social hour enjoyed.

Bro. Heide told many interesting incidents of his journey and not forgetting the duties of a bridegroom passed treats to the crowd. After an enjoyable evening they returned home only to be surprised again at finding a large box of food stuffs left by their friends with best wishes for happiness in their home

Bro. Heide has a large circle of friends, especially in this community, where he has served as pastor for fifteen years. His sympathetic and friendly nature win the trust and confidence of all who know him. He has returned with new vigor, new plans and is ready to give his best to the church and community. His many friends wish him and Mrs. Heide health, happiness, success and God's blessing in their work.



Rev. Carl Gayer

Seventy-Fifth Anniversary of the Third German Baptist Church, Bronx, New York City

To look back upon seventy-five years of its church life and history is not the privilege of many of the churches connected with our General Conference, for our entire German Baptist history in the United States has not yet reached the century mark as far as age is concerned. Yet of late years a number of our churches, especially in the East,—the cradle of our work—have had this privilege. The latest to enjoy this distinction and to celebrate its diamond jubilee is the Third German Church of the Bronx, New York City. The festal days were observed on April 17 and 18.

The church invited one of its own distinguished sons to be the guest preacher on this noteworthy occasion, namely the Rev. A. P. Mihm of Chicago, Ill., the General Secretary of our Young People's and Sunday School Workers' Union and the Editor of the "Baptist Herald." The church expressed its delight in having Bro. Mihm in its midst and extended a hearty welcome to him and to all other friends who were in attendance. Bro. Mihm preached in German on Sunday morning, April 17, on Psalm 111:4 and magnified the grace of God which manifested itself in the founding of the church, the love of God which is keeping them in the present and the faithfulness of God upon whose promises they can serenely and trustfully face the future. A loving tribute was paid by the speaker to the faithful pioneers, both pastor and people, who loyally stood by the church for many years and under God were its sturdy supporters.

Mr. Frederick A. Wurzbach, an outstanding citizen of the Bronx, an eminent Baptist layman and a member of this church for about four decades, presided over the session of the Sunday school following upon the morning church service and introduced the two speakers who addressed the school. The first, Bro. Mihm, spoke of his memories of the Morrisania Sunday school of his early boyhood days and the character-building influence emanating from the school, which greatly helped to mold his life for service to Christ and the church. Deacon

Hausmann, teacher of the Adult Bible Class of the school, was the second speaker and he drew upon his life-long experiences as a follower of Christ to impress upon the minds of the listening boys and girls the blessings and the attractiveness of the Christian life.

The Sunday evening service again brought together a good audience with many friends present from other churches of New York and vicinity. The Second Church of New York had omitted its evening service in order to give its members opportunity to join in the jubilee service. Rev. W. J. Zirbes of West Paterson, N. J., led in prayer. Rev. A. P. Mihm preached in English on "The Privilege of being Co-workers with Christ." Appropriate thoughts were brought out and linked up with the history of the



Rev. R. Hoefflin

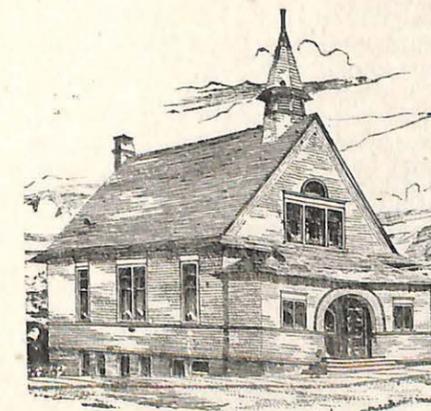
genial manner. Rev. J. F. Niebuhr, the pastor, extended a cordial welcome to all visiting friends. Rev. John Schmidt of Union City, N. J., read the Scriptures. Rev. A. P. Mihm gave the main address of the evening, basing his remarks on 1 Cor. 15:58. Mrs. R. E. Hoefflin read life sketches of her father, the Rev. Carl Gayer, the founder and first pastor of the church, and also of her sainted mother, who survived her husband for many years and was a true mother in Israel both in the home and church. Bro. Wurzbach gave a fervid eulogy of Rev. R. Hoefflin and spoke in touching terms of the deep friendship that existed between them. In addition to these interesting biographies, Mrs. Hoefflin also gave a brief outline history of the 75 year's of the church's life and service. Rev. W. A. Mueller of the First Church, Brooklyn; Rev. Frank Orthner of the Harlem Church; Rev. H. F. Hoops, interim pastor of the Hoboken church, and the pastor of a neighboring Swedish Baptist Church brought the hearty congratulations of their congregations in brief, pithy messages. Mrs. J. F. Niebuhr presented Mrs. R. E. Hoefflin with a splendid bouquet of roses from the Women's Society of the church in recognition of her many and varied services. A social hour with ice cream and cake brought this fine evening to a fitting close.

Present-day applications were not forgotten. The choir of the church rendered a number of anthems under the capable direction of Mrs. R. E. Hoefflin in both services of the day and Mrs. Niebuhr of the Evangel Church, Newark, sang a solo at the evening service. The pulpit platform of the church was beautifully decorated with palms and cut flowers, with roses predominating.

The service on Monday evening, April 18, was arranged for special participation by sister churches of New York and vicinity and many friends were present. Bro. F. A. Wurzbach presided in his usual



Rev. J. F. Niebuhr



Edifice of the Third Church, New York

The church was founded in April, 1857, as the "Bethel Church of Morrisania, N. Y.," with 17 members. Morrisania at that time was a quiet rural suburb of New York in Westchester County. The founder of the church was Rev. Carl Gayer, at that time pastor of the Second German Baptist Church in New York, a devoted man of God, a tireless missionary worker with zeal and strategic insight. In 1866 the small group purchased a chapel at a cost of \$1900 without lot and the next year they had wiped out the debt. In 1867 Bro. Gayer moved to Morrisania and gave his entire time to the church until his lamented death in 1878. He had served the church for 21 years and was highly regarded both in German and American Baptist circles at the time the Lord called him home. After his death Rev. J. G. Mae-

(Continued on page 10)

THE WHITE LADY

By GRACE LIVINGSTONE HILL

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(Continuation)

Chapter XV

The next afternoon Jennie made her second call. "I saw you at church last night. I meant to speak to you, but you got out so quick I couldn't. I sing in the choir. Didn't you see me? I nodded to you twice, but you just looked straight ahead. I s'pose you didn't expect to see me up there, did you? Yes, I sing. I've sung ever since I was a little mite of a thing. They used to have me sing at all the children's concerts when I was little. They asked me to sing and I don't mind. It makes something goin' on. Si didn't like it very well when he found out I'd promised, 'cause, you see, he don't like the minister. He says he meddles with what don't concern him and tries to make trouble about his selling sodas on Sunday. Well, I don't know but I 'gree with him. I've got a boy friend that drives a truck. He goes all over the country and has real nice times; and he makes a whole lot of money. I wish Si had some business like that. But there's no use talkin', Si is awfully set. Say, why don't you bob your hair?"

Constance hesitated. She could not tell this bobbed head that she hated it.

"I never saw any hair look prettier than yours," went on her admirer, "and yet it isn't like that in the fashion-book. It doesn't look quite fashionable to me."

Constance smiled pleasantly: "Don't you think it is better for people to have a little individuality in the way they dress? They can conform, of course, to the general mode of prevailing style; but, when it comes to every woman in the world cutting her hair just because some one else does, it seems ridiculous. I think it is much better to wear things that are becoming."

"I never thought about it that way," said Jennie thoughtfully.

Constance ventured a little further.

"Did you ever try your hair in that new way that so many girls use now, parted and waved and done in a soft knot behind? I think that would be becoming to you, and your hair seems quite long enough to do that way."

Jennie arose, and walked solemnly to a mirror that hung at one end of the room, where she surveyed herself with dissatisfaction.

Constance went on, "You should study the lines of your head and face, and try to follow them. See, you have put your head all out of proportion letting your hair bush out that way."

Jennie blushed uncomfortably. She had been very proud of her hair, but she admired her new friend exceedingly and she now perceived that one or the other must go. Which should it be? She looked at the clear reflection in the

glass, and then back to the cultured, lovely face of her friend, crowned by the soft goldenbrown hair, then again to herself in the glass; and behold, she was no longer pleased with her pretty little self.

"Fix it!" she demanded, tears springing into her eyes "Put it up like yours."

Constance sat in dismay before her, her hands shrinking from the task put upon them. Her influence had worked with a vengeance. Arrange human hair on another head than her own! Horrible! Her flesh shrank back from the thought. She, who had always from her very babyhood had some one to arrange her own hair whenever she chose, to be asked to arrange the hair of this coarse, possibly unclean girl! How could she?

"Won't it fix like yours?" demanded Jennie anxiously peering through her bushy locks, a kind of fierce desperation in her eyes. Constance was touched. She had undone this girl's self-satisfaction and given her nothing in its place. She must help her out.

It is strange how interested Constance was in that hair after she had once conquered her aversion to touching it. The skillful fingers went to work swiftly subduing the wiry locks to comeliness. In a few minutes Jennie stood before the glass staring in amazement. She did not know herself.

"My land! I never knew I could look like that!" she ejaculated. "Why, I look almost as good as you do. I don't believe folks will know me. If I can only keep it like that I'll be satisfied. I know there's something about you that's all right and I haven't got it! Say," she said suddenly, whirling around and facing Constance, "You're a Christian, aren't you? I knew you must be the minute I laid eyes on you. You make me think of the minister every time I see you. There's something about you both that there isn't many in this town has."

Here was the same question again, and this time it was embarrassing. Without her own desire she had come to stand in the attitude of helper to this girl. She had seen Jennie in church, and had watched her changing face as she listened to the sermon. It had been swept by many emotions, and Constance felt that here was another who needed the help of that Helper of whom the minister had spoken. Jennie had paused, and waiting for an answer, her eyes upon Constance's face searchingly. Constance had always considered herself a Christian. Why should she not say, "Yes"? And yet she felt in her heart that she was not the kind of Christian the minister had meant when he spoke of that "fulness of life."

"Why, yes," said she hesitatingly, "I am—a church-member."

"There, I knew you were! Say, then, you'll take our Sunday school class, won't you?"

"Take your Sunday school class? Oh, I couldn't!" said Constance, aghast. This was worse than doing up hair. Was this what her new life was leading her into?

"Oh, yes, you must. I thought of it myself, and asked Dr. Endycut if he wouldn't give you to us. I told all the girls in our class, and they're just wild about you."

"But you'll have to excuse me," said Constance in consternation. "I never taught a Sunday school class in my life. I couldn't think of it."

"Well, but you see we all want you, and we won't have anybody else. Old Mis' Bartlett tried us; but she got mad the second Sunday and said we tried to insult her because we laughed when she got somebody's name mixed up. I said I knew a teacher we could get and the girls were so pleased and said they'd all keep on coming if you'd take the class. Jimmy said he thought you ought to have a class of boys and he'd be one if you'd come teach but I thought we'd get ahead of him asking you."

"It will be impossible at present," said Constance a trifle stiffly. She longed to flee back to her old home and its safe shelter, where no young urchins nor impossible girls would trouble her with their hair and their morals. Jimmy was all right. Jimmy she was fond of, but a whole class of boys! Horrible!

It was almost nine o'clock that evening when the minister made his first call. Perhaps he purposely made his visit late, that there might not be a number of loungers in the vicinity to witness his entrance to the house. He was not anxious to have any more scenes such as had occurred in front of the drug store, but he was determined to find out this newcomer, and if possible explain his abrupt appearance in her back yard that first evening.

Constance had spent a weary two hours listening to her grandmother's stories of the past; for somehow, now that she had left that old life of society, it was not pleasant to her to hear much about it. Those old scenes and people belonged to another girl, a girl with money and social prestige. She was just a plain, every-day girl earning her own living, no better than any one else. Her friends back there in her past would want nothing to do with her here.

She almost felt like crying that night, for she had worked hard all day. There had been an unusual number of people in for meals, and Norah had to have help. She had been learning a lot about cooking, and, though she was interested in it and wanted to do it, it wearied her as any new work will. Norah would not let her wash the dishes nor do anything that would soil her hands; neither would she let her appear to wait upon people in the dining-room. She felt that she

was the only one in the wide world now to take care of her young lady, and meant to do it to the best of her ability. Waiting upon common people was no work for a lady, and she would prevent it as long as possible.

But neither Norah nor Constance had been brought up under circumstances calculated to teach them economy, and the first week's receipts had not been enormously satisfactory. On the whole, Constance was weary and discouraged, and longed for her old life more than she had done since she had first left it. There was, too, an undertone of a new want, a want which had been growing upon her ever since she visited her aunt Susan, a want which the Sunday sermon had deepened, and made more insistent. Then, too, that girl Jennie, with all her queer requests and impertinent questions, was a problem yet unsolved. Constance half wished that she might run away from it all.

Her grandmother had been asking some troublesome questions about this house, and who owned it, and why there were not more boarders; and, though she expressed herself very happy so long as her granddaughter cared to remain, Constance could see that she was feeling that it was only a temporary residence, and was looking forward to a return to New York in the near future. She was not sinking into that blissful oblivion to the outside world and its happenings that Constance had hoped for. For instance; she had been curious to know when Constance had heard last from Morris Thayer, and why he did not come to see them. It seemed queer to her, she said, that he should forget them so utterly; of course Constance had kept him posted as to their whereabouts. And Constance had not dared to tell her that she had not, lest the dear old lady should immediately write to some friend and send Morris Thayer the information Constance most earnestly desired he should not have.

It was, therefore, trying to have Norah come to her and announce that there was a man downstairs who wanted to see her.

"But I'm tired tonight, Norah; I don't want to see any one," she said irritably. "Who is it? What is his name?"

"Indade he niver guv it me, ma'am, an' me bein' so onused to door-tendin' niver think to ast. He's a gintleman, though, ivery bit, an it'll mebbe do ye a bit gude to talk wid him."

Constance turned on her with sudden suspicion.

"What do you mean, Norah? It's no one from home, surely? It's not Mr. Thayer?"

"No, indade, Miss Connie. Sure, did yez thank I'd be afther kapin' me muth shet ef 'twas the loikes ov anny of thim? It's sumbuddy as lives in the toiwne, an' he axes right p'lite, cud he see Miss Wetherill."

Constance unconsciously gave a glance

in the glass as she passed, and a touch to her hair. She was curious to know who would call. Perhaps some one wished to engage regular board. That might be a help. She swept down the stairs with her regal manner and the minister, waiting in the library, for Norah had not dared to admit him to the inner room without her mistress' permission, looked up to wonder and admire.

There was something winning in his smile, and his eyes had a way of lighting up that made them handsome, Constance could not help answering with another smile.

"Will you ask me again, Miss Wetherill, what I am doing here, and give me a chance to explain myself?" he asked; and Constance, knowing at once what he meant, laughed merrily.

"I understand," she said; "you need not explain. You took me for the white lady who lived in this 'haunted' house. Jimmy told me all about her, and I have quite enjoyed the joke."

He watched her face as she spoke; noting the pretty curves of lip and cheek and chin, the ease of her pose, the perfect grace of every line in her slight figure, the soft, well-modulated voice, and wondered where she dropped from, and what good fortune, or ill, sent her to Rushville to keep a tea room.

"Won't you sit down?" she said. "No, not in here; we are liable to interruption," and she pushed back the curtains, and let him into the room beyond.

Instantly his face changed. Delight, appreciation, spoke in every feature. Ah! there was a room that spoke forth the character of its occupant. His mental vision compared it to his own suite of apartments at Mrs. Bartlett's. Here were luxury and ease and all the beautiful things to which he had never been accustomed, and yet which his soul naturally recognized and appreciated.

"Oh, this is a good place to rest and talk," he said as he settled into the great easy-chair to which Constance motioned him. Everything there was a delight to his beauty-starved eyes. Constance looking at him saw the sharp outline of his face in the soft lamplight, and thought he looked tired. She touched a little bell, and, when Norah appeared, told her to bring them some tea; and presently Norah, acting on her own advice, set before them a tray containing tea, dainty sandwiches, and little cakes, and the coziness seemed complete.

Doubtfully had the minister entered the haunted house; well had he drilled himself in the thought that it was late and he must not stay long; and many times had he told himself that he must go cautiously, because he really knew nothing about this strange girl; nevertheless, he stayed a whole hour and a half. After they had finished the tea and cakes, and had talked about a number of books that lay upon the table, some of which he had read, and all of which he had read about, and longed to

read, but had neither the time nor the books, he turned toward the piano lovingly as to an old friend, and said, almost pleadingly:

"You will play me something, Miss Wetherill? I have had no music since I left college, and I long to hear some again. My chum was quite a musician, and had a piano in his room, and many's the hour I have lain and listened to him play."

She sat down at the piano, and then of course the time flew by on wings. He closed his eyes, and reveled in the sound, then opened them to steal glances at the player. He could scarcely believe his senses that he sat here amid those sounds, with this lovely woman playing for him. He must be mistaken. Was he not back in Mrs. Bartlett's second-story back room with the red and green ingrain carpets, dreaming wild dreams that would never be realities?

But suddenly the music ceased; and he knew it had been real, and that it must be late. Mrs. Bartlett would be on the watch, and if it were a possible thing would discover where he had been, by the law of elimination if by no other method. She would begin on Lamper's baby, and inquire whether it were dying, or whether old Deacon Trumpet had had another bad spell; and she would find out every place where he had been or had not been that day. He must hurry away. Besides, what did Miss Wetherill think of his staying so long this first time? He had enjoyed himself so much that he had forgotten everything else. He had even forgotten to find out what kind of person she was, and whether she would take a Sunday school class. They would have to wait until another time now, and he sadly reflected that the other times must be few and far between if he would not have Mrs. Bartlett and all the other good ladies of his congregation after him with their sharp tongues.

He stood, hat in hand, preparatory to going, when he remembered some of his reasons for coming. It would have been easier to ask her certain questions before he had listened to her music, for now he felt she was so far above him in many ways that it seemed presumptuous to think of helping her. He looked at her hesitatingly, and then said:

"You have given me a great deal of pleasure this evening, and your music has almost made me forget to ask you what you meant last evening. I hope you know the Lord, Miss Wetherill."

Constance felt a sudden chilly breath sweep over her with a realization of something which troubled her. She had not known before that this subject had become a vital one to her, but now it seemed like something she could not get away from. It pursued her everywhere in this new home. The minister's call, the first touch with her own native world of culture that she had had since coming to Rushville, had made her forget the new life with all its perplexities for a little while. She had heartily en-

joyed talking about her favorite books and music with one who knew and loved them, and she had found many a gleam of appreciation in the dark eyes that met hers as they were talking, or as she looked up from her playing. She had a pleasant sense of companionship with one who would understand her mood. But now with his few quiet words all was changed, and a cloud settled upon her sweet brow.

"I do not know," she answered simply after a pause. "I have always supposed I was; that is, in a way; but a number of things lately have made me feel that I am not. Your sermon made me feel so. I never heard a sermon just like that, or perhaps I never listened to one before. I do not understand the kind of life you spoke of. I wish I did. It seems ideal and impossible."

"It is not impossible," he said earnestly. "I should like to tell you all that Christ has been to me."

Constance, watching him, could not but compare this man with Morris Thayer. She felt that he had something of which she was not possessed.

"I should like to hear it," she answered gravely.

He did not linger much longer and when he was gone Constance went to her room thoughtfully. She had enjoyed the evening. The young minister was interesting, and had a keen sense of humor. She smiled as she recalled several witty stories he had told. How different he was from Morris Thayer!

He could not be a great man probably, else he would not be preaching in this out-of-the-way place, but he had fine traits, and it was easy to see that his tastes and instincts were right. Then, too, he was not lacking in education. He could appreciate Chopin and Beethoven. Altogether she was glad he had called. It had made a pleasant break in the secluded life she led.

She went to sleep with a dreamy satisfaction in the finding of one congenial friend in her exile.

(To be continued)

Program

Oklahoma G. B. Y. P. U. & S. S. W. Institute

Shattuck, Okla., June 2-5, 1932

General Theme: "Christian Growth."

THURSDAY EVENING

8:00: Song Service, conducted by Okeene Union.

Roll Call of the Unions by the state secretary.

Address of Welcome, Shattuck B. Y. P. U. President.

Response, President of State Union. Opening Address, Rev. A. A. Schade (German).

FRIDAY MORNING

9:00: Devotional, "Growing in Love," Okeene.

9:30: Classes.

For B. Y. P. U. Workers, Rev. A. Schade (English).

For Sunday School Workers, Rev. Chas. Wagner (German).

Topics in harmony with the general theme.

10:30: Special number, Ingersoll. Recess.

11:00: Classes, as before.

FRIDAY AFTERNOON

2:00: Devotional, "Growing in Loyalty," Gotebo.

2:30: Business meeting and election of officers.

FRIDAY EVENING

7:30: Song Service, Immanuel. General Program by all the Unions (one number in English and one in German by each Union).

SATURDAY MORNING

9:00: Devotional, "Growing in Faith," Bessie.

9:30: Classes.

10:30: Special Number, Okeene. Recess.

11:00: Classes.

SATURDAY AFTERNOON

Recreation at Artician Mineral Beach, Gage, Okla.

SATURDAY EVENING

Address by Rev. A. A. Schade (English).

SUNDAY MORNING

9:45: Sunday school. Speaker, Rev. A. A. Schade (German).

11:00: Sermon by Rev. F. W. Socolofsky (German).

SUNDAY AFTERNOON

2:30: Song Service, Bessie.

3:00: Sermons by Rev. Melvin Geis (English), Rev. Chas. Wagner (German).

SUNDAY EVENING

7:30: Song Service, Ingersoll.

8:00: Closing address, Rev. A. A. Schade (German).

Invitation

The church of Shattuck, Okla., extends a cordial invitation to all S. S. workers and Young People's Societies to attend the Oklahoma Institute which will be held June 2-5. The object of this Institute is to advance the religious work among the Young People and our S. S. Workers. Announce your coming in time to Rev. A. Rosner, Shattuck, Okla., and pray for God's blessing upon the meetings.

MRS. WM. SCHOENHALS, Sec.

The Young People's League of Hebron, N. Dak.

Our two B. Y. P. U.'s with their 149 members, organized since the first of the year, in one league, has given three programs. The last was a great gathering in our Town Hall. Dr. F. E. Stockton of Fargo gave an illustrated lecture with 80 color slides. The societies of the other denominations of the town were

also invited and they participated in the program.

Our third program was given on the 24th of April. It was a religious concert, a cantata: "Joseph and his Brothers." About 55 young people of both societies took part. It was difficult to come for practice at this seeding time, but they came, and our labor was crowned with success. The church in the country was taxed to its capacity, many were standing, and others could not get into the church. In a practical way our young people are to be congratulated. The pastor asked for help to make the lawn of the parsonage beautiful this summer, to plant trees and bushes, the whole league decided to collect money and did the work.

Our prayer is that this enthusiasm of our young people will continue.

F. ALF.

Seventy-Fifth Anniversary

(Concluded from page 7)

der, pastor at Harlem, and Gregor Speck, a prominent layman of that church, supplied the Bethel Church for several years.

In 1883 Rev. Reinhard Hoefflin, a son-in-law of Pastor Gayer and at that time pastor in Syracuse, N. Y., accepted the call of the church and served the church faithfully for 43 years until his death in October, 1926. As far as we know this is the longest continuous pastorate with one church on record in our German Baptist churches of North America. On March 28, 1888, the name of the church was changed to "The Third German Baptist Church of New York." In 1887 the church moved to its present location at 166th St. and Fulton Ave. and erected a new house of worship. Several years later the edifice was destroyed by fire but was immediately rebuilt on the same spot.

Bro. Hoefflin died in the fall of 1926 and early in 1927 the church called Rev. John F. Niebuhr, who had labored in South Africa for many years, as its pastor. During the five years of Bro. Niebuhr's pastorate the church has experienced a hearty growth. The church has the unusual distinction of having had only three pastors during its 75 years of existence. Many faithful and noble followers of the Lord Jesus have worshipped and labored in this church whose names are enrolled in the Lamb's book of life and whose memory is fragrant and blessed.

The quiet Morrisania of the early days is now in the teeming Bronx with its million and a half of population. Surely a great field!

As the church now moves to its century mark, may the presence of the Great Head of the Church, to whom all glory is due, continue to be with his people and bless and further their efforts to build his kingdom in the great metropolis of New York!

"REPORTER."

African News

PAUL GEBAUER

Stefan is a heavy-built Negro. One Friday afternoon his temperature went up to 105. Our "doc"—Erica D. Bender—took hold of the fellow and saved his life. She made room for him in the station, to watch over him. After eight days of watching and ceaseless labor, the patient recovered. The morning he was ready to leave, he received the doc's instruction about taking care of his body. It was suggested that he wear a woolen shirt for keeping the chest warm. He had no shirt! He should buy one. He had no money! His friends should help him. He had no friends! What about it? "Well," he said, "can't the mission give me one?" "You ought to have mercy on the people," he continued. That beggar! He had money, but it was so much easier to draw on the wealth of the white man.—Many out here are like him! They have been spoiled by our missionaries of the years past, who gave and gave and gave for "die armen Heiden." Such a policy was destructive. Because of it many of our fellows are but educated beggars and "oversize-children." They beg for anything and everything. "Father," said one of our best teachers to me one day, "I love you so much, that you may have the honor to give me a fountain-pen." I, of course, had no appreciation for such love! "Thou art the only one I have, father," was the opening sentence of one, trying to get something out of Bro. Bender. That boy wanted to buy a wife. Did Bro. Bender help him? Yes,—out of the office with high speed!—Your American missionaries are introducing a different policy. They aim after absolute independence of the Negro. It is rather difficult to change the bad habits of spoiled children! They are not exactly in love with us for doing so. With tears in their eyes they can look upon the picture of "der gute Herr," who once upon a time played the Santa Claus the year round. Sweet it must have been to him, of course, but bitter to those paying the annual bill!

* * * *

"Das ist doch ein Affenland!" (This is surely a monkey country, i. e. a funny country.)—We had finished dinner. From the veranda we looked down upon the garden. Two suits and a "Prince Albert" were "swinging low" above the lawn. They were getting a sunbath. The Prince Albert especially needed it badly. He had been stored away for four months. The moisture, the moths and roaches had punctured the poor fellow in every possible and impossible place. Anyone, wearing that punctured piece of fabric, will soon lose all the enthusiasm within him. And if he is a preacher, the sermon will get away too. C. J. Bender looks with disgust upon the poor show, for his were the garments. The



Partial View of Soppo Station, Cameroon, West Africa

Prince Albert gone, all coats punctured beyond repair, and so all trousers, and so the vests. And all this, while the hour of his departure from this land draws near. The famous saying went from his lips into the space: "Das ist doch ein Affenland!" Sun-helmet and B. V. D.'s are not punctured. But I'd like to see captain taking him home in such an outfit!—Affenland! That's what it is! Our tomcat hunts for nuts and roaches instead of rats. Our faithful dog—of which the natives say, she looks like Sango Hofmeister—makes her daily rounds about the pear tree in her search for fruits. She prefers to be a vegetarian. Our carriers gladly transfer their heavy burden upon the heads of the village-belles, that follow in our train. That's the Wakweli girl's way of showing that a certain boy has found grace in her eyes. The wife will go behind her husband. She carries the burden. She tills the soil. She is the breadwinner for the family.—"Ein Affenland!"

* * * *

The last week of January was set aside for a teacher's conference in a place two hours south of Soppo. Teachers and deacons of our neighboring churches were invited. The classes showed an average attendance of 32. It was Bro. Bender's aim to lead the helpers into a better understanding of the Bible and to let the deacons see their office in the light of the New Testament. The conference was a success. Questions were asked freely. Most of our fellow-workers are much concerned about their discipleship. They want to be like Jesus.—While I am writing this there sits to my right an old chief. He is very old. He is one of the charter-members of Soppo church. Four wives were his, when he heard the call of Jesus. He answered the call, kept one wife, and threw—according to native view—a whole fortune away by letting the other three go. Two of his boys are good teachers.—Much time was given to the discussion of problems. Every teacher was offered the opportunity of having his preaching and sermon criticized. All were helped by this sort of gathering. The second-quarter conference will be held in the western section of the field. The July-gathering has been planned for the southwestern part and the October-

meeting may see us assembled in Soppo. Former conferences brought all the teachers to the mainstation once a year for a period of two to three weeks. They must have been annual gab-feasts, for the mission treasury records an expense of £25.— per conference. Under the present plan £4.— is the limit of expenses for the whole of the four conferences in the year. Call it the "American Plan," if you care. Bender did the good work!

* * * *

Training of our helpers is sorely needed. The Basle Mission, the only other Protestant mission in the British Cameroons, has brought to Africa all the imperfections of the former German state church. While their branch in the French Cameroons has given up the sprinkling of babies as most dangerous for the development of the African church, our Basle prophets still fight for it. Baptists are spoken of as a dangerous sect. I am the last, to welcome denominational warfare on the African field. But whenever New Testament principles are at stake, I am in my element. It is a crime to make Negroes believe, that by sprinkling their babies become Christians. It is a crime to assist the natives in their desire to just substitute Christianity for their old beliefs.—The preaching of the entire gospel is needed. Here is still room for expanding our influence. We have only touched the opportunities, never yet made full use of them.

* * * *

The Basle Mission is doing extensive work out here. A staff of 40 white missionaries and of many native workers are busy pushing their front into the interior. We, as German Baptists, are playing the role of David against Goliath, with the only distinctive difference of our victory being rather equal to the one of Goliath! Three white missionaries are stationed in Soppo; four more on our stations in the interior, two of which are on the march to the coast for their furlough. Our work is small, and that in the face of the historic fact, that Baptists were the first missionaries to enter the Cameroons. They were the first to make heavy sacrifices for this corner of the world. Alfred Saker, an

(Continued on page 16)

Each and All

If you neglect to support your church,
As members sometimes do,
If you don't pay, I have this to say,
"Then somebody pays for you!"

When funds are low and your church
needs help,

When a host of bills are due,
If you don't give that the church may
live,
Then somebody gives for you!

For your church to spread the Kingdom
here,

And "teach all nations" too,
Each one must bear his fitting share—
Then others give with you.

Donation Day at Philadelphia Home for the Aged

Donation Day, May 30, will be another gala day at the Philadelphia Home for the aged, 7023 Rising Sun Avenue, Philadelphia, Pa. The anniversary will be observed by hundreds of friends from within and outside the city, who will enjoy the dinner and attend the program. Preparations are being made to transform the grounds into a park for the recreation of all, who will be in attendance. Your interest is also solicited, and your gifts of merchandise or money may be sent to Mr. William Distler in care of the Home at the above address. Come and enjoy the holiday with your friends.

Kansas B. Y. P. U. & S. S. W. Union

South Dillon Baptist Church,
June 6-9, 1932

General Theme: "Christ Preeminent"

MONDAY EVENING

7:30: Song Service, Durham.
Devotionals, "Christ preeminent in our personal Christian life," Dillon.
Address of welcome, Pres. of Dillon Union.
Response, President of Union.
Opening address, Dr. A. J. Harms.

TUESDAY MORNING

9:00-9:15: Song Service, Stafford.
9:15-9:40: Devotionals, "Christ preeminent in the Church," Durham.
9:40-11:00: Course of Study:
1. Training for leadership, Dr. Harms.
2. Trailmakers in other lands, Rev. A. A. Schade.
3. Practical hints concerning congregational singing, Lorraine.
11:00-11:10: Special music, Marion.
11:10-11:15: Announcements.
11:15-12:00: Question Box, Dr. Harms.

TUESDAY AFTERNOON

2:00-2:20: Song Service, Stafford.
2:20-2:45: Devotionals, "Christ preeminent in our business life," Bethany.
2:45-3:00: Special music, Ellinwood.

3:00-4:00: Course of Study:

1. Training for leadership, Dr. Harms.
2. Trailmakers in other lands, Rev. Schade.
3. What do we believe and why? Rev. Roth.

TUESDAY EVENING

8:00-8:20: Song Service, Stafford.
8:20: Announcements.
8:30: Special music, Stafford.
Address, "Resources for Character," Rev. Schade.

WEDNESDAY MORNING

5:30-8:00: Breakfast in Kohrs Grove.
Devotionals, "Christ preeminent in friendships and relations to others," Rev. Schade.

WEDNESDAY MORNING (Church)

10:00-10:15: Song Service, Lorraine.
10:15-11:00: Business and election of officers.
11:00-11:10: Special music, Mt. Zion.
11:10-12:00: Courses of Study.

WEDNESDAY AFTERNOON

2:00-2:15: Song Service, Lorraine.
2:15-2:45: Devotionals, "Christ preeminent in our amusements," Ebenzer.
2:45-3:00: Special music, Strassburg.
3:00-4:00: Course of Study:
1. Training for leadership, Dr. Harms.
2. Ideals to attain in our S. S. Work, Rev. Schade.
3. Fulfilling of Bible prophecies, Rev. Sandow.

WEDNESDAY EVENING

8:00-8:15: Song Service, Lorraine.
8:15-8:20: Scripture reading and prayer, Ellinwood.
Announcements.
Special music, Stafford.
Reading, Bethany.
Special music, Bison.
Pageant, Dillon, Mt. Zion, Ebenzer, Durham, Marion, Strassburg.
Special music, Lorraine.

THURSDAY MORNING

9:00-9:20: Song Service, Ellinwood.
9:20-9:45: Devotionals, "Christ preeminent among the nations of the world," Marion.
9:45-11:45: Course of Study:
1. Training for leadership, Dr. Harms.
2. Ideals to attain in our S. S. Work, Rev. Schade.
3. The church of Jesus Christ, Mr. H. Schacht.

THURSDAY AFTERNOON

Picnic at Browns Lake, Abilene.
8:00-8:15: Song Service, Lorraine.
Installation of officers, Rev. Schade.
Special music, Durham.
Closing address, Dr. Harms.

Invitation

The First German Baptist Church of Dickenson Co, Kans., extends to all the Sunday School and B. Y. P. U. Workers of the State of Kansas a most cordial invitation to come to the Institute which will convene at their place from June 6-9. We will do all we possibly can to entertain you royally. A glimpse of the Program will convince you that we have many good things in store for you. Lodging and breakfast will be free. Dinner and supper will be served at @ 25 cts. per meal. We will appreciate very much if you would send in your names in due time and state whether you are coming per auto or train. It will greatly aid us in giving you better service. Address all your communications to Rev. A. Knopf, R. No. 1, Elmo, Kans.
In behalf of the Church,
R. A. BUENNING, Clerk.

The Conference at Racine

Why have I been given a brain? Why has my Creator taken the trouble to endow me with the wonderful power of thought?

That I may think of the right thing at the right time as I go through life.

That I may reflect upon the great questions of life and duty, decide what I mean to accomplish, and choose a proper means of realizing an aim.

The aim of our Baptist Young People's Union is to place Christ first in our lives as so significantly stated in our Conference theme, "First Things First," found in Matt. 6:33. One way of realizing this aim is by showing your willingness to attend our Conference, May 28, 29 and 30 at Racine, Wisconsin.

Our Conference opens with a banquet Saturday, May 28, at 7:00 P. M., which is always a big success. (Tickets only 50 cents.) Brother Hauser, former pastor of the Immanuel Baptist Church of Milwaukee, Wis., will be the toastmaster, and entertainment will be furnished by the various societies.

Sunday school Sunday morning will be conducted by Rev. A. Ittermann of the East Side Baptist Church, Chicago. The speaker Sunday morning will be Rev. L. B. Holzer, pastor of the North Ave. Baptist Church of Milwaukee. Sunday afternoon we will be favored with a missionary pageant given by the Oak Park B. Y. P. U. Speaker Sunday evening is Rev. G. Hensel, pastor of the Immanuel Baptist Church at Kankakee. Monday morning will be a recreational period and picnic lunch, followed by a short devotional service closing the Conference.

Meetings will take place at the Grace Baptist Church, corner Milwaukee Ave. and Hamilton St., and will run on Central Standard Time.

The spiritual blessing that you will receive, together with the fellowship that prevails at all our meetings, and with the program and speakers outlined above, this Conference is certain to be a success and well worth your while to attend.

HERBERT W. HECHT.

G. B. Y. P. U. Convention of Iowa
Elgin, Iowa, June 14-16**TUESDAY**

7:30 P. M.: Elgin Orchestra.
7:45 P. M.: Song Service, Local Society.
Scripture Reading, Fred Schaer, vice-pres., Elgin.
Prayer, Rev. Ph. Lauer.
Musical Number, Elgin Choir.
Address of Welcome, Reuben Hackman, president, Elgin.
Response, Carl Sentman, president of the Union.
Music, Ladies Quartet, Elgin.
Address, Rev. L. Broecker, Chicago, Ill.
Music, Male Chorus, Elgin.

WEDNESDAY

9 A. M.: 30 minutes Devotion, Burlington.
Music, Burlington.
30 minutes Bible Study, "Daniel as Student," Rev. Alb. W. Lang.
30 minutes Bible Study, "Daniel as Prophet," Rev. Carl Swyter.
30 minutes reports. Appointments of committees.
Music, Victor.
11-12 A. M.: Address, Rev. L. Broecker.
1:45-3:45 P. M.: Song Service, Sheffield.
10 minutes, "Home Environments Favorable to Christian Character Formation," Baileyville.
10 minutes, "Community Environment Favorable to Christian Character Formation," Rich. Mulder.
Music, Steamboat Rock.
10 minutes, "Church Environment Favorable to Christian Character Formation," II. George.
"How to Live a Successful Christian Life," Mr. Paul F. Friedrichsen.
Discussion. Led by Pres. Carl Sentman.
Music, Muscatine.
7:30 P. M.: Orchestra, Elgin.
7:45 P. M.: Song Service, Aplington.
Scripture. Prayer.
Address, Paul F. Friedrichsen.
Mass choir Song.

THURSDAY

9 A. M.: 30 minutes Devotion, Muscatine.
Music, Parkersburg.
30 minutes Bible Study, "Daniel as Statesman," Rev. O. Brenner.
45 minutes Business.
Address, Rev. L. Broecker.
Afternoon. Outing.
7:30 P. M.: Orchestra, Elgin.
7:45 P. M.: Song Service, Baileyville.
Scripture and Prayer.—Offering.—Mass-Choir.
Address, Rev. I. C. Peterson.
Music, Aplington.
Consecration Service, Rev. L. Broecker.

Oak Park Baptist Young People's Anniversary

Gradually, the church auditorium filled. Over three hundred young people and their friends from the neighboring communities and from those not so near

took their places in the Oak Park Baptist church on Thursday evening, March 31, to celebrate the Forty-First Anniversary of the Young People's Society.

A Negro quartet from the Olivet Baptist Church in Chicago with melodious voices gave of its musical talent in the singing of Negro Spirituals to aid in making the anniversary a memorable one.

Dr. Herbert W. Virgin, pastor of the North Shore Baptist Church, Chicago, fulfilled the expectations of the young folks in his address, "Blood Brothers," delivered in an interesting manner.

In the absence of the former vice-president and treasurer, Edwin Maxant and Margaret Krogman, respectively, Frederick Grosser, newly elected treasurer, read the Scripture and report of the treasurer. Raymond W. Rappuhn led in prayer. President Harold B. Johns presided in a happy manner and extended a welcome to all.

So that other young people, who are interested, may know somewhat of the activities of the society, an extract from the secretary's annual report, given by Miss Myrtle Boyer, follows:

"A backward glimpse over the activities of the society during the year 1931-1932 reveals that there have been 46 Sunday night devotional meetings with an average attendance of 29. This is a slight decrease from the previous year. The average attendance of the monthly Tuesday evening meetings was 41.

"Since February and until May or June monthly Tuesday meetings were and are to be held in the homes of members in an endeavor to increase attendance and to co-operate with the church members in these days of depression by using the church as little as possible during the winter months.

"Illustrated talks on foreign countries, musical programs, discussions, guest speakers, and Bible studies led by various members have featured the meetings.

"The first Sunday evening service of each month is in German, led by the Helping Hand Society. The second Sunday evening service has been under the leadership of the young people of the mission at Morton Park.

"This year on Easter morning, as in the past, about 80 young people gathered together at 6 o'clock in a Sunrise Prayer Meeting.

"An outing at the Radcliff-Gathman farm at the close of summer, a Halloween party in a cabin near Downer's Grove, and the annual Christmas party at the home of the president, Harold Johns, were included in the year's social gatherings.

"The society was well represented by over 40 of its members at the Annual Young People's Conference of German Baptist Churches of Chicago and Vicinity held in Kankakee on May 29, 30 and 31. Inspirational reports of this conference were given during the regular

church service, at which the young people led, the following Sunday.

"Inter-church co-operation has been shown in the giving of programs in young people's meetings at various churches. Other societies, too, have sent their members to lead the meetings here. Recently the play, 'The Color Line,' was presented during the Sunday evening service in the East Side German Baptist Church, at which our young folks had entire charge.

"Those elected to office for the coming year are: Harold Johns, president; Raymond Rappuhn, vice-president; Myrtle Boyer, secretary; Frederick Grosser, treasurer; Margaret Krogman and John Baumgart, pianists. M. B.

Busy Bee Circle, First German Baptist Church of Harlem, N. Y.

The Busy Bee Society has just passed another mile stone, and we are now six years old. Our society is still buzzing along, keeping busy as our name-sakes "Busy Bees," serving our Lord and Master in whatever we can.

In the past year we held 14 meetings, which were given over to Bible studies, sewing meetings, business and two social gatherings.

We have also during the past year been contributing our share toward our church.

On Palm Sunday we presented to the church our usual gift of a plant to decorate the platform. We also have donated several bouquets to help beautify our church and also made several dear ones happy by presenting flowers to them during their stay at hospitals.

We were very happy to be able to donate \$5 to the Baptist Orphanage in St. Joseph, Mich., and \$5 to the Children's Home maintained by the Volunteers of America in Staten Island.

Now a few remarks about our Mothers and Daughters entertainment, which was held last year. We had the pleasure of entertaining about 50 visitors, our hearts were filled with gratitude toward the Mothers and Daughters who ventured out to partake of this entertainment.

We assisted whenever we were asked to with our chorus singing in various Sunday school programs, etc.

Our particular friend in the Home for Incurables, Miss Droese, was visited again several times and remembered at Thanksgiving and Christmas with gifts.

Last but not least, our society also provided the gifts for the Cradle Roll Dept. of our Sunday school. We also helped to entertain the babies at their Cradle Roll Christmas party.

We thank the Lord that he has enabled us to work for him in these various ways and hope we may be permitted to keep on in his service.

We ask all to remember us in your prayers.
A. EHRENSTEIN, Sec.

Leadership Training

The Training of Youth for Service through the Church

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

(Chapter VII Conclusion)

It will offer profitable program exercises to make a study of the various types of material to be found in the Bible. This has often been described as historical, prophetic, poetical, biographical and apocalyptic. Some of the terms only approximate the true nature of the material. For instance, the historical material was not written from the viewpoint of the historian of modern times. It was not an effort of bringing all the outstanding events into chronological order, but simply the use of some of the incidents in the history of the nation to show the hand of God in its affairs. If it were to be studied purely as history, we might stumble a great deal about certain diversities which the careful scholar discovers. But when we regard that these were altogether incidental to the writer and only tools to convey his message of God, we recognize that these are of no importance at all with regard to the central message of the book. Endless quibbles will be over when Christians recognize this fact.

Much of the material is similar to the modern biography in form. But here again, the author is not concerned with giving us a perfect picture of a man, but with giving a picture of the hand of God in the individual life. He is therefore again supremely indifferent to many things that would be of great importance to a modern biographer. He will drop a character like Barnabas out of the picture as he starts off on his second missionary tour, he will leave Paul in prison in Rome and not tell us what became of him, he will omit practically everything from the childhood and youth of Jesus. He is picturing God rather than man.

A large portion of the Bible represents prophetic material. This is a buried treasure to the mass of Christians. But it is the finest gem of the entire Old Testament. It is buried because it is difficult for the average reader to appreciate. The oracles of the prophets have in most cases been assembled together by their disciples without regard to the situations which called them forth or their chronological order. Scholars have been busy at work trying to connect them up with incidents which called them forth and thereby making their message vital to the student. It will become evident that they did not only predict future events, but that they were primarily speakers for God in definite problems with which the nation was confronted. They were the custodians of the interests of God in Israel. People have picked up verses here and there in disregard of the connection in which they were spoken and made them to teach all kinds of things, thereby really misrepresenting the Bible. Folk who love the Bible and love the truth will do their best to make sure they understand it before they speak authoritatively. Many passages will probably never be fully understood, because it will be impossible to reconstruct the background from which they came.

A thread of priestly material goes all through the Bible. This exalts the ritualistic element in the religion of Israel. This ritual, the observance of days, forms, and sacrifice prescriptions is much simpler than it is to live pure and unselfish lives. And there always was a tendency to substitute the observance of religious forms for the heart of compassion. The priests represented this ritualistic element, and the prophets represented the element of righteousness, humility before God, and holiness of life. There is a strong controversy between these two emphases all through the Old Testament. It comes all the way to the days of Jesus and played a large part in the controversies of his life. He espoused the prophetic ideals of religion. He saw the day coming when people would worship

without priestly ministrations, in spirit and in truth. The same difference may be observed in modern Christianity, some of which is purely a spiritual walk with God, and other of which consists largely in priestly ministrations with little emphasis on companionship of soul with Christ. Perfectly well-meaning Christians might easily overlook this struggle in which the higher and the commoner conception of religion comes to expression and may represent the lower conception in their witness. Since Jesus gave his wholehearted endorsement to the prophetic element, we will do well to follow him in that course. Some of the biblical material is apocalyptic in character. The apocalyptic conception of religion is not perfectly understood. It seems many of the pious Jews, in grappling with the problem why they should be humiliated by subjection to heathen nations, and finally despairing of freeing themselves from foreign rule through the use of arms, came to the conclusion that God was punishing them in this way for their violations and their disregard of his laws. His law was more than the Ten Commandments and the priestly ordinance for proper sacrifices, they involved an amplification of these laws by the teachers of Israel in minute detail. They believed when once Israel would be perfectly obedient to all these laws, then God would intervene in a mighty way to save her from the oppression of the enemies. You find in the apocalyptic literature this type of mind's solution of the religious problem of unjust oppression. The Book of Daniel is the outstanding apocalyptic book of the Old and Revelation of the New Testament, but these views find expression in other books also and might be recognized in the course of study. Israel was a poetic people. The most of the prophetic utterances were poetic in form. Ancient poets wrote poems about great victories in battle, about wells which played such a big part in their primitive life, etc. These poems are often translated as prose in the older translations of the Bible, so that they are not so readily discerned. And yet a poem is to be understood differently than prose. A poem is usually much more figurative, and to give it a literal interpretation may do violence to the real meaning. Not only are the utterances of the prophets in poetry, but also the Psalms, Job, Proverbs, etc. All this must be regarded if we would be dependable witnesses of the truth of the Bible.

In order to make the most practical use of the Bible material in our B. Y. P. U. programs certain helpful books are essential. These ought to be bought from time to time and become the permanent possession of the training school. Who could imagine a school without a library? A good Bible Dictionary, a Commentary, a Concordance. A few select books on the prophets will prove stimulating and helpful.

Church history offers another inexhaustible field of fascinating and helpful material for the B. Y. P. U. The present religion and ecclesiastical world can really be understood only in the light of its historical development. Youth is perplexed as it looks out upon the world and notes the diversity of religious institutions, often separated by deep-seated prejudices. People outside of the church have a handy alibi in the contradictory attitude of the churches to one another, making it pure guess-work, who among the hundreds may be right. This complexity and confusion will yield only to the light of history. Only the historian knows how the Christianity of Christ became mutilated at the hands of pagan practices, and how religious differences broke the Church into so many fragments. A simple little book like "The Story of the Christian Church" by Hurlbut will go far to enable young people to see the church from the perspective of the historian, and enable him to answer many of the questions which are being asked.

That brings us to a consideration of the grave social problems which confront the world in our times, and toward the solution of which Christians must make their contribution. The world is torn and bleeding at a thousand wounds which

of events into new channels. A study of their lives in connection with the problems they sought to solve will bring much fruitful knowledge. Why not invite a recognized Church Historian like our own Prof. A. J. Ramaker, D. D., to suggest a list of pivotal historical characters to be studied, and the material which might serve for that purpose? The field of missionary activity also offers a fruitful array of program material for the B. Y. P. U. A biographical study of the outstanding pioneers, such as William Carey, Adoniram Judson, David Livingstone, Robert Moffat, Robert Morrison, John Paton, Hudson Taylor, Joseph Clark, Henry Martin, and their heroic successors, as well as the courageous frontier missionaries of the homeland will prove fascinating, instructive and inspiring. Definite mission fields for which our denomination is responsible may be studied, especially the field on which some of our own brethren laid down their youthful and promising lives, Kamerun, and the fields in Burma, China, Alaska, Latin America, etc. Types of missionary work, educational, evangelistic, medical may be made the subject of study, noting the way in which they supplement one another. The social conditions of people on the mission fields, a comparison of their religions with Christianity, methods of missionary administration and problems of missionary finance, and the movement of missionary education all should come in for consideration in the training program of Christian workers. The missionary zeal which swept over evangelical Christianity several generations back seems to be waning in our time. Yet the Gospel is the only salvation for the world, its social as well as its spiritual salvation. Recent developments in international relations have made that fact abundantly clear. The Church at home will die the death of stagnation unless it keeps its zeal for the saving of souls at home and abroad alive.

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The result of the election of officers was as follows: Bro. S. Blumhagen, moderator; Bro. J. Koschel, vice-moderator; secretary and treasurer, Bro. Otto Lohse.

The main thoughts of the papers were on "Harmony." Bro. O. Lohse dealt on "Harmony between Preacher and Superintendent;" Bro. S. Blumhagen, "Harmony between Superintendent and the School." Only too swiftly the morning passed and the meeting adjourned for dinner, which took place in the church. The ladies cared splendidly for our needs.

The afternoon meeting began with a song service and prayer led by Bro. O. Lohse after which the following papers were read: "Harmony between Superin-

dent and Teachers" by Bro. J. Koschel. Bro. F. Trautner followed with "Harmony between the different Teachers" according to Rom. 12:3-7. A lively discussion followed and a good spirit prevailed, helpful to all present. A Question Box was opened at this time. The evening service started with a fine musical program, after which Bro. S. Blumhagen brought the closing message in the German tongue from 2 Tim. 3:16. The Sunday school in this town church is held in the native tongue and quite a number of people could not understand the German, so there was need for a message in the American language as requested. Bro. F. Trautner selected as an appeal to the many young people "The Challenge of Christ in His Great Slogans: 'Come unto me,' 'Follow me,' 'Abide with me,' and 'Go ye into all the world.'"

The convention came to a close with the benediction by Bro. Blumhagen. All felt it was good to be here. Many hearty thanks to the saints at New Leipzig and a joyous greeting, the Lord willing, in the fall at McIntosh! F. TRAUTNER.

The mighty movements and the startling changes in the Christian Church, as in all other phases of human society, emanated from mighty men who dared to differ from the past or the contemporary views, and turned the courses

CHURCH HISTORY

AS TRAINING MATERIAL

of events into new channels. A study of their lives in connection with the problems they sought to solve will bring much fruitful knowledge. Why not invite a recognized Church Historian like our own Prof. A. J. Ramaker, D. D., to suggest a list of pivotal historical characters to be studied, and the material which might serve for that purpose?

The field of missionary activity also offers a fruitful array of program material for the B. Y. P. U. A biographical study of the outstanding pioneers, such as William Carey, Adoniram Judson, David Livingstone, Robert Moffat, Robert Morrison, John Paton, Hudson Taylor, Joseph Clark, Henry Martin, and their heroic successors, as well as the courageous frontier missionaries of the homeland will prove fascinating, instructive and inspiring. Definite mission fields for which our denomination is responsible may be studied, especially the field on which some of our own brethren laid down their youthful and promising lives, Kamerun, and the fields in Burma, China, Alaska, Latin America, etc. Types of missionary work, educational, evangelistic, medical may be made the subject of study, noting the way in which they supplement one another. The social conditions of people on the mission fields, a comparison of their religions with Christianity, methods of missionary administration and problems of missionary finance, and the movement of missionary education all should come in for consideration in the training program of Christian workers. The missionary zeal which swept over evangelical Christianity several generations back seems to be waning in our time. Yet the Gospel is the only salvation for the world, its social as well as its spiritual salvation. Recent developments in international relations have made that fact abundantly clear. The Church at home will die the death of stagnation unless it keeps its zeal for the saving of souls at home and abroad alive.

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Sunday School Convention at New Leipzig

The 9th Sunday School Convention of the Western Dakotas and Montana convened March 15-16 with the church at New Leipzig, N. Dak. The meetings were held in the new chapel in town. From the beginning to the end of this blessed convention the Holy Spirit had the leadership. A song service and a good choir to sing the praises of God prepared the way for the opening message. Bro. Trautner of Lemmon, S. Dak., spoke on the inspiring truth of "Harmony in the Early Church." 1. Love—the power to overcome disharmony, 2. Love—to separate from earthly possessions, leading to true fellowship, 3. Love to cast out fear.

On Wednesday morning Bro. Salziedler of McIntosh led the prayer-meeting. The Spirit of grace and supplication came upon us and earnest petitions went up to God for the success of the convention.

Bro. Blumhagen was the moderator at the business meeting. The secretary's report was given. There are 719 schol-

were struck by greed, selfishness, prejudice, hatred, lust and deceit. Capitalists are thrusting wares on the market which destroy human bodies and immortal souls, and when society undertakes to restrict their parasitic practices by the enactment of probitory laws, they resort to a propaganda of lies and deception. The newspapers of the country sell out to these propagandists. Ideals which are dictated by the low and the debasing in man are spread abroad by the press, the theater, and at times even by the Radio. The ideals of Christianity are subjected to the severest test. Unless they are efficiently implanted in the minds of our young people, they are in grave danger of slipping. If young Christians are to take the right attitude toward the social problems, of Prohibition, War, race-prejudice, capitalistic oppression, business ethics, and to make their level best contribution to the realization of the will of God on earth as it is in heaven, then these problems must come up for careful consideration. The B. Y. P. U. program offers a splendid opportunity of combining the practice in expression with the acquisition of knowledge on these vital subjects. Our strategy in dealing with these problems may be somewhat determined by our theological views, but no Christian can be true to the ideals of the Kingdom of God, and remain indifferent to them.

A STUDY OF SOCIAL PROBLEMS

Study Questions

1. Name, define and describe byproducts of the training process.
2. Outline the advantages of using prepared program material.
3. What is meant by problem-approach to material?
4. What evidence can be presented that the Bible is widely misunderstood?
5. Does the baptism of the Spirit immunize to mistakes?
6. What different types of material are to be found in the Bible?
7. What benefits may be gained by the use of biblical material?
8. What benefits may be gained from a study of Church history?
9. What phases of missionary activity lend themselves to program use?
10. What value may be found in a study of social problems?

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The afternoon meeting began with a song service and prayer led by Bro. O. Lohse after which the following papers were read: "Harmony between Superin-

African News

(Continued from page 11)

English Baptist, landed at the place now occupied by Victoria in 1845. For about 30 years this apostle of Christ labored among the Dualas und Wakwelis. David Livingstone spoke of his work and of him as greatest along the entire west-coast. A native Baptist church is all that is left of Saker's work. And this church, C. J. Bender says, is not even able to call a dog out of his corner. Baptists have missed one of their finest chances. The Cameroons of today are the Pentecostal field of the world. We have but a very small share in the harvesting. German Baptists entered the territory in 1891 to assist the native brethren. Our love was not understood, or not made likeable enough. They refused us and we entered into independent work. The names of Steffen, Wedel, Suevern, Graf, and Kayser are forever linked up with the heroic enterprise. They did their share. Church-politicians spoiled much of their work.

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"African children don't play. They do not laugh. They have no play instinct. Their enamel eyes can glare at one's face without the slightest sign of interest." Such stuff a German traveler wrote! What a lady she must have been! Maybe one of the type which seems to carry the sins and agony of a whole world, while engaged in the supreme task of drinking coffee. Of course, such a lady can't get one smile out of an African's face.—I say, that Africa's youngsters know how to play and to laugh. They love to crack jokes and to play tricks on each other. I watched them closely during the conference days in the village. I made many little friends during that one week in Under Wolifamba. Little Emma, four years of age, could just yell for joy, while sitting in the mountain stream. She would splash the water like a baby. She would sneak around one of those big palmtrees and then suddenly put her beaming eyes before me, laughing that she had surprised the white man. Never was she conscious of her nakedness, while in the water, but—when out of the water—she wrapped her little body in her piece of cloth in a most graceful way. A flapper of sweet sixteen could not have done better. Karl, a quiet fellow of eight years, took all jokes smilingly, to hand them back at the next chance. Andreas was full of mischief. He was always on the lookout for an opportunity to put something over. Once I went fishing with the gang. Philip played the ringleader. Armed with a fork he would carefully lift a stone. Andreas cast his shadow over the place being examined by Philip. The forked fishes were handed to Jakob, who had the honor of crushing the fishes between his teeth. Kate fished in her own independent way. She was armed with a

sort of basket in which she most skillfully chased the fishes hiding under their stones.—Singing and laughing did not cease, while the fishing went on. The childhood of our African children is to them just as sunny as ours was to us. Even Hans, bearing the marks of sins of his forefathers upon his frail body could smile with the rest, while pain was punishing his body.

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I also found time to study the grown-ups. Most of our members belong to the Wakweli tribe. For the first time I witnessed their way of welcoming each other. Man would greet man by falling against each other's breast,—heart beating against heart—, slightly embraced they finished their welcome with a loud sigh. The women did likewise. No kissing! They have no appreciation for such sweetness. The negroes coming from Nigeria are introducing the western habit among the younger generation. They in turn pass it on to the youth of the interior. Well, well!

On my daily walk to the bathing place I had to pass a certain hut. The old lady of the home would never fail to rush out of the smoky kitchen, to throw herself into my path. Bowing deeply, while on her knees, she would always welcome me with wide-spread arms. It was not bread and wine she placed before me, but her burning pipe. She enjoyed smoking tobacco. The good lady certainly made me blush every time I had to meet her.

Bro. Bender still remembers another custom, now forgotten. The men would rub noses together, as a sort of salutation. That's not so odd! I met with it in a pastor's home down in the sunny South of ours. The sunshine of the home, a girl of five years, once pulled me into one corner of the front room and begged me in her sweet-cute way to rub noses with her. Had she been in Africa?

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Pray for us out here! The climate does give us sleepless nights. The quinine does tell us about the location of the heart, kidneys, and liver if we did not know it before. But—it is the folly of some who ought to know better, which draws on the health, the vitality, and the enthusiasm of those dear people that have labored here for years. Pray for the Benders!

Great Soppo, February 1, 1922.

Life of the Party

"So Joe was the life of the party?"

"Yeah. He was the only one who could talk louder than the radio."—Christian Science Monitor.

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This year solved the problem of what to do with all the wornout automobiles. The owners just kept on using them.—Nashville Southern Lumberman.

The Kansas Association at Marion

The Association of the Kansas churches convened with the Marion church from April 4-6. Rev. L. Hoeffner of the Durham church preached on the Sunday preceding the Association, and by Monday evening many delegates and visitors had already gathered to share in the opening services.

The Association this spring was in the form of a Minister's Institute and therefore the program varied somewhat from the usual course. The addresses and topics for discussion were to be of help to the ministers in a special way. This Association might have developed into a minister's conference, to the exclusion of the laymen, but such was not the case. The topics were all so treated that any one attending could listen in and receive something. In fact the entire program became a novelty to the larger audience. For the people now had a chance to hear how ministers told it to themselves, what defects exist in our souls, and what goals are to be aimed at.

Because of this special type of program Bro. William Kuhn, our General Missionary Secretary, was not only an honored guest but the main speaker at most of the services. We felt fortunate that Bro. Kuhn could be with us. His messages were stirring and uplifting, and his faith in Jesus Christ set before us goals worthy of aspiration.

From the reports the brethren gave of their respective churches it was noted that in all fields the work of God's kingdom has continued nicely during the last half year. Some churches reported many conversions and additions to their numbers. A good many of our Kansas churches were without pastors this last winter, but even there also the Lord's work has kept up. We praise him for this.

The attendance at the Association was very good. When the question of having only one associational meeting a year in place of two as at present came up for discussion, it was unanimously discussed down without having to be voted down. This largely upon the ground that the attendance was so good. We hope and pray that this good attendance is the result of a growing interest in God's Kingdom. A. R. SANDOW.

Business Instinct

A little Jewish boy stood in the middle of the street and cried as if his heart would break. A large crowd gathered and endeavored to learn the cause of his tears. When the multitude had reached large proportions, the boy took his hands from his eyes.

"What's the matter, sonney?" asked a member of the crowd.

"Boo-hoo," cried the lad. "Won't somebody please take me to Cohen's Clothing Emporium? There's a big sale of men's suits, overcoats and ties. Everything at reasonable prices."—Young Men.