

# 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., SEPTEMBER 15, 1932

Number Eighteen

## The Church of My Dreams

This is the church of my dreams.  
A church adequate for this task.  
The church of the warm heart,  
Of the open mind,  
Of the adventurous spirit;  
The church that cares,  
That heals hurt lives,  
That comforts old people,  
That challenges youth;  
That knows no divisions of culture or class,  
No frontiers, geographical or social;  
The church that inquires as well as avers,  
That looks forward as well as backward,  
The church of the Master  
The church of the people,  
The high church, the broad church, the low  
church  
—high as the deals of Jesus,  
—low as the humblest human;  
A working church,  
A worshipping church,  
A winsome church;  
A church that interprets the truth in terms  
of truth;  
That inspires courage for this life and hope  
for the life to come;  
A church of courage,  
A church of all good men,  
The Church of the living God.

John M. Moore from "Our Church."



## What's Happening

Rev. F. L. Hahn, pastor of the Humboldt Park church, Chicago, had the joy of baptizing six young people on Sunday evening, July 24.

Rev. F. Dobrovolsky of Missoula, Mont., who served as pastor of our church at Missoula and as District Missionary for Western Montana, closed his work the end of August on account of illness and has moved to California with his family.

Rev. Geo. A. Lang of Lorraine, Kans., was re-elected missionary secretary of the Southwestern Conference and Rev. Chas. Wagner, Rev. A. Foll and Mr. W. Jaeger were elected to a three-year term of office in the Conference Missionary Committee.

Rev. Otto Roth closed his work as pastor of the church at Stafford, Kans., with the end of August and preached his opening sermon in the church at Marion, Kans., on Sunday, Sept. 4. He served as pastor of the Stafford church for the last six and a half years.

Harold Frederick Lang is the name of the little visitor who has come to stay in the family of Rev. and Mrs. Geo. A. Lang of Lorraine, Kans. He was born on Sunday, Aug. 21. Congratulations to the happy parents and may this their second son grow up to cause them much joy!

Rev. Theodore Frey of La Salle, Colo., was elected vice-moderator of the Southwestern Conference at Bison, Kans. This automatically makes him moderator at the sessions next year. Rev. Chas. Wagner of Okeene, Okla., was re-elected recording secretary and Rev. J. J. Renz of Creston, Nebr., was elected statistical secretary.

Rev. W. A. Zeckser, pastor at Gillett, Wis., had the privilege of baptizing four persons on Sunday, Aug. 28. In this group was one married woman, two girls and one boy. The young people's society of over 20 members meets twice a month. They have followed a Bible course called "Christian Culture" by D. W. Hulbert. A good interest was manifest.

Rev. David Littke, pastor of the Lyndock and Sebastopol, Ont., churches, had the joy of receiving 24 members into the church on Sunday, Aug. 28. Of this number, 21 came by baptism, six being fruits of the last convention held with the church. The other fifteen were converted during the prayermeetings. Two were received by letter and one by experience.

The newly elected officers of the Grace Baptist B. Y. P. U., Racine, Wis., for the ensuing year are: President, Margaret Freimund; vice-pres., Carolyn Truelsch; secretary, Helen Beecher; treasurer, Lee Wiechers; devotional commission chairman, Helmuth Freimund; stewardship, Marion Wiechers; service, Margaret Schobert; fellowship, Warren Mishen-eky; pianist, Irma Jander.

The Eastern Conference reports a membership this year of 15 churches and 2195 members. Five churches are located in New York, five in Pennsylvania and five in Ontario. There were 58 baptisms. There is a slight net gain in membership of 15. For local purposes a total of \$37,458.08 was raised,—\$21,236 less than the preceding year. For all outside objects \$9,077 was reported, a less of \$14,575 compared with the year before.

Prof. A. J. Ramaker was one of the main speakers at a "German Day" Celebration held in Rochester, N. Y., on Sunday, Aug. 7. The German Daily, the "Rochester Abendpost," carried a report of Prof. Ramaker's address in full. His subject was "The Hardships and Sufferings of the German Pioneers, chiefly those of New York State," and gave evidence of careful historical research in the life of the early German colonists.

The Methodist Episcopal Church has been compelled by the hard times to reduce the sum formerly expended for Sunday School and Epworth League work. Only one-third of the sum expended last year will be forthcoming this year, according to the "Epworth Herald." Because of this reduction of the budget, a direct appeal is being made to every member of the Epworth League through a "Twenty-Four-Hour-Day Plan" to pay two cents a week or a dollar a year to keep the work going.

The Fiftieth Jubilee Session of the Northern North Dakota Sunday School Association will be held in Cathay, N. Dak., on Oct. 4-5. The main speakers will be Rev. Wm. Kuhn, D. D., of Forest Park, Ill., and Rev. F. E. Stockton, D. D., of Fargo, N. Dak. The Beginnings and Subsequent History of the Association will be related in brief addresses by Carl Broschat of Cathay, Adam Rothacker of Germantown, Martin Kant of Rosenfeld, Jacob Rust of Martin and August Kurzweg of Anamoose. The church at Cathay extends a hearty invitation to all Sunday school workers in the Northern N. Dak. Association to attend.

### The Northern N. Dak. Assembly at Washburn

The B. Y. P. U. of Northern North Dakota assembled at Washburn, N. Dak., for their assembly August 3-5. The meetings were held in the spacious tabernacle at Asbury Park.

Our president, Rev. F. E. Klein, presided at the meetings. Friday evening was the opening meeting. Rev. A. P. Mihm and Dr. F. E. Stockton each brought a stirring message.

On Saturday morning, after the devotional period, the classes assembled for their sessions. Rev. A. P. Mihm conducted a course in "Some Elements That

Make for Success in Young People's Meetings," and Dr. Stockton taught a course on "The Character of Paul." Classes were in session both forenoon and afternoon. Following the classes a short business meeting was held.

Dr. Stockton gave an illustrated stereopticon lecture on "The History of North Dakota" on Saturday evening.

Sunday was a big day and our place of meeting was well filled. During the Sunday school period we listened to two very interesting talks by Rev. G. Rauser and Rev. K. Gieser. Rev. A. P. Mihm delivered the morning sermon. He used as his text Daniel 6:11: "Open Windows." The Washburn-Underwood choir sang at this service.

The various societies responded to a roll call in the afternoon with a Bible verse or a song, and each society gave a brief report on the years' work. We were happy to hear that our young people are busy in the service of their Master. Dr. Stockton gave the address in the afternoon. Musical numbers, readings and dialogs completed the program.

The final meeting was held on Sunday evening. A very fine program sponsored by the young people of the different societies, consisting of solos, duets, readings, quartets and dialogs, was greatly enjoyed. The address was given by Rev. Mihm, "The Challenge of Christ to the Youth of Today."

In spite of the fact that our Assembly was held at possibly the busiest time of the year, we feel it was a success in every respect. It was decided to hold our Assembly at Asbury Park again next year.

We wish to thank the Washburn B. Y. P. U. for its excellent hospitality. Our Assembly days there will not soon be forgotten.

May God's blessing rest upon us until we meet again! SECRETARY.

## The Baptist Herald

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

Rev. A. P. Mihm, Editor

Contributing Editors:

O. E. Krueger A. A. Schade  
August F. Runtz

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

(24 cents additional to foreign countries)  
Advertising rates, 60 cents per inch single column, 2 1/2 inches wide.

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

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

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

# The Baptist Herald

## An Appeal

Issued by the Northern Baptist Convention, San Francisco, July 1932

WE are appalled by the social, economic, and religious confusion of the present time.

In the full confidence that a return to God will abundantly avail we do now appeal to all of our churches and organizations, and to every individual in our Baptist fellowship, and to all Christian people who may join with us.

This is our day of opportunity.

We appeal for **penitence** and for a humbling of ourselves before our God.

We appeal for a **purpose**, overmastering in its intensity, that we may know God's will for us.

We appeal for personal righteousness that in individual relationships and in the broader social, economic and civic relationships of life we give witness by our lives to the power within us of the Gospel we profess.

We appeal for **personal effort**; for consecrated laborers who will count it a joy to give time and money and strength and life to the work.

This appeal is issued in the assurance that a nation-wide and whole-souled response will produce far-reaching results:

1. Individual lives; personal consecration will replace the mere pursuit of pleasure; personal service will replace personal selfishness.
2. In the social relationships there will be less poverty in the midst of plenty; narrow nationalism will be replaced by a nobler patriotism; social service will replace sordid self-seeking.
3. In our churches fervent evangelism will replace comfortable complacency.

This appeal demands a **program of action**. It demands that as individuals, as churches, and as a denomination we set ourselves at once to reach definite goals and accomplish specific results.

This we pledge ourselves to do.

## What Goodness Does

WILL youth pause long enough from its joyful quest for thrill and gladness to ponder one significant sentence?

**Civilization moves and rises on its virtues, never on its vices.** Vice shocks civilization, vice provides startling headlines and commercial profit for the newspapers, but vice has nothing beautiful or worth while to give the world. It is lives that bring goodness, honesty, faith, purity, creative effort, kindness, mercy, and justice that make and keep this world worth living in.

It is **goodness** that makes the streets of our cities safe for us all. It is goodness that provides schools and colleges. It is goodness that builds libraries and hospitals. It is goodness that provides homes for homeless children and shelter for the aged. It is goodness that cares for the sick and the dying. It is goodness that builds and maintains our churches.

Jane Addams and Al Capone live in the same city. To which one does Chicago owe the more?

And now, what are **you** doing here? Not knowing you, of course I can't say, but I do know that this old world will wear a brighter smile and sing a happier song if you, today's youth, will dedicate yourselves to champion goodness.

Always in the presence of a great picture I am struck with the realization that behind it stands a great human life. Back of every beautiful overture is a great musician. Back of every noble monument, a great sculptor. When at evening I sink into an easy-chair and pick up a good book, I see, standing in the background of that good book a good life. Goodness and greatness are indispensable vitamins of civilization.

Some who scan the fields with anxious eyes are a bit concerned about the dearth of mastery **now**. Nearly all the "great masters" seem to belong to yesterday. But the world cannot live indefinitely on the achievements of the past. Wherefrom shall come the new mastery, the new culture, the new humanism, the new dynamic of the Christian faith? Only from life, life dominated by goodness. Art, music, science, religion, and literature all wait on **human** life; and if their quality is to be great, human life must be great also!

What are **you** doing here? I wish I knew! The world needs more life that is saturated with goodness and all its resultant virtues. Will you make your life thus worth while?—Classmate.

## Killing the Giants

A. R. SANDOW

IN 1 Samuel, chapter 17, we are told of an interesting and important incident. It is that of the killing of the giant Goliath, the Philistine, by David. The run of the story we know; how he chose five smooth stones out of the brook; how by means of his sling he cast a stone wherewith the giant was stunned, and how with Goliath's own sword he beheaded the enemy. So David killed the giant. But we know that David did more than merely do away with one man who was threatening his people, he did more than defeat the Philistine army, set in array against Israel. The Philistines and Goliath represented the evil one, and therefore their struggle against Israel implied the battle of unrighteousness



and sin against God and his people. So David with the help of God won a victory over sin.

Looking at the story in this light, we know that the Philistines and the Goliaths have not all been killed. We as young people meet challenging giants. We see them going about at large, they loom up in our local organizations, and they attack us in our personal relationship with God. Let us mention a few of the giants which challenge us today. There is, first of all,

#### **The Giant of the Problem of Prohibition**

We thought that this giant was killed several years ago when the Eighteenth Amendment went on our statute books. No doubt, he did receive a pretty hard blow; yes, even stunned, he lay unconscious for a time, just like Goliath when David hurled the stone upon his forehead. But the trouble is we just let him lie. David went and put the giant in such condition that he could not arouse himself. He did not wait for someone else to do this but he himself acted. So many say that prohibition is all right for the other fellow, but not for me. But if each would act today, how quickly the giant could be killed.

So many say, "I wonder what they are going to do about it?" as though it were not our problem. This is our problem as Christians, as churches, as young people's organizations, and as Sunday schools. For a written law cannot be enforced if the attitude of the people is not back of it. Since the written word has failed, we are, after all, dependent upon the law written upon our hearts.

It is entirely absurd and ridiculous to find so many calling themselves Christians and still, not taking a definite stand against alcoholic liquors. They themselves stoop to gratify the lower base, and animal appetites. Just recently I was quite alarmed to observe that a topic on this problem in our B. Y. P. U. Quarterly could not readily be discussed in the meeting because there was too much difference of opinion on prohibition. This lowered my estimation of the attitude of our young people a bit. You see, the giant is not yet dead. Let us go and finish the job as David did.

Another giant that is defying the army of the living God is

#### **The Cigaret Evil**

Recently I was in the city where I went to a restaurant for lunch. I was a bit late arriving there, the hour hand on the clock had reached almost the figure one. The patrons at the restaurant had almost finished their meal. They seemed to all be of one kind. When they were through, one after another raised a cigaret to the mouth, irrespective of sex. Roughly estimating, there were eighteen or twenty in the room, and within eight or ten minutes all were smoking cigarettes. Before very long, the room was a literal cloud of smoke. To be one of a group like this and not smoke is not the easiest thing. It is always easier to go with the stream than row against it. Young folks, what do we do when we

are with the world? We can not help being in contact, but we need not be one of them. It is like killing a giant, but giants can be killed. David did it and so can we.

Just as sure as you smoke you also lower the estimation of yourself in the eyes of those above you in moral standing. We as boys and men have a high conception of woman because of the special position into which God has placed her. She is the more delicate of the two sexes. To her has been given the creative powers, and to her we look for the future generations. Therefore we feel we must protect, defend, and respect her. But when I see a girl approach a group of young men and say, "Gimme a match," light her cigaret and puff away with them, she has lowered herself considerably in my estimation of what mankind expects of her.

Young folks, let us kill this giant. We are the crown of creation. God has placed his image upon us. We have a birthright. The beast cannot sin. It has no will. To it has not been given the powers of choice. This is a faculty God-given to man. Therefore he can choose the lower road, plunge himself into the abyss of the night, but he can also dwell among the stars. This by killing the giant.

#### **Some Situations In Our Local B. Y. P. U.'s Become Giants Which Need Killing**

You may be struggling with the language question. It may already have developed into an almost insoluble problem. You may have adults of quite mature age in your society who demand the German language because to them it has a better ring and sounds a bit more appealing. Or it is possible you have a pastor who is not well versed in the English language and therefore does not take a sympathetic stand with the young folk. Whatever your situation, it appears big, overbearing, domineering, and giant-like. Sometimes these champions cannot be killed outright. You must actually hit lightly, but what if it be only the stunning strike. Finally you can give the killing blow as David did.

In our B. Y. P. U. this giant rose. We had no separate room to meet alone. We believe that every young people's organization will do better by functioning apart from those further advanced in age. When our church structure was planned, the problem of growth and expansion was not thoroughly taken into consideration. We have a full basement, but when we organized the Junior and Adult groups, which meet in the basement and main auditorium, respectively, it left the Senior B. Y. P. U. to look for another place. This seemed like a giant, but it was killed by the Seniors choosing the balcony as a meeting place. This is not the best of arrangement, but we killed the giant.

#### **The Giant of Depression**

Moreover, the general condition, which has been given the oft-repeated term of "Depression," may loom like a giant. Sometime ago I entered the office of a photographer to consult him in regard to photographs of our little boy. When he told me of the

large amount of business he had and quoted his prices, I said that evidently the depression had not taken effect in his particular line of work. In reply he said: "Do not talk depression, or I will kick you out of the door."

I believe if there is any place we should not tolerate the attitude of depression it is in the work of the kingdom of our Lord. It seems to me many are using the depression merely as an alibi to kick shy of their responsibilities. It is easy to say, "I cannot buy the 'Herald' this year, the depression is on." Or, we cannot come to the services regularly now, times are too hard to purchase gas. Or, we cannot give anything for the support of the church, our income has been cut too much. These answers are given, at the same time the cars are kept busy going other places and money is spent for things which might be dispensed with.

We know that money is not so plentiful as it has been and therefore there must be a reduction in spending, but our trouble is that we begin to reduce our expenditures on the wrong end. If we see that material things vanish and are not to be relied upon, than let us support all the more those things which are real and eternal. This giant can also be killed if we, each of us, strike the right and hard enough blow.

There are many giants about us. I cannot name them all. There may be a giant in your personal life which needs killing in the worst way. In fact there is no greater giant than our sinful self. Give the death-blow to it, and the other situations will take care of themselves.

#### **Wherewith Shall I Meet the Giant?**

David had a very simple equipment. To begin with, we should have perseverance. We should persist in some things. Two young men were endeavoring to pull a fence post from the ground where it had been placed some years previous. An elderly man, for whom the work was being done, stood nearby. When the post was finally lifted, he said: "Perseverance sometimes wins." Young folks, let us remember that there are some things in which perseverance always wins, and that is in the principles of Christ Jesus.

A leading man of our community said to me: "What attitude do you take toward Sunday afternoon baseball?" He said he believed this must come the same as other things have come. He mentioned the fact that years ago the churches did not tolerate the playing of musical instruments in the service. From this we have gotten away, he said, so we must change our attitude toward Sunday afternoon baseball. If we do not, we are simply branded as old fogies. You can soon detect the fallacy of his reasoning, for the introduction of the musical instruments into the church services has not violated the principles of our Lord, whereas the particular kind of baseball which our brother had in mind, does. We do not advocate a stereotyped society, but disregarding all growth, progress, and advancement, there are always some things which

remain, and in these we must persevere. You recall David also persevered in the things of God. His keen sense of righteousness would not permit him to see the armies of his God defied.

Another bit of equipment in fighting the giants must be that of

#### **Honesty**

This is the bicentennial year of the birth of George Washington. We make much of his birth and life to do him honor and respect to the father of our country, but also that we might adopt some of his noble characteristics. Of Washington it has been said that he had a rigid honesty. Jefferson said of him: "His integrity was most pure, his justice the most inflexible I have ever known, no motives of interest or consanguinity, of friendship or hatred, being able to bias his decisions." This is a most remarkable tribute from a man who resigned from the Cabinet, because Washington, in one vital decision after another, had decided with his bitter opponent, Alexander Hamilton.

How easy it is to be dishonest! When a purchase is made and the clerk hands you back too much change, how easy to be dishonest. But it is, above all, a serious matter that we be honest with our soul. The person who says he can be happy without accepting Christ as Savior is not honest with himself, neither is the Christian with himself who says he can lead a Christian life without service or without definite responsibilities.

In order to successfully meet the giants of our day

#### **We Also Need Vision**

We need to be able to see into the future, into the tomorrows, into things of remote value rather than merely the things of today and temporal value. Not only do we need to see things beyond, but things unseen and yet real. We cannot see Christ with our physical eye, but with the eye of soul we may see.

To state the fact of our equipment in a few general terms, we will say that we need education and the emotional content. Education gives us the light, directs the way, the emotional content gives us the power, the compelling force. People used to think a man could get along without much education. Then religion was often deemed necessary above all. Today many lean a bit in the other direction, over-stressing education at the expense of religion. But both go hand in hand, one being as necessary as the other. For education without religion is like an auto with lights and a man to drive but no motor to compel the mechanism, whereas religion without knowledge is like an auto with a motor but no mind to direct its course. The airplane must have wings and a tail-piece for guidance, but also the propeller to drive it on.

David was a young man when he killed the giant. It takes young folks with lots of nerve, grit, pep, courage, and daring to meet the giants of today. We remember it calls forth the best that is within us if we would fight successfully. Let us not only stun, but kill.







# THE WHITE LADY

By GRACE LIVINGSTONE HILL

Copyright by J. B. Lippincott Co. 1930

(Conclusion)

Chapter XXIV

Meantime "The Cedars," its rooms left free once more, began to make changes also. The tea room formally changed hands as soon as the new building had its long dining-room plastered. After all, it did not take much work to make the great dining-room into a charming living-room. The little tables sank back into their proper places; the Persian rugs asserted themselves; the chairs from Constance's sanctum, with a good many others, which had been put in the third story, came in to fill the empty spaces, until in two days not a villager would have recognized the place where he had been wont to come in an ecstasy of delight. More pictures were brought down and unpacked, and costly bric-a-brac. Rare curtains draped the windows; quiet elegance reigned as if by right, where a temporary democratic freedom held sway.

Jimmy, sent by Norah to carry some article of furniture down to the great room from the attic, paused on the threshold as he had done once before, not knowing that there had been another change, and held his breath. A chill struck him. There was a something beautiful and apart in this room now, something that made him feel he must not enter—not yet. He reasoned it all out afterwards, that evening, on the back-door step. It was something that belonged to an education and undoubtedly he must have an education.

During the next few days the front room, which Si had occupied, and which before that had been the library or office, became a luxurious library indeed. All the fine volumes that had been in the Wetherill house in New York took their places in well-ordered groups behind sliding glass doors about the walls. The large revolving bookcase, the great carved rosewood desk with rolling top and many drawers, the leather desk-chair, all were suggestive of a minister's study. In fact, John Endicott's worn and much-used volumes took their places, a few every day, side by side with the Wetherill ones in half-calf and Russia bindings.

Mrs. Bartlett had again become the nominal landlady of the minister, but the constantly diminishing bookcase reminded her that her time for pumpkin pies was short, and the pumpkins had not yet come. She took it out in lavishing upon him the best strawberries and peas the market afforded, and never grudging anything, even a smile now and then. She was always feeling uncomfortable about that dollar she took from Morris Thayer for his night's lodging, and wanting to make it up in some way. The result was, she spent it a number of times

over, till she was almost getting in the habit of being generous.

The back parlor that had been Constance's sanctum was changed into a beautiful dining-room, and the dining-room upstairs became, as it should be, a bedroom. The third story was put in order, and Norah began to breathe more freely, and feel that things were more suited to a member of the house of Wetherill. She sadly regretted that there was so much necessary scrimping, but this was better than having Miss Constance keep a tea room. What a pity ministers had such small salaries and had to work so hard!

Just as spring was ripening into summer, on a rare day in the last of June, Constance was married.

Until just at the last it had not seemed possible to have the wedding a public affair. Indeed, both bride and groom would personally have preferred having it as quiet as possible, but there were others to be considered besides themselves. There was the loving, adoring church, all eyes and ears to see "how he looked" and "how she looked," and "how he acted" and "what she wore," and live over again their own private romances in the faces of this dear couple who belonged to them. The minister knew they would each one feel personally aggrieved that they could not be present, and yet he could not ask it of Constance to be married in the church, because of the state of her grandmother's health. It was Constance who thought of it, whose quick perception knew how Mrs. Bartlett and Holly Beech and Jennie and all the rest would feel if they were left out; and her own heart drew her to give up her personal pleasure in the matter.

Of course, the grandmother must be present. But, as the warmer weather drew on, Mrs. Wetherill improved in a most surprising way, and Dr. Randall told Constance he did not think it could hurt her in the least to be carried over to the church for a little while. In fact, if it pleased her, it might only do her good. So, one morning, when Mrs. Wetherill seemed to feel pretty well, Constance broached the matter gently, and to her surprise found her grandmother quite expecting the wedding to be in the church.

"Of course John will want to please his people, dear," she said, "and you should always study to please your husband. I always did. It's right and best. Besides, I've had no opportunity to meet his people, and I should like to see them, they have all been so kind. Then, too, it's not as if we were in our own home here—we're sort of boarding—though it's been quite comfortable all winter. You think you wouldn't care to go back to the

## THE BAPTIST HERALD

house in New York for the ceremony? Well, I don't blame you. It's been shut up so long it would be quite a nuisance to get it into working order again; and, if you don't mind, I'm sure I do not. A wedding in a church is always proper, dear, and especially fitting for a minister. Yes, I think I might easily go."

And so it was settled, and the village and the church threw themselves into violent preparations for a real church wedding peculiarly their own.

The women met, and selected a committee of decoration, and the committee planned elaborate decorations that would have done justice to a third-rate undertaker. Fortunately Jennie had been put upon the committee, and, coming in late, was rather dismayed at the arrangements. She was so far educated in taste that she now knew that Constance would not appreciate her name and the minister's done in purple and white everlasting and intertwined on a background of artificial moss swinging in the air above her like a coming doom. Jennie listened, and finally spoke.

"Say, those kind of pieces are real fine, but I jest believe she'd like it better if we put real flowers around. When I come over here, I stopped and asked her what her idea was, and she said she wanted you to fix it the way you liked, but she would suggest to just have it simple flowers and greens. She likes the flowers that grow in your gardens. Why don't you take honeysuckle and roses, and white pinies, and white hollyhocks, and jest fill it up all white and green in back of the pulpit?"

And so they planned. Jennie contrived to keep things within some bounds though the result perhaps was not just what it would have been had Constance done it herself. But Constance loved the people, and it mattered not to her.

The day was perfect, the sky shining clear, and the birds doing their best at the wedding-march.

They carried old Mrs. Wetherill over early in a wheeled chair, and made her comfortable close to a bower of white roses, and her old eyes were not so critical as to distinguish between roses and white hollyhocks and candytuft. She had reached the stage of her journey when she was quite satisfied with things as they were, and did not wish to pull them to pieces because they were not just as she had always had them.

Jimmy stood at the front gate in a new suit earned by himself, and bought in New York by Constance. He regarded the village boys on the curb in front of the church across the road with a great look of condescension. They openly admired and envied Jimmy. Why had not they carried Miss Constance's bundles that day a year ago instead of squabbling over marbles? Then they might, too, have walked in fine array.

At five minutes before ten the up-train from the city came in. Jimmy looked at the passengers scornfully. Poor things, they had to travel on! They had

September 15, 1932

no knowledge of the great event about to come off, and they had no right to look so carelessly over at the crowd already standing about the church. They were outsiders.

Two men were getting off. They were elegantly dressed; at least, one was. The other had a slippery look to Jimmy.

They glanced about to get their bearings. Then the more elegant of the two pointed over toward Jimmy and "The Cedars."

"They'll find they're mistook this time," murmured the boy to himself. "No late breakfast ner chops to be had here any more." Jimmy stood up straight, on guard. He enjoyed the situation. He hoped they would come over. He would show them!

They came. Jimmy watched every step with indolent disdain and studied indifference.

But they were not noticing Jimmy, and he planted himself more apparently in the gateway.

The two men were closer now. Jimmy eyed the elegant one keenly. Could it be? Yes, it was! His heart throbbed painfully. Here was possible danger and a chance to show himself a hero. Here, yes, surely here was the old lover returned; just on the brink of the marriage, five minutes before the ceremony, come to stop the marriage and claim his own! It was like the yellow-covered book that Jimmy's sister borrowed from Eliza Whitmeyer last winter.

The evening before, Morris Thayer, lately arrived from Europe, where he had gone to heal his rudely broken heart, had attended a dinner, at the home of one of his mother's friends, where, he was told, two heiresses of unimpeachable beauty would be present. He had found the heiresses already well appropriated, and the only other young woman present very dull and reported poor; so, when his old friend, the Wetherill's lawyer, entered the room, he settled down to a business talk with him.

It was just after the ladies had left the table that the lawyer turned to him and said:

"By the way, Thayer, you'll be glad to hear the good news. You're an old friend of the Wetherills. I suppose of course you know of their misfortunes. I was not supposed to tell, but you of course were in the secret. Well, I have just found out that some old stock that Constance's father bought years ago—stock in a silver mine—has risen in value, and is pouring in untold wealth. I had an opportunity to buy in the old home, which was sold three months ago, and I bought it. I've just sent her word about it this evening. She had no idea there was any such chance."

Now indeed was Morris Thayer on the alert. He had spent a great deal of money on his trip abroad, having lost heavily in gambling; and he had come home determined to find and marry a rich wife. If it could prove to be Constance

he would be well pleased. Somehow he could not quite forget her.

His thick skin had long ago healed over any wounds she might have given his conceit, and he really had no fear but that he might win her if he only put himself out to do so. He had not half tried before, of course; but now it would be something worth while, and—he would take his man with him.

So he telephoned from the club to his man to pack a suit-case and bag, and meet him at the station in time for the next train going Constance-ward; for he reasoned that, if the lawyer had but just written, Constance, he might reach her before the letter, and so not seem to have come for financial reasons.

But, when Thayer and his man reached the station, they found that the timetable had been changed that very week, and that the late train was fifteen minutes earlier than they had supposed, and had already left the station.

The next train was very early in the morning; but hard as it seemed, Thayer decided to take it. The lawyer had said there was a great deal, millions, perhaps, in that silver mine. It was worth while. He had never taken so much trouble before for any one. Constance certainly ought to appreciate it. He began to feel a little abused.

But he did it, slept all night at the club, and, irritable and sleepy, was driven in a taxi to the station at the last minute, and was put on the train by his man, who always carried out his orders even if it did go against the grain.

But the unusually early rising, and the unpleasant journey had not improved Morris Thayer's temper. He was disposed to growl at everybody and everything. When he finally reached his destination, he felt like sitting down in the road like a spoiled child and demanding that Constance come out to him. But his man had his orders, and together they walked toward "The Cedars."

They paid no more attention to Jimmy than if he were a cobweb stretched across the path. They would have gone right over him, or brushed him away like a fly. But Jimmy bristled all over with fear and wrath and protectorship.

"This is private property, sir. You can't come in here that way."

"Isn't this a tea room, kid? What are you talkin' about? Get out o' the way!" responded the valet, giving Jimmy a shove from the path. Morris Thayer had confided the whole story of his former visit. It was always best to give his man every fact in the case, and then he knew what to do. He felt now that the man had showed remarkable brilliancy in recalling this fact about the tea room. He never would have thought of it if he had been alone.

But Jimmy was blazing. His new suit had been handled roughly, his sacred wedding-clothes!

"No, this here ain't no tea room any more. It's private property. The Wetherills live here."

The man looked significantly at his master. The tea room was already a thing of the past. Had the news of the silver mine, then, preceded them?

"Well, sonnie," said the man, taking a new line, "it's Miss Wetherill we've come to see. This gentleman is a dear friend of hers. Just step aside. I know what I'm about."

"Not much he ain't no dear old friend," said Jimmy irreverently, standing his ground; "and she can't see him. She's very much took up with other things at present. *She's engaged!*" He added the last two words in sudden remembrance of what Constance had taught him to say when he had waited upon the door for her sometimes.

"Well, that's all right, sonnie; you jest run along in and tell her who's here, and she'll see us all right."

Jimmy eyed the house furtively. The car was standing at the side door behind a cedar. Jimmy could see the minister already in the little chapel door, glancing over. It was time the bride was coming. Could he parley a little longer? Then he caught a glimpse of a white dress, a vision of cloudlike veil, and he drew a sigh of relief. A moment more, and all would be safe. He would hold the fort until she was in the church.

"Well, I s'pose you ken see her ef you wait long 'nough. At present there's a wedding goin' to be in about a minute, and she's got to be at it. I can't break in on weddings," said Jimmy philosophically, watching the steady progress of the car down the cedar-lined drive a few paces from them.

"A wedding?" said Morris Thayer.

"Whose wedding?" he asked sharply, suddenly suspicious.

The car had reached the side door of the church now.

Jimmy eyed the man suspiciously, and grew wary.

"Why, the minister's wedding, course." "Aw! The minister's!" said Morris Thayer disinterestedly, dropping his eyeglass.

"What's that got to do with Miss Wetherill, kid?" sneered the man. "Get out o' the way. We want to see Miss Wetherill."

"Well, she ain't here," said Jimmy, leisurely stepping aside and waving his hand magnanimously; "but, ef you want to see her awful bad, you kin swing on the gate till you see her go by, or, step over to the weddin' an' look at her. She's in the church by now, an' I reckon you'll find her easy 'nough ef you know her so turrible well. Anyhow, I'm goin' over, an' you kin come, too, ef you like."

With which astonishing invitation Jimmy vanished over into the crowd, and was soon worming himself to the front of the church, breathless, and feeling himself a hero and a diplomatist. Those two men could never get inside the church in time to forbid the marriage now, for the strange minister's voice was already repeating those mystical sentences that



would make Constance Wetherill and the minister one.

Hardy knowing what to do, the two men elbowed their way through the crowd, and struggled into the church just in time to hear the words, "What God hath joined together let no man put asunder;" and Jimmy, turning a triumphant, searching eye for two visitors, saw them as they caught sight of the bride's smiling face when she came down the aisle, leaning on the arm of her husband.

And so it was that Morris Thayer attended Constance Wetherill's wedding.

In deep discomfiture he wended his way home without having discovered himself to the bride, and magnanimously covered his defeat by sending her a solid silver punch bowl as a wedding present.

THE END.

### Gladdening Glimpses from Grace Baptist Church, Racine, Wis.

Yes, Grace Church is still in existence and as busy as ever in the kingdom work.

The church has been going along in very fine fashion. The services are better attended than they have been for a long time. A crowd always attracts a crowd, and so we hope the increase will continue. We have had the pleasure of baptizing eleven persons, upon their confession of faith in Christ, since the beginning of the year.

Last fall we had to provide larger quarters for the Primary department which is growing rapidly. A large room in the basement hitherto used for storage purposes was remodeled into a very attractive place for the little folk.

The Women's Missionary Society is fifty years young. They had the privilege of celebrating this memorable event in February. Messages of congratulation came from former pastors and friends. One of the former pastors, Rev. E. Umbach, was the speaker for the occasion. The last number on the program was a song by the five charter members now residing in Racine, Mrs. Fred Gebhardt, Mrs. Herman Schacht, Mrs. August Schacht, Mrs. William Schacht, and Mrs. Albert Falk. Then came a pleasant surprise. The president, Mrs. James Fenton, presented each of these charter members with a gold pin in honor of their untiring service. After the program the indispensable "Kaffee und Kuchen" were served to all present.

The work among the boys and young men in the church is sponsored very largely by the Men's Bible Class. Last winter we had entered two teams in the Sunday School Basket Ball League. Mr. Norbert Biesack was appointed in charge of sports by the Men's Bible Class. He coached the older team, and his assistant, Henry Binder, Jr., the younger. During the summer months we have a team in the Church League of indoor baseball. This not only provides wholesome recreation but also often proves a

channel for increasing the Sunday school attendance.

Last December we organized a Boy Scout Troup. Under the able leadership of Mr. Jerome Wiechers as Scoutmaster and his assistant, Henry Binder, Jr., the boys are having a very fine troupe.

One of the great things Grace Church has been doing during the past two years is having a special Children's Hour for the children of the community. Every Wednesday at 6.30 we would meet in the church for Gospel singing, stereopticon Bible pictures and other interesting features. The attendance reached an average of about 75 to 80. The great majority of these children were of non-church-going parents, and mostly of foreign descent, about 12 nationalities being represented. The interest and desire to learn manifested by these children was most inspiring.

We are looking forward to another year of glorious service in His name.

### The Texas and Louisiana Conference Union

"Praise ye the Lord, for it is good to sing praises unto our God." With thankful hearts the young people of our Texas and Louisiana Y. P. and S. S. W. Union can look back upon one of the best years in the history of our organization.

We were most wonderfully blessed at the very beginning of the past conference year, when our Missionary, Paul Gebauer, and our Young People's Secretary, Rev. A. P. Mihm, were with us in Kyle.

One of the first high points in our work was our Fall Assembly at Crawford; our next gathering was in June on the second Sunday. But during the long interval we were not idle. Each month our executive committee made recommendations which many of our Sunday schools and our B. Y. P. U.'s carried out. A letter was written each month by one of our conference unions, so that we were always in touch with each other.

Our Rally Day held with the Cottonwood church in June was another high point. Rev. A. Becker and Rev. J. E. Ehrhorn were speakers for the Juniors and Intermediates during the Sunday school hour, while Rev. C. C. Laborn and Bro. Otto Balka spoke to the Senior and Adult departments.

Rev. P. Hintze brought the message for the morning service, taking for his text the words of our Savior, "I am the way, the truth and the life."

The afternoon meeting was opened with a splendid song service and special numbers from the various B. Y. P. U.'s. Rev. Chas. W. Koller spoke on the theme, "Investing for Profit." In this most splendid address we were led to see that to invest our lives profitably, we must invest early in life, invest wisely and invest liberally. It was the first time Rev. Koller spoke to the young people since he left his dear old Texas to go to work in other fields. Texas young people love him for the service he rendered as a

former officer and leader in our organization.

With an atmosphere of victory we gathered from far and near for our annual meeting held with the Texas and Louisiana Conference on July 29-31. The Cottonwood church was our host and we feel we owe it a "thank you" for the invitation during this time of depression. We began at 2.30 P. M. with a devotional brought by Edwin Kramer, who used as his text the first Psalm. After the roll call and reading of the minutes, the following officers were elected: President, Norman Lengefeld, Kyle; vice-president, Rev. C. C. Gossen, Crawford; secretary, Mathilda Hirsch, Waco; treasurer, Walter Bremer, Lorena. The outgoing officers declined re-elections as they have many other duties in B. Y. P. U. work. Their reports showed that the three goals which the executive committee set up for our unions brought much fruit as a result of combined efforts. The treasurer's report showed that after more than \$75 had been used for many purposes, there remained a little better than \$50. This sum was given to the general Missionary and Benevolent fund.

The evening services were opened with a song service led by A. W. Guderian and 2 Tim. 2:1-16 was read by H. T. Engelbrecht. Walter Schaible, our outgoing president, presided during the installation of the new officers, after which the new president took charge. A program consisting of duets, quartets, musical numbers, readings and a dialog was rendered. Following this Rev. H. C. Baum spoke on "Visions" and stirred the hearts of his listeners to new resolutions.

On Sunday afternoon the young people met again. The program consisted of several musical numbers and two addresses, one in the German language by Rev. F. Schwartz and one in English by Rev. H. Ekert. May all the young people of the various unions co-operate in the work of the new year so that the reports will show progress at our next conference in Hurnville! MATHILDA HIRSCH, Sec.

### Perpetual

"Upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. 16:18.

There is an old institution called the Christian church, and there are some who make fun of it because it is old; but I like it all the better because it is old. . . . It has come through the fires and the flood of two thousand years, and never was it so mighty as now. I am thrilled by it because it is old. After the empires and republics which now exist on the earth have all been cast on the scrap heap, and after the flags of the nations have been blown to tatters by the fury of the wind, the banner of the cross will still wave, and the church of Christ will still be the pillar and ground of the truth. The gates of death will not prevail against it.—Charles F. Jefferson.

### Camp Unami

The Tenth Institute of the Young People's and Sunday School Workers' Union of the Atlantic Conference was held at Camp Unami, Sumneytown, Pa., from August 6-12. Rev. Martin L. Leuschner of Philadelphia acted as dean and the members of the faculty were: Professor F. W. C. Meyer, Rochester, N. Y., "The Bible and Science"; Rev. Julius Kaaz, New Haven, Conn., "Baptist History and Principles"; Rev. Alfred Bernadt, Brooklyn, N. Y., "Public Speaking and Parliamentary Law"; Mr. Harold Krueger, Recreational Program. Miss Alice Kaaz was chosen president, and Miss Ruth Schmidt secretary of the Institute.

We were awakened each morning by the bugle call. The greater part of the morning was spent in classes where we gained not only the principles and deeper understanding of our Baptist beliefs, but also how to tell others of our knowledge with confidence and clarity. Our forum topics were of vital interest in which all took an active part. The topics of debate were: 1. The problem of disarmament. 2. What to read to be abreast of the times and Christian in spirit. 3. The Christian's duty in practical interracial relations. 4. The Church and politics. 5. How to secure help in vocational guidance.

The topics 1. and 3. were most actively discussed. On the former topic we came to the conclusion that before world disarmament can be realized, nations must be less nationalistic and more world conscious. The latter discussion on interracial problems centered itself on the relations between the white and negro races. We decided that this problem will always be difficult to solve just as Jesus' commandment: "Thou shalt love thy neighbor as thyself" has a goal that often seems beyond our grasp.

As we had the good fortune of clear and warm weather, every afternoon was given over to the joy of swimming either in Unami creek or the nearby pools and lakes. Two rowboats and a slightly dilapidated canoe added to our fun in the creek, especially as all three were often suddenly overturned and the passengers received an unexpected ducking!

We had to be very watchful of our deeds and speech, for our two editors, Miss Harriet Kriofsky and Mr. Reuben Leypoldt, would write all the news for our Log Book: "Chips from Unami Woods." No one, faculty members included, was safe from the vigilant eyes and ears of the "press"! How we enjoyed the nightly reading of the "Log" even though the general laugh might be at our expense! Rev. Bernadt kindly offered to make a copy of the completed news, with pictures, for each member to keep as a treasured memoir.

Our vesper services had an especial reverent appeal for they were held out of doors in a natural rock amphitheater in the forest. There in the solemn stillness under the trees, we felt more closely



Camp Unami, Atlantic Conference Institute

drawn to God and consecrated our lives anew to his service.

Our evenings were given over to jolly informal socials, camp fires, minstrels, games, etc. During the week we had many visitors who seemed reluctant to leave the good times at camp.

We all left camp with pleasant memories of friends and events, but, best of all, with practical information and guides how to better serve our Master in our particular churches. We hope we shall continue to sing from the bottom of our hearts, as we so often sang in camp: "I am happy in the service of the King."

R. M. SCHMIDT, Sec.

### B. Y. P. U., Bethany Baptist Church, Lincoln Co., Kans.

Another year of work in our B. Y. P. U., Bethany, Lincoln Co., Kans., has been completed and although our work was hindered at first by storms and bad roads we feel that our work has not been in vain.

We have followed the lessons in the "Young People's Leader" and most of our members have had a chance to lead and all have taken some part in the service.

We are very happy that two of our associate members gave their hearts to Christ the past year and were taken in as active members. Twenty-six of our membership of forty were permitted to attend the Institute at Dillon, Kansas, which gave us new suggestions for our work and many fine ideals by which to guide our own lives.

We had a Bible reading contest between the married and unmarried members. The married group, who lost, treated the winning side to a hike. A social was also enjoyed earlier in the year.

An attempt was made to beautify our church grounds and seven Chinese elms were planted and dedicated to the memory of George Washington.

In another year we hope to make even greater progress. May God bless our efforts and keep us humble in his service!

RUTH SCHULZ, Sec...

### Lansing B. Y. P. U.

Looking back over the past year of our Young People's Society at Lansing, Mich., we fully realize that the Lord has been with us. We owe many thanks to our Lord for his faithful guidance. There were times when we felt oppressed and not as cheery as we might—but we have a friend who is always ready to cheer and comfort us, if we are only willing to come to him.

We are especially thankful for our willing members, and our fine and able president, Mr. Zilz, with whom we were able to give several programs to the glory of our Lord and we believe a blessing to others. We are also glad for the many new members who joined our society during the past year. We cheered the sick with flowers from the society.

The new officers of our society are: President, Mr. Harold Pletz; vice-president, Mr. A. Zilz; secretary, Mrs. Elsie Kwast; treasurer, Miss Helen Perry.

We are trusting in the Lord and our prayers are that he may be with us in the coming year and may he help us to do greater tasks for his kingdom!

ELSIE KWAST.

### Money

ALBERT RICHMOND BOND

Money makes madness  
If money gets first place;  
Money sends sadness,  
If money marks man's face;  
Money gives gladness,  
If money serves God's grace.

### One Thing Needful

Butcher: "Round steak, madam?"  
Bride: "The shape doesn't interest me, so long as it's tender."—Southern Farmer.

### Revised

Ledgers are red,  
Business is blue;  
If you were a banker  
You'd have white hair, too.  
—Judge.



## Words and Worship

Number 2 of a series of Radio Devotions

PAUL WENGEL

A great text taken from the Psalms may occupy our minds today. "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer" (Ps. 19:13). This text implies that the words we speak may be acts of divine worship, a gift acceptable unto God. We may remember that Job says, "The ear doth try words," but it does not only try words; it tries us; and most important of all, God tries our words.

### Distinctive Christian Greetings

Toyohiko Kagawa, the eminent Japanese Christian, thinks that a Christian should be distinctive even in his greetings. Too often our casual greetings become more secular than sacred. Many Orientals to this day greet their neighbors with some form of the ancient—*Salaam*—(meaning, Peace be with you). In certain sections of Germany it is still customary to greet your neighbor with an expressive "Grüss Gott" (meaning, God greet you or God bless you). Everybody ought to know the striking lines of the poet, Julius Sturm, that are something like this in English:

God bless you, No other greeting quite so intimate.

God bless you, No other greeting so appropriate.

God bless you, When heartfelt, such a greeting will compare,

In a loving God's omniscience to a prayer.

That's it. A greeting may become in the eyes of God a prayer.

Over against such a sanctified greeting set our secular and unceremonious "How do you do?", a question that is not supposed to require an answer, a greeting that is to express humanitarian interest, but in American haste frustrates is very purpose. We do not usually take time to find out "How" our neighbors and friends are really doing.

In a certain neighborhood of Detroit there was a destitute family. The children were frequently obliged to go to school without the taste of food. Practically the only furniture in that home was a bed and a kitchen table. In providing for the needs of that family, I asked a shopkeeper who lives in the same apartment to do some work for that family and charge it to me. "Why," he said, "are they so poor?" He had often said "How-do-you-do?" to members of that family when they met in the hall of the apartment, and yet he did not know "How-they-did."

Of course, it is true that even an oriental "*Salaam*" or a German "*Grüss Gott*" may be thoughtlessly expressed. In Russia folk used to greet one another on Easter Sunday with a "Hallelujah, the

Lord is risen" and the response would be, "He is surely risen." Beautiful, isn't it? Yes, but even such a greeting may deteriorate into pure formality. Still, even at that it is better than to forget God entirely as many Russian and American people are doing today. It is not the type of greeting we use but the sincere prayer and wish it conveys, that makes it acceptable in the sight of God.

### Guard Your Words With Scrupulous Care

If our words are to be acceptable to God it certainly means that they must be scrupulously guarded. E. Stanley Jones tells of taking a cup of tea from a Mohammedan tea seller of doubtful cleanliness. Weariness and desire overcame his reluctance. Then he noticed on the cup these words, "God help you." It came to him that this would be a fitting inscription on cups and glasses at all tea- and bridge-parties where other people's reputations are being slashed. You can almost hear the distressed Psalmist cry out: "Hide me from the secret council of the wicked . . . who bend their bows to shoot their arrows, even bitter words" (Ps. 64:2, 3). It may be that Longfellow had these words in mind when he wrote "The Arrow and the Song."

I shot an arrow into the air.

It fell to earth I know not where,  
For so swiftly it flew, the sight  
Could not follow it in its flight.

I breathed a song into the air,  
It fell to earth I know not where,  
For who has sight so keen and strong  
That it can follow the flight of song?

Long, long afterward, in an oak  
I found the arrow still unbroke,  
But the song from beginning to end  
I found again in the heart of a friend.

With God a song is a million times more acceptable than the arrow of vain, deceitful and unkind words.

### To Make One's Conversation Holy and Pleasing

to a perfect God most certainly would imply that it should not be made the means of sowing tares into someone's mind or leaving there a residue of corroding filth through some questionable story that you seem to tell so well. Some minds are veritable sinks of filth, whose unholy meditations bubble over in unholy conversation. And again, for one who believes in God, it should not be necessary to desecrate language with blasphemous invectives if he has missed the nail to hit the thumb or taken five strokes to get out of the rough. Not only by their *works* but by their *words* shall ye know men.

So will you know the true Christian by his vocabulary. Dean Inge has said: "Love, joy, faith, hope, humility: these are the characteristic Christian ideas. Whenever these words threaten to drop out of our vocabulary, we may be sure that we are losing the essence of the Christian Spirit. If we do not want the

words which Christianity had to coin to express its new ideas, the reason must be that we have lost the ideas themselves."—(Personal Religion and the Life of Devotion.)

### Seasoned With Salt

St. Paul says, "Let your talk always have the saving salt of grace about it" (Col. 4:6, Moffat's translation). Your words are to be the kind of words that give evidence of a divine source and are dedicated to divine purposes. "Nothing less can bring the mind of Jesus to our time, than that his disciples shall make themselves the channel through which his message comes. That truth was set forth in a moving parable on the morning in January, 1930, when King George's speech opening the London Naval Conference was broadcast in the United States. Just a few moments before the speech was to come on, an official of the Broadcasting Company, Mr. Walter Vivian, discovered that something was wrong with the wiring. He realized that it would take twenty minutes to make repairs and that meanwhile thousands who were listening for the king's speech would not hear him. Without hesitation he grasped the ends of the broken wires, one in each hand to restore the circuit. The shock of the 250 volts charge and the leakage of the current shook his arms and burned his hands, but he held on while there went through him the king's message of peace."—(Luccock.)

### Words That Disturb and Yet May Help

The words that we ought to speak today may be comforting, soothing words. In the right place and at the right time they will be acceptable in the sight of God. However, they may also be disturbing words like the sting of the Gadget. We are told that the original horse was no larger than a half grown dog. His present size, fleetness of limb, endurance and wind were made possible by his worst enemy, the gadfly. The gadfly stung him, the horse ran to escape it, and in so doing developed to his present size.

This story is a splendid illustration of how man developed in his social, moral, educational and spiritual life. Man has always been satisfied with his environments until some individual has stung him into enough activity to make changes. In religion man made no changes until men like Moses, Amos, Hosea, Paul and Jesus came to sting him into action.

Paul was a disturber. He would not let people be at peace. Wendell Phillips, Harriet Beecher Stowe and others disturbed the American people so much that they finally abolished slavery. William Jennings Bryan, Carrie Nation, Frances Willard and others stung the people into reform on the legalized liquor business. The reformer in every field has been met with antagonism. Paul was unpopular. Jesus found intense opposition. Men thought to run away from their words, but in running away they

began to grow. The most certain proof we may have of the speedy destruction of people or individuals is when they are too senseless to move even when stung by the words of the human gadfly.

The secret of it all is: let your meditation be godly and God will be satisfied with your speech.

O Lord, guard our lips from uttering one word that would distress someone today. Cleanse our thoughts and speech with the presence of thy Holy Spirit! Amen.

## Under Africa's Sun

A. ORTHNER

When the last mail was handed me on board of the ocean liner, there was a letter from the young people of one of the churches in the South. All the members of that B. Y. P. U. signed their names to the letter. Seven weeks later I received my first mail in Africa, and again there was a kind and encouraging letter from a B. Y. P. U. and S. S. Workers' Union. I thanked the Lord for these letters of comfort and encouragement, especially as another mail brought sad and disquieting news from home. I shall take this first opportunity to thank you, my dear young friends, for your kindness, and your interest in our Cameroon Mission.

### Heartily Welcomed by the Co-Workers

Two weeks ago I arrived at Belo, a place in our Bekom mission field. A little more than a year ago I secured a fine mission site from the Bekom chief. In March, 1931, we dedicated the first chapel here. Rev. and Mrs. Schirmacher carried on the work during my leave of absence in America. They have erected some buildings in primitive native style to house the missionaries and native helpers. Upon my arrival I received a hearty welcome from my co-workers, but we were together only one week at Belo. A busy week it was too. They were packing their belongings to move to their new station at Ndu, and I was unpacking mine. On June 3 Rev. and Mrs. Schirmacher left. I am now all alone at this place. One has to get accustomed to this lonely life. I will now tell you a little about my first days of work in Belo.

### Doctoring the Natives

Most of the forenoon was taken up by rendering medical help to the natives. Some of the patients came very far. It takes several days journeying to reach the nearest doctor and hospital, which the government intends to close because of lack of funds. Mrs. Schirmacher had charge of this work until now. Very bad cases we have to send to the hospital. Quite often we find that instead of trying to get into the hospital these natives simply go back to their own "bush medicine" and witchcraft. When they do come again or go to the doctor, the case is so far gone that it is impossible to help them. We do what we can for the suffering and those in need of help.



D. V. B. S. at Oak Park Church

### Repairing the Missionary's Home

In the afternoon we were busy with planting trees for future building material and for firewood which is very rare here. We did not accomplish very much because a tropical rain came and we had to seek shelter. Our buildings are covered with grass, rather sparingly, because grass is very scarce this year. The locusts have destroyed most of it. Now the roofs show defects. Water came through them in so many places. We made temporary repairs and in the dry season we shall cover them properly.

### Wonders of a Tropic Sky

Toward the evening the dark clouds lifted. The last rays of the setting sun illuminated the mountains and valleys with a most wonderful glow—a sight not often seen in the homeland. As always at the Equator the day swiftly turned night and the wonderful African stars came out—the Southern Cross and the Northern great dipper—all visible here. The wooden drum of the station calls for evening prayer. While the last daylight disappears a stillness settles over the country side which for the new arrival is rather depressing. In the cool evenings of the rainy season the natives crawl into their mud huts close to the fires. When the evenings are warm in the dry season, the sound of drums, singing and dancing enlivens the night.

### Natives Welcoming the Returned Missionary

The next day was a Sunday. Early in the morning I started out, up the mountain, down, and up again, some eight miles, to my former mission site, the church at Wombong, Bekom. The road or rather the path was wet and slippery from the rain. The tour became tiresome, but all the hardships were forgotten when still a long distance from the church, at a bend of the path, through the tall elephant grass, a large group of children appeared, led by two older girls. They welcomed the Missionary with shouts of joy and escorted him with singing and shouting up the hill to the church. A little farther a group of women did the same and joined the happy throng.

Still farther on the men came and joined in the chorus. With this escort I arrived perspiring and tired at the church.

First we had a mass meeting with all the people who came, and then another meeting with the church members only. After that every one wanted to shake hands with the Missionary. Not all hands are clean—some are covered with ulcers and skin disease. But as that custom has been introduced before, I had to go through the procedure. It was worth while to see the happy faces.

With the teacher and elders of the church I visited some very sick people. In dark huts the patients lie near the fire, being nearly roasted and smoked. I talked to them and promised to send some medicine, telling them several times how to take it. But it is doubtful whether they take it according to prescription. In one hut a special Sunday dinner was prepared. An appetizing odor came forth from a vessel on the fire. Would they invite me for dinner? I lifted the cover and saw a fine portion of freshly fried caterpillars, big fat, yellow worms, about one and a half inches long and as thick as my finger. They were nicely roasted to a crisp brown color—very appetizing for the natives, but not for me. I went without a Sunday dinner that day.

### When the Sunday Is Over

A tour of nearly three hours took me back to my station. Late in the afternoon I arrived, tired and hungry, but with a heart contented and happy. I have seen tears in the eyes and smiles of gladness on the faces of many of our Christians. I have heard the praises of the children, whom we try to get in closer touch with Him whose outstretched hands of love embrace all who come to Him for help, even in darkest Africa.

### Precautionary Inquiry

They were giving a small dinner party, and for a special treat the little son of the house had been allowed to come down. They had reached the dessert stage when he remarked in loud, confidential tones to his mother:

"Will dessert upset me tonight, mummy, or is there enough to go around?"



# Leadership Training

The Training of Youth for Service through the Church

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

X.

## The Social Life of Christian Young People

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

While a discussion of the social life of Christian young people is not necessarily a part of a study on training for service, yet a brief chapter on the subject seems desirable. It may help to clear away some misapprehensions concerning the nature of young people's strong desire for sociability, and at the same time show how the social impulses of youth can serve the training and cultural ends which we have in view.

Love to God and fellowmen is the supreme power in the Christian life. Love always seeks to express itself in the most intimate fellowship with its object. People who love one another long to share companionship. This need for companionship must be provided for in the Christian program.

Some well-meaning folk do not take kindly to the cultivation of sociability within the Church. They think it is contrary to the spirit of the Christian life. They feel that Christians find, or should find, sufficient joy in the Lord not to even crave this sociability.

It is exceedingly difficult to establish such a conception of the Christian life from a study of the New Testament. Christ gave an abundance of ethical instructions which are recorded more largely in the Gospels of Matthew and Luke, but one looks in vain for one that is directed against wholesome and pure frolic. He was popularly considered a social good fellow in his own time, very different from his rugged, ascetic forerunner, John the Baptist. Paul gives a wonderful table of rules for Christian conduct in Romans 12 and elsewhere, but nothing is said against frolic. He does admonish the people to be "kindly affectioned one to the other with brotherly love" and "to rejoice with them that rejoice and to weep with them that weep." He registers a protest against nonsensical talking and foolish jesting as unbecoming to Christians. (Eph. 5:4.) He probably referred to the vulgar type rather than the pure and wholesome jest. Among the ancient and Medieval people the Jester was often a degraded fellow who staged performances for the entertainment of drunken courts which would be very shocking to Christians, or anyone with a degree of culture and refinement. The New Testament does not support a hostile attitude toward social life among Christian young people.

The unfriendly attitude toward sociability on the part of some Christians did not come from the New Testament, but rather from the excesses to which these have often gone, bringing reproach and shame to the Church.

**THE DANGER OF SOCIAL GATHERINGS** become wild, boisterous, and highly offensive, especially when the least

spiritually minded people are delegated to provide the social program, as is often the case. Games are often introduced which break down the modesty and proper reserve of young people and license them to do things which would be altogether out of the question except in such games. Dancing, petting, "necking" and worse things occur at times. The forces of character degradation are at work. It is because of these excesses, which certainly are, let us hope, the very exception, rather than the rule, that some people take an "offish" attitude toward all socials. If that were the only kind that could be had, that would, of course, be the right attitude to take. Rather have none at all, than the degrading kind.

But there are possibilities in social fellowship which are too valuable to be discarded without serious consideration. Some of these should be briefly stated.

## Social Life Is a Strong Attractive Force

drawing people into the Church constituency and holding them until such a time that they become spiritually awakened and held by spiritual interests. Young people respond quickly to the social appeal, and will be held by it for a time. It is up to the Church to make use of that opportunity of putting the spiritual interest into their hearts. Practical experience justifies the hope that folk drawn originally by social ties are finally held by spiritual ties. In the second place,

## Young People Will Have Social Life,

one way or another. The social life always has its dangers, but if the Church refuses to supervise it and to provide for this need of young people under its leadership and under wholesome surroundings, then many of the young people, getting it from the world, are likely to be swept into the cesspool of degradation by it. Fathers and mothers are less worried with their children at a social which is under the wise direction of Christian people than one that is directed by conscienceless proprietors of pleasure parlors. In the third place recreation can be directed in such a way that it will

## Develop the Finest Traits of Christian Character

People may be taught fair play, game losing, team-work, self-sacrifice, self-control, good sportsmanship, discernment between good and bad, graceful social mixing, by means of the social hour. And this is the real purpose why some Christian workers are willing to be bothered with it. They have not sold out to the highest bidder for a good time, but have recognized in the field of recreation the chance of building into the characters of young people traits which are so sorely needed in the Christian life. So many of our members have never learned fair play. Many are not game losers. If they fail to get their way in a business meeting they go out in a "huff." If they fail to get an office, they are slighted.

Some of our people have never learned team-work. They cannot work with other people, they want to be the whole show or nothing. Many have never learned to make the sacrifice hit. They are not to be blamed for these shortcomings in their lives. We should love them and pity them the more. Had they been privileged to play more, learning to take their turns, to give the other fellow his rights, to play fair, to lose and smile over it, to co-operate with others, they would have had these traits. As it is, if they lose honors, office or wealth they are so miserable, that some of them seek destruction at their own hands.

The motive back of the social program of the Church is not simply "to have a good time." It is that through the social mingling we may be able to cultivate those traits of character which will help people always to live in that Christian attitude and frame of mind toward the experiences of life which will be approved by Christ.

The church that wishes to meet the social requirements of its constituency with an adequate and practical social program ought to consider the following suggestions:

1. *See that the motive back of the recreational program is distinctively Christian.* It is not a concession to the flesh, but the utilization of God-given interests for the winning of people to Christ and the cultivation in their lives of the Christian traits.

2. *Place the recreational program into the hands of sensible, practical and spiritually-minded people.* Do not think that a person who is not fitted for any spiritual work in the Church is all right to direct the social activities of the whole church or of any group. The position demands wise and consecrated leadership, or it will lead to sad disappointments.

3. *Test all recreation by its effect on character formation.* This calls for wise discernment. Eliminate games which call

for misrepresentations like "I doubt it," etc. See that competitive games do not degrade into selfishness. Insist on fairness. Keep the play spirit alive. Cause the losers to cheer the winners, taking their defeat gracefully. Allow no game which develops boldness, or mars refinement. Forestall all roughness and boisterousness through an atmosphere of reverence and refinement. Never overdo. Dismiss at a reasonable hour, so parents will not be anxious. Do not make it a gluttonous feast.

4. *See that recreation is provided in proper proportions for all ages.* One criticism which is often made, is that only the young people have this fellowship while the church is filled with lonely people who have little chance for it. Special provision should be made for the children and for the aged. The church should help those who are unable to help themselves.

5. *See that the games are adapted to the nature of the group.* Children like an abundance of physical activity. Young people are responsive to either physical activity or mental challenges. Older people prefer games of the mind with less physical exertion. Do not expect people who have passed their fortieth year to engage in running games. They may do so, but often to their physical detriment.

6. *Do not introduce anything into your program upon which you cannot ask God's blessing in advance or for which you have to ask divine pardon at the close of your recreational period.*

## A Letter to a Bible Student About A New Bible

THE COLGATE-ROCHESTER DIVINITY SCHOOL

German Department  
Rochester, N. Y.

Dear Sarah:

I was so glad to receive your most welcome letter this morning and to learn that you greatly enjoyed the course of "New Testament History." I know it will help you in your Sunday school teaching and tone up your relish for Bible study. Anyone will find the Bible an interesting book if he goes to the trouble to learn something about it. So I am very glad that you wish to continue your studies.

I feel rather flattered that you should ask me to recommend a Bible to you, since it implies that I ought to know something about it. Well, I cannot claim to know all the study Bibles that are on the market, but I do know several, and one of these, the New Analytical Bible, I think would be most helpful to you. It brings to you in a single volume on India paper with excellent print the text of the entire Bible self-pronouncing, Authorized Version, with the changes made by the revisers placed right in the verses in brackets, and in addition a large number of other features which I must mention.

The *New Analytical Bible* has a practical system of references which is suited to the speed and efficiency required by the twentieth century. You will not find a tiny p, q, or x, y, z after come word in the verse which refers to a long column on the margin or in the middle, printed in such fine type that you need a reading glass to make it out. In the *New Analytical Bible* you will find the references given in black face type immediately under the verse. I find it is a very extensive

system of references which will help you to "compare Scripture with Scripture" which after all is the choice way of mastering the contents of the Bible.

Furthermore this *New Analytical Bible* has an exhaustive word dictionary consisting of some 200 pages. If some bright student should try to floor you with a question about Bethtappuah, you can tell him in a "jiffy" that the name refers to a city in Judah referred to in Josh. 15:53 and means "a house of apples." Or if someone should shoot Berodachbaladan at you, you can fire back as quickly as you can look up a word in a desk dictionary that the word means "bold" and refers to a king of Babylon of whom we read 2 Kings 20:12 and Isa. 39:1. If preachers knew of the fine sermons snugly tucked away in these pages they would certainly make a rush on the publishers.

Another thing you will like in the *New Analytical Bible* is the excellent outline of each book of the Bible. This outline, remarkable all through, becomes superb in the Gospels, and is supplemented there with a topical Harmony going right through the life of Christ. Then you will find a topical study or religious concepts arranged in alphabetical order. You might get an idea from the first subjects listed: Adoption, Adultery, Adversity, Affliction, Angels, Atheism, Atonement, and so on. There are about 40 pages of such material. Finally you come to a close printed Concordance of 115 pages in the back, three columns to the page and 86 lines to the column. If your mathematical education has progressed far enough, you will be able to figure out how extensive this feature is. I find nothing so indispensable as a good Concordance for finding the verses which keep ringing in my ears, and which I long to quote correctly.

I must not detain you with a description of the excellent charts of patriarchs,

A program that is conducted in that manner will still leave room for plenty of wholesome recreation and will in no way compromise the church in the community or be detrimental to the spiritual atmosphere in the church. It will, however, serve as a fine means of teaching many lessons which cannot well be presented from the pulpit on a Sunday morning.

## Discussion Questions

1. What attitude does the New Testament take toward recreation?
2. Why are some Christian people opposed to recreation under the direction of the church?
3. Will young people seek recreation elsewhere if the church fails to provide it?
4. If you are a parent, would you prefer your daughter to find her recreation under the direction of the Church, or elsewhere?
5. What Christian traits can be cultivated through recreation?
6. Do you know anyone in whose mature life there is evidence of a lack of beneficial recreation?
7. What rules would you follow in introducing a recreational program?
8. Are the children and the aged provided for recreationally in your church?

kings, prophets, and of the maps of the Bible land, all of which mean so much in visualizing the historical material. A teacher really cannot get along without these additional helps.

I do not know how I could serve you better than to suggest that you write to the German Baptist Publication Society asking for the privilege of inspecting this Bible. The price ranges from \$7.75 all the way up to \$18.75. If the depression has not depressed you too seriously, you ought to find one to suit both your taste and your pocketbook in that large selection. With the best wishes for joy and success in your studies, I remain

Most sincerely yours,

ARTHUR A. SCHADE.

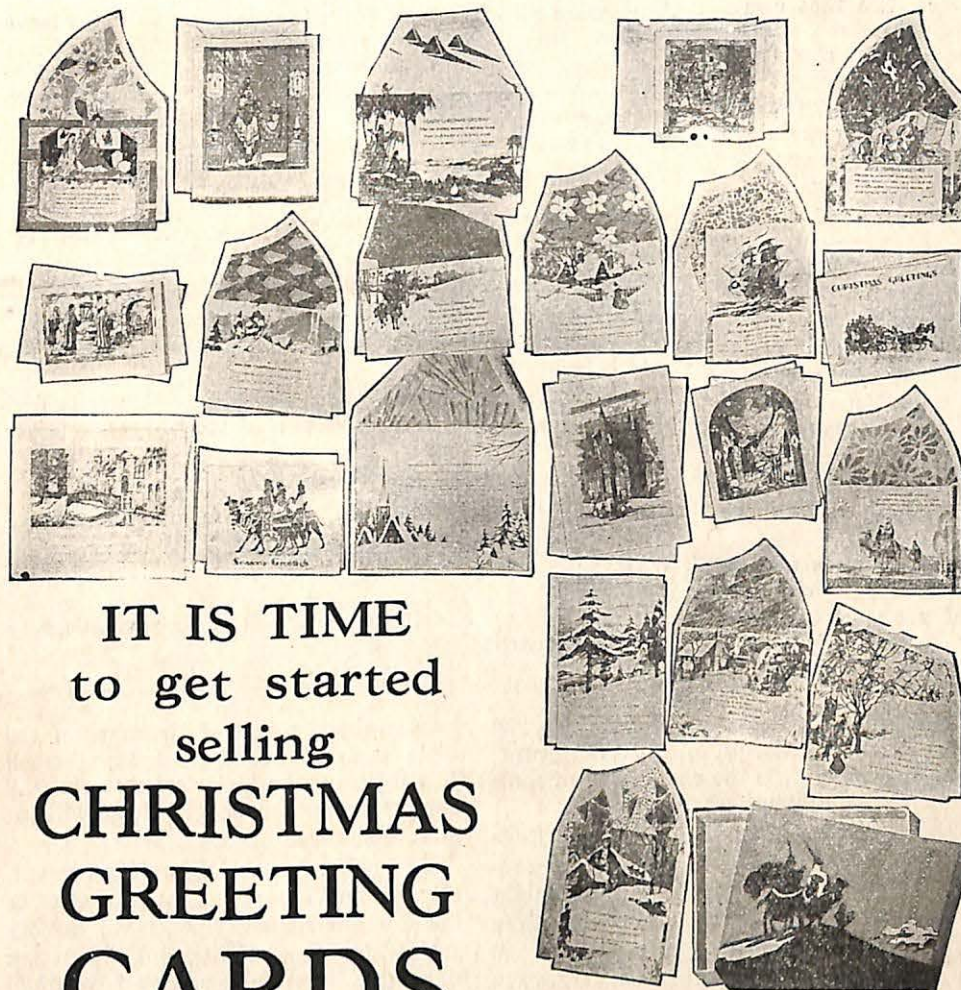
(See advertisement on page 16 of "Baptist Herald," Sept. 1.)

## Livingstone and the Students

When David Livingstone returned to Glasgow after becoming famous for his work in Africa, he was asked to address the students of the university. The students thought they would have some fun out of this "missionary fellow," so they brought pea shooters and rattles to the meeting, determined to greet him with the biggest din they could make. But an eyewitness of the occasion says that the moment Livingstone walked onto the platform, "gaunt and thin from twenty-seven fevers, and with his arm in a sling from an encounter with a lion," the students were hushed to a great silence. Presently Livingstone was telling them that the secret of all he had done in Africa was due to a promise made to him by a "Gentleman whose word was never broken—'Lo, I am with you alway, even unto the end.'"

The students forgot their pea shooters and their catcalls as they looked upon a man who knew what it was to walk through life with the Divine Comrade.—Central Advocate.





IT IS TIME  
to get started  
selling  
**CHRISTMAS  
GREETING  
CARDS**

The Publication House at Cleveland is equipped this year to furnish to our Young People's Societies, the World Wide Guilds or organized Sunday School Classes **CHRISTMAS GREETING CARDS** at wholesale rates.

We are asking our own people to consider us before placing their orders elsewhere and so are urging them to send for our circular describing two different assortments of beautiful cards that can be sold at a dollar with a nice profit for the society's treasury, or even for such who may be unemployed at this time.

**Don't fail to get in touch with us right away.**

Anyone who will agree to undertake the sale of these boxed greeting cards can send us 65 cts. for a sample box with quotations for quantity orders.

**German Baptist Publication Society**

**3734 Payne Avenue, Cleveland, Ohio**

The  
Baptist  
Herald  
for  
**25**  
Cents  
for  
**3**  
Months

To encourage a large number of our people, the younger and the older, to get acquainted with the "Herald" we are announcing this special inducement.

Please pass this information on to such who are not now readers of this semi-monthly denominational paper.

Boosters will please take note of this as it will assist in winning new subscribers. This is a good way to introduce the "Herald."

Send all orders with twenty-five cents to

**The Baptist Herald**

**3734 Payne Ave.,  
Cleveland, O.**

**Would Not Take Any Chance**

When J. D. Rockefeller was a little fellow, a so-called Indian doctor visited his town with a cure-all. The doctor, to get started, took out a bright new silver dollar and said he would auction it off.

"How much am I bid," he said, "for this bright silver dollar?"

But the crowd was cautious, silent, suspicious. No bids were heard.

"How much am I bid?" shouted the

Indian doctor again. "Come, come, gents! A nickle, a dime?"

"I'll bid a nickle," piped John D. Rockefeller at last.

"The dollar is yours, boy," said the doctor. "Hand up your nickel."

"Take it out of the dollar," piped little John D. Rockefeller, "and gimme ninety-five cents change."—Reader's Digest.

\* \* \*

False friends are a terrible danger, which is more dangerous because it is never suspected.

**Variety of Uses**

"What a terrible writer Potts is! He once sent a letter to Smithson, the green-grocer, asking him to send round some tomatoes."

"What happened?"

"Well, after Smithson had used it for a passport to France and Spain, and as a driver's license in Italy, he played it on the piano."—Tit-Bits.

\* \* \*

Self-confidence is the twin sister of unself-consciousness.