

The Baptist Herald

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

Volume Eleven

CLEVELAND, O., APRIL 1, 1933

Number Seven

An Easter Prayer

CHARLES HANSON TOWNE

Lord, now that Spring is in the world,
And every tulip is a cup
Filled with the wine of thy great love,
Lift thou me up.

Raise thou my heart as flowers arise
To greet the glory of thy day,
With soul as clean as lilies are,
And white as they.

Let me not fear the darkness now,
Since Life and Light break through thy
tomb;
Teach me that doubts no more oppress,
No more consume.

Show me that thou art April, Lord,
And thou the flowers and the grass;
Then, when awake the soft spring winds,
I'll hear thee pass!

What's Happening

Rev. S. Blumhagen, pastor of the church at McIntosh, S. Dak., has resigned his charge to take effect on March 31, 1933.

The Kansas B. Y. P. and S. S. W. Union will hold its institute at Durham, Kans., June 5-8. Prof. A. Bretschneider of Rochester will be the guest speaker.

Metropolitan Chicago, as shown by a recent survey made by the Chicago church federation, is 90 per cent church-going. This high percentage is not surpassed by any city of 500,000 or more population in this country.

Rev. A. Kujath of Calgary, Alta., Can., has accepted an appointment as district missionary of the General Missionary Society in the Northern Conference. For the present he will serve the churches at Calgary, Camrose, Forestburg, Craigmyle and Bethel, near Carbon, all in Alberta.

The members of the German Baptist church at Stafford, Kans., were pleasantly surprised on the Sunday of Feb. 19 by having Rev. W. H. and Mrs. Buening pay that church a visit. The church being pastorless, asked him to preach for them, which he did. Upon the request of the congregation they remained over until the following Sunday. Bro. Buening preached again the next Sunday. During the intervening week they visited the various members of the church.

Miss Minnie Proefke, missionary of the Second German Baptist Church, Chicago, who has charge of the Primary Department, had the pleasure of presenting Graduation Diplomas to 19 boys and girls at the Bible Day program on Sunday, March 19. With these, two teachers also came into the upper department, namely: Irwin Obergefell and Mrs. Betty Gregsamer. The Bible Day exercises, both singing and speaking, were rendered effectively under the leadership of superintendent Bro. Otto Adler. The attendance was nearly 200.

Notice to B. Y. P. U. and S. S. Workers' Union of the Dakota Conference

Your Young People's and Sunday school dues to the Baptist Young People's and Sunday School Workers' Union, branch of the Dakota Conference, are now due. Every B. Y. P. U. and Sunday school is required to pay the annual dues of \$1.00. If your dues are not in my hands by June 5, the B. Y. P. U. and Sunday school will be placed on the "unpaid list" for the year.

Make your remittance payable to Miss Ruth Eichler, treasurer, Linton, N. Dak. Kindly see that this notice is brought to the attention of your B. Y. P. U. and Sunday school and acted upon at once.

RUTH EICHLER, treasurer,
Dak. Conf. B. Y. P. U. and S. S. W. U.

Donation Day. Old Folks Home, Chicago

The annual donation day for the benefit of the Old Folks Home will be held at the German Baptist Home for the Aged on Easter Monday, April 17, 1933, at 2 P. M.

The Schwesternbund of Chicago and Vicinity extend a hearty invitation to the readers of the "Baptist Herald" to join with us at the Home. Your gift will be appreciated and most thankfully accepted, be it large or small. God loveth a cheerful giver. A very interesting program will be rendered.

Donations may be sent directly to the German Baptist Home for the Aged, 1851 N. Spaulding Ave. Chicago, Ill.

THE COMMITTEE.

MRS. J. W. DEUTSCHMAN, Sec.

Young People's Society of the Walnut Street Baptist Church Hold Banquet

The Young People's Society held a banquet for the winners of the contest that they had been conducting from Sept. 13, 1932, to Jan. 31, 1933. The banquet was held on Valentine's day, Feb. 14.

The banquet room as well as the tables were truly decorated to fit the day. The Blue division of the society, being the losers of the contest, entertained the Gold division (the winners) with a very enjoyable program and a full course dinner. The ladies of the group all being good cooks, prepared the dinner while the men acted as waiters and served the guests. After the dinner the Golds were entertained by Mr. McKnight, a magician, who by his many interesting tricks proved that the hand was quicker than the eye. The Golds were also entertained by our worthy president, Mrs. Josephine Rauscher, who gave two very interesting recitations.

The banquet which was limited to Young Peoples' Society members only was attended by 90 of our young people, each of whom will remember this evening as a most unusual and enjoyable one. With one accord the Golds extend to the Blues a hearty vote of thanks for the effort put forth to make the evening an enjoyable one.

CHARLES MILLER, Sec.

Newark, N. J.

Salem Union Visits Portland Church

On Feb. 12 our Union sponsored a program at the Second German Baptist Church in Portland, Oreg. Around 40 young people left Salem in the latter part of the afternoon and had lovely weather and a very nice trip, without trouble of any kind, for which we were especially thankful.

The Portland people had a nice lunch prepared for us shortly after we arrived, which was appreciated very much by our group.

The program for the evening was opened by a selection from our orchestra, the Scripture reading and prayer. Two nice recitations were given: "God's Railroad to Heaven" and "A Young Christian." Next we heard a song from our ladies' trio, which was followed by another selection from the orchestra. Then a song by our choir and following this was a dialog in two scenes, pertaining to the Second Coming of Christ and the Ten Virgins. Our male quartet sang in the conclusion of the program.

We all received a blessing in giving the program and by the remarks that came to our ears the Portland people were equally blessed and entertained. We are thankful to our Lord and Master for helping us so wonderfully, for without his help we could have done nothing.

Our B. Y. P. U. meets every first and second Sunday of the month. We have two group leaders who take charge in providing a topic for discussion on our B. Y. evenings. These are held 45 minutes before the evening service.

We have 31 members and most of them active in working for the Master. May the Lord grant that we be of help in his cause!

SUSIE BECKER, Sec.

* * *

The Rev. Theo. W. Dons baptized eight converts in the presence of a large audience at the Oak Park German Baptist Church on Sunday evening, March 26. They were a mother and daughter, a young man and five girls. All were the fruit of meetings at the Bellwood mission of the church, where Rev. E. Crockett ministers.

The Baptist Herald

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

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

(24 cents additional to foreign countries)

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

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

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

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

The Baptist Herald

Easter Day

THE day when the Prince of Peace with his pierced hands broke asunder the fetters of death and on those broken fetters wrote our title to immortality.

The day that gives us a gospel fragrant with the spices which the women brought to the tomb—the gospel of empty sepulchers, forgiven sins, exultant hopes, abounding labors.

The day that links the life here with that beyond the sky line, and thus admonishes us to live no longer unto ourselves, but unto him who for our sakes died and rose again.

The day when light from the eternal years streams through the valley of death-shade, revealing there the print of Christ's shoe and heartening us to approach the shadows without fear, knowing that since our forerunner lives we shall live also.

The day which declares the grave a vanquished foe, that narrow bed being now only a chamber of peace whose window opens toward the sunrise, where, like Bunyan's pilgrim, the bodies of our sainted friends sleep until the morning breaks.

The day of springtime indeed, when songbirds are heard in the inner world of thought and when the flowers of faith and hope and love appear in the garden of the heart.—Rev. Thomas J. Villers, D. D., in "Hurry Call of Jesus."

Belief in a Future Life

CORTLAND MYERS, D. D.

I BELIEVE in a future life without a question because Jesus Christ made it absolutely certain. He brought to a climax all the arguments and finished the proof without the possibility of a question. The moment I fasten myself to him then I have no doubt. He gave me all those other things as my standing ground, then he brought life and immortality out into light which never can be turned to darkness. He said, "I am the truth." He not only told the truth, but he was the embodiment of the truth. He always told the truth and I must believe him above every other verdict. I must push every other man aside and every book away and I must believe him who is the truth.

Then he added, "If it were not so I would have told you." That settles it. Did he not also say: "He that believeth hath everlasting life; I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live and whosoever liveth and believeth in me shall never die; because I live ye shall live also."

That is the statement of Jesus Christ and more than that, he added to that statement and to all his

revelations to men that unmistakable, unquestionable fact, his own resurrection. Joseph's garden is the climax of all argument. That settles it forever. He is today the living risen Christ and because he lives I shall live also.

When Alexander Cruden, the man who wrote the concordance, and who knew the Bible as scarcely any man ever knew it, came near the end of his physical life, he lay down one day on the couch to rest and he opened the sacred book and laid his tired head upon it. He went to sleep and they walked in afterward, saw that he was asleep and tiptoed out of the room. They came back in an hour, and he had not moved. They went up to him, put their hands on his forehead and found it was cold. He had been dead for hours with his head on the book. Was there ever a pillow in the world like that, the book of immortality and resurrection and life, eternal life, the book of God's heart and God's home and God's heaven?

"Bring Me a Minstrel"

CARL A. DANIEL

IT was the prophet Elisha who spake these words. Three kings, namely: Joram, the king of Israel, Jehosaphat, the king of Judah, and the king of Edom, had formed an alliance and were about to wage war against Moab, because the king of Moab had become disloyal. These kings had gone forward and Israel had suffered great loss and the three kings and their men were in straits. For seven days they had marched and now they were famishing for water to slake their thirst. Their spirits were drooping, their inspiration was waning, and their enthusiasm was gone. At this point Jehosaphat, the king of Judah, inquired for a prophet of the Lord. He wanted to know, whether the Lord had really sanctioned this warfare. His attention was called to Elisha, the trusted servant of Elijah. Jehosaphat immediately said: "The word of the Lord is with him."

So the three kings went down and

Sought an Interview with Elisha

However, they did not find this prophet in a very happy mood. On the contrary, he did not seem to want to see the king of Israel at all and immediately said: "What have I to do with thee? Get thee to the prophets of thy father and to the prophets of thy mother." But the king of Israel replied: "Listen, I am not coming alone, I have two other kings with me." Then the prophet answered: "As the Lord of hosts liveth, before whom I stand, surely were it not that I regard the presence of Jehosaphat the king of Judah, I would not look toward thee."

"But Now Bring Me a Minstrel"

"And it came to pass, when the minstrel played that the hand of the Lord came upon him. And he said, Thus saith the Lord, Make the valley full of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet the valley shall be filled with water, that ye may drink, both ye and your cattle and your beasts. And this is but a light thing in the sight of the Lord: he will also deliver the Moabites into your hands. And ye shall smite every fenced city and shall fell every tree and stop all the wells of water, and mar every good piece of land with stones. And it came to pass in the morning, when the meat offering was offered, that behold there came water from Edom and the country was filled with water."

Thus we perceive, that it was the minstrel who brought the inspiration to the prophet, it was the Lord, who gave the prophet the message, it was the men, who dug the ditches and then there followed the great supply of water and the victory over the enemy.

We too at times need a minstrel. We are all out of sorts, discouraged, distressed, famished, hungry, downcast and some of us ugly in spirit.

We Need a Minstrel to Attune Us to God,

to give us a brighter outlook upon the world and the tasks before us. The hills and the mountains round about us are not only barren, even the valleys seem to be without water and hope. Bring up a minstrel, who will lift us out of the mire of despond, who will attune us to God and bring the promises of God so vividly before our mind's eye and thrill our souls with new hope and encouragement. This long drawn out depression has crushed our spirits, has dampened our ardor, has increased our anxieties, has exhausted our resources and discouraged our souls. Our outlook seems gloomy, our prospects seem dark, we are really at a point of despair and about to give up or sit under a juniper tree and mope like Elijah did of old. What is the use? We need a minstrel.

The Black Clouds of Spiritual Despair

may be vexing our souls, we are struggling, praying, sighing, crying out like the disciples in the storm-tossed boat: "Lord, help us, we perish!" "Lead kindly light, amid encircling gloom, lead thou me on; the night is dark and I am far from home; lead thou me on." Many of us have been there, we were tempted and tried and then as if some angel of the Lord had touched the strings of his harp, we had all the precious promises of the Lord before us, our dark clouds were dispelled, the light burst through our darkness and a new inspiration had come to encourage us. In such moments many of God's dear saints have needed a minstrel. John Bunyan, John Knox, John Wesley and even John the Baptist heard the strains of the minstrel's harp and were encouraged. God never failed to send a minstrel to his discouraged children to remind them of the precious

promises of God and to bring new hope to their souls.

Bring me a minstrel, who will inspire us with courage and outlook in a time of spiritual drought. We may be crushed with the burdens of responsibility in our offices, which we may have in the church, in school, in society, in business. What then? We need the minstrel to bring us in tune with God's eternal aims and purposes. And when this angel of the Lord touches the strings of his harp, our faces brighten, our hopes are renewed, we are at once able to lift the heaviest loads, carry the heaviest burdens, render the lowliest services and walk the hardest road. "Let us not grow weary in well-doing, for in due season we shall reap, if we faint not."

Do we need to stress

The Sweet Influence of Music and Song

upon our spirits? Dr. Kane and his men were kept alive and awake in the polar regions by the strains of a broken violin, which one of his men kept on playing. Napoleon's men got tired, faltered and fatigued while climbing over the Alps, when the general went to the band master, sought out a lively tune and said, Play that. That helped, for the men went on with new energy. Did not Elisha receive his prophecy, when the minstrel struck the strings of his harp? Did not David sing his immortal psalms by the tune of the harp? The philosopher Bacon had music played in an adjoining room to inspire him in his high thoughts and profound thinking. John Milton gave us the inspiration of his paradise lost and found under the influence of song and music.

Oh brethren, sing and play your harps, they will tune the hearts to prayer, will incite the brain to noble thinking, spur the hands to Christlike service and waken joy and pleasure in all our tasks. Bring me a minstrel.

A Radiogram

F. L. STROBEL

THE strongest Christian testimony is the one supported by back-boned Christians. "God's Word bids us love one another!" said the eloquent preacher with emphatic tones and gestures. As he spoke, a ray of light scintillated from his wedding-ring, catching the eye of a lady parishioner. "That ring on his third finger," said she to her companion, "speaks so loud I cannot hear what he is talking about." The ring spoke one language, his lips another. Evidently, there are sermons in stones and running brooks, and in wedding-rings. The "still small voice" does not penetrate the field of life like the shrill blast from a locomotive. It is soft, gentle and low, and yet its vibrations fill the universe with harmonies of hope, faith and love. In its own quiet way it overcomes every human barrier. No life is immune to its pleadings. It reaches all.

No Nobler Voice, Than God's,
has ever reached the hearing and consideration of mankind. It has filled life with purpose, poise and

meaning, wherever its audience has heard and heeded. Authoritative as it is, the hearer is not coerced, he is always a free-acting agent. He, that has ears to hear, is asked to listen. No teaching or life's philosophy shall ever supersede the words of the Announcer, who offered salvation full and free. There is no catch in this divine scheme of things. You need not collect the labels from the cartoons of a doubtful merchandise to gain divine recognition. God has proven his sincerity and is not transmitting because of selfish business interests, but because he loved us so.

Man's Duty Is to Put His Human Receiving-Set in Order

There is grave danger that during these days of unemployment it may have been overworked. Adjustments are continually necessary to obtain the best reception and selectivity. There is that age-old oscillating tube of self-righteousness, (that "I am running this set" attitude). How can anyone ever expect to get results with that egotistic hum and drone? The symphony of conscience can never be heard as it should with such interference. The voice from within will never speak clear while such a defective piece takes the power from other functioning parts. Throw that tube out! Then again,

The Aerial of Life

may have been blown down by some bleak blast. There it lies, grounded and buried in the mire of cynicism and despair. How can anyone hear the voice from above while he lies buried head, hands and feet in the slough of indifference and gloom? That pit would not even make a good burial-ground. Heads up, God reigns on high! Stick up that aerial! And yet, a certain type of grounding is necessary.

A Good Ground

will always help overcome an abundance of static. We may all have our "aerial experiences," but we are all children of the same clay, "the good earth." It would never do to break the contact with our fellow-men. We must stay on and dig in for the sake of our brother. Jesus heard, when a woman touched the hem of his garment. We, his followers, must stand "our ground" in these days of crisis.

We all have known of men who prided themselves in having the most effective receiving-set on the face of the earth, the "super-head" hook-up. How often have they turned and twisted their frail human-sets in a futile attempt to reach the remotest parts of their two-by-four universe. They try to run their "set" by the power of sophistication. They are constantly tuning in on the doubtful and all they ever amplify is an ambiguous roar. Their dialing is one of skepticism and the result is annihilation. Why tune in on the distant, the doubtful, while God continually speaks in your immediate locality? Why reach for the moon when there are so many noble things to be learned from the lives of our fellow-

men? Why waste the substance of life on the impossible while men in a land of plenty are suffering untold hardships?

Log the best and cull the rest. Life after all is a sifting-process. We are to prove all things, and to hold fast to that which is good. Could one not say, show me your radio-log and I will tell you who you are?

Trenton, Ill.

Editorial Jottings

LET OUR Young People's Societies and our Sunday Schools plan to participate in the special Easter Offering for our Missionary and Benevolent Offering. Our National Young People's Union shares in the budget. Help in this offering and you are helping in this important department of our general work. Read the notice on page six.

BE SURE to read the two missionary reports from Africa in this issue. One is from Bro. Paul Gebauer, Cameroon, and tells of his mission boys, who are being schooled and trained. The letter of Miss Edith Koppin was written to the I. O. Y. Class of the Sunday school of the Ebenezer Baptist Church, Detroit, and has been kindly placed at our disposal for wider circulation. In our next number, we hope to publish an interesting letter from Missionary E. H. Giedt on Conditions in South China. It also contains news about Bro. Bruno Luebeck.

* * *

The Bible should be read in the light of the historical background. The various books were prepared by writers who lived in a definite age of the world's history. Some of the books, such as Paul's Epistles, were written to people who were living at a particular time. Learn these facts, and your Bible-reading will be more helpful.

* * *

If you cannot be a Christian where you are, you cannot be a Christian anywhere. It is not place, but grace.—G. Campbell Morgan.

* * *

The element in Christian character most needed in a day of fluctuation is steadfastness.—John Timothy Stone.

* * *

The holiest personal life can scarcely afford to dispense with stated forms of devotion. The regular worship of the church, for all its local imperfections and dulness, is a divine provision for sustaining the individual soul. We cannot afford to be wiser than our Lord in this matter.—James Moffat.

* * *

"Forgive and forget!" said Spurgeon. "When you bury a mad dog, don't leave his tail above ground!"

An Easter Wish

May the glad dawn
Of Easter morn
Bring joy to thee.

May the calm eve
Of Easter leave
A peace divine with thee.

May Easter night
On thine heart write,
O Christ, I live for thee.

From The Torch.

Mission Boys

PAUL GEBAUER

The bitter experience of the war and post-war time cast doubt upon the once so famous system of "Mission Boys." Promising boys were selected, put into the mission dormitory, and as the favored ones trained for future services as teachers, catechists, pastors. Much love and money was wasted that way. The results were in general discouraging.—We have learned our lesson and begin once more to take the advice of the Word, that the Spirit of God must anoint a man before he can witness for God. We of the coastal field are gradually dismissing the former system from our activities. Only six boys were taken care of in 1932. For their maintenance they had to offer in turn daily manual labor. It is not at all certain that all of the six will do definite soul-winning work. Yet they are on our hands. Former promises cannot so easily be dismissed.—That we bring three of these boys at all before you has its good reason in that they represent in some fair way the African youth we have to deal with day after day. Pray for the boys and their future in the Kingdom of God. Your prayers may determine their future.

Francis Mbwave Fike

Those dark-skinned fellows playing up and down the Mississippi have it. They that know the cotton-fields of the southland as their homes have it too. Many of our dark brethren in the southern states call it their own: Eyes full of melancholy, songs which only they can sing, a peculiar way of thinking, an English not so easily imitated. And that our boy has too. He has never seen nor heard his American brother, yet he has his traits. Mbwave comes from a once fearless mountain tribe. Even the Germans treated his people carefully. Before the close of the last century German soldiers lost their lives in the wars with the Wakweli. From such a people Mbwave comes, and—he has so much in common with our Southern Negro. For hours the boy can look at someone and let his eyes tell nothing but a looking into space.—Lately he quite often had to be the painter. When he thought himself all alone he would start to sing. He did not sing as taught in school and church, but

Easter Offering

Never before has our Missionary and Benevolent Offering been in such sore need of a generous EASTER OFFERING as this year. Every contribution given for this year's EASTER OFFERING will mean real sacrifice. We are mightily encouraged when we see evidences of this sacrificial spirit among our membership. At Easter-time every Christian's heart is stirred with love toward the Savior and his cause. According to our ability and even out of our poverty we may give concrete expression to this love by giving our EASTER OFFERING. Among the membership the old and the young and every organization in the church should willingly cooperate in order to make this EASTER OFFERING as large as the present difficult circumstances will permit.

In this time of emergency it will be appreciated if all EASTER OFFERINGS are sent direct to Forest Park.

The Finance Committee,
Box 6,
Forest Park, Illinois.

formed his own tunes. And I often listened secretly and thought myself back in Kentucky. And while he was singing he forgot his brush, and the paint, and everything connected with work. And so did I.



Thats Mbwave Fike. Wonjongo is his home town. About 70 years ago the first missionary—an English Baptist—came to the town. That is a long time back. Little has been changed since, outwardly. Some zinc-houses tell about the prosperity of some. The solid stone church speaks of the long existence of the Baptist Mission in Wonjongo. The beautiful church on the hill above the town witnesses silently to the power of Rome. Our Baptists are brave and not brave, just like those of the West. Inward changes have taken place within many. Outward changes matter little in eternity. Mbwave belongs to those redeemed by the blood of the Lamb. He is now in our English school. In another year he will have passed Standard 4. If the present choice is still his at the end of his secular training, he may enter into some theological training. Having finished he will go back to his people to teach them in their own tongue more about God and his Son. He promises to become a faithful shepherd. He will not become a leader, not a great man in the history of his tribe, but—a faithful servant of his Master. And such he wants.



Jacob Ugombe William

It was in 1858 that King William of Bimbia sold the land around the present city of Victoria to Alfred Saker, the Baptist Pioneer. With much enthusiasm did Saker write into his diary: "... the ever-swelling hills and the majestic chain of mountains pronounce freedom, fruitfulness, health. Neither Jesuistic hatred nor Spanish intolerance overshadow the ever-increasing brightness. Here, by the grace of our redeeming Lord, shall we pray and adore till the mortal disappears and the immortal spirit wings his way across the mountains to the throne of God." (Quoted from the German.) So he wrote and under the guidance of his

God, created the known and unknown Baptist-freestate. 74 years have passed. The freestate has disappeared. Little is left of the once flourishing Baptist work. But the William family has stood the storms of time and is today as leading and prosperous as ever. Our Jacob is a member of this old family.

His father is the shepherd of an independent Baptist church on the coast. Our Ugombe (=Leguan) attends the highest class in our English school, learns easily, has many gifts. He is bound to become a leader. The village youth recognizes this gift in him silently and willingly.

The snap shows William with an alarm clock. Ugombe William is our time-keeper for all Soppo schools, all services, all meetings. At 6 he rings the bell for morning-prayer. One hour later his bell tells the neighborhood that time has come to start for school. At 8 sharp he announces that school begins. He has to keep in mind the intervals, the afternoon school, the evening meetings. Not every African can fill out so important a position. Boys love to sleep, and especially when it is time to get up. Ugombe looks after his calling with Prussian punctuality and with an ever-smiling face. Such combination is rare. The same alertness mark his schoolwork, his service in the Sunday school, his posts in the churchwork. Ugombe belongs to Jesus. Among all boys he is the most promising. Great responsibilities are awaiting him in the Kingdom of God. Pray that the boy may say "Yes" to the call of his eternal King to lead Africa's tribes to the living God.



David Kame

As regular as clockwork does she appear in the station. The latest style (2

to 3 years behind Paris!) serves for her adornment. Her beautiful, new head-dress crowns a basin filled with eats of all sorts.—So arrives David's mother to feed her youngest.

David is small and young. Tears come easily with him; hard work does not like him; for the problems of the schoolroom he often lacks the necessary enthusiasm. He is still too young to fill his place. What shall be done with him? Asked if he wants to become an important man, he says "No;" asked if he wants to go home to mama, he but smiles. His hometown is about 3 hours south of Soppo, in the foothills of the mount. Soppo-rain and Soppo-cold does not suit the little fellow. Shall he be returned to his people, where no school waits for him? It will be better to keep him here, to fulfill the promise made by former missionaries, to offer him education, to help him become a man. His day will come.

The photo shows him in rather an unfortunate position. It's the fault of the photographer. David was asked if he had brushed his teeth. As the strongest argument for it he showed his ivory-teeth. Kame is good-natured. Africa and his Christ will have a place for him in the years to come.

A Missionary Letter from Africa

Jos, Nigeria,
West Africa.
Dec. 18, 1932.

Dear Girls of the J. O. Y. class and the teachers, too:

My, I was supposed to write to you a long time ago, wasn't I? Now I could come across with some good excuses, but I know you will forgive me without them, so why not dispense with ceremonious preliminaries and come down to business? I thought you would say so, too. I'll leave Mrs. Glanz do the explaining while I go on with this epistle. Someone was asked, "What is an epistle?" and the answer came, "The wife of an apostle." That is, she does all the long writing and the long talking.

Girls—I do want to thank you for those nice flannel cloths you sent me. How patient you all must have been to stitch them in different colors! How pretty they all are! And let me tell you, when there is a baby born where I am called to help, I give one of these cloths for the baby. Poor wee thing, even in Africa and especially in Jos, there are cold days and they have nothing to cover them with. So when I get the baby all cleaned up I wrap it in one of these white blankets, it just cuddles up in it and goes off to sleep. And you ought to see the grateful, happy look on the face of the mother, when she sees this. The tears would come to your eyes as you see how happy this has made her—you would all be repaid for the time and patience you took to make these. Thank you again for your labor of love.

Girls, aren't you glad that you were born and live in a Christian country? I'm thinking of a night while I was still out in the bush at Tiffi. It was just turning dark—we had finished our supper and were relaxing for a few minutes, watching the fading twilight, when in the stillness of the hour we heard a loud cry which seemed not far away. Immediately our boys came running and asked if they could take a light and see who it was. Of course, we consented and off they ran, while we stood on the back veranda, for it was from that direction that the cries came—waiting in suspense, until one of them would return. The cries were getting louder and more agonizing and we began to think perhaps some one had been bitten by a snake or was caught by an animal as leopards come around on the campus once in a while and there are the hyenas, too, although they do not usually attack a grown person. Then we heard a voice call back, "Tell the white folks to come"—and we, hearing this, grabbed our lights and made for the place from where the cries came and to where we could see the boys running. And what do you suppose we found? A young girl under a tree right near the swamp—crying out in agony as though her heart would break—crying out against the circumstances of which she was a victim—in helpless despair.

We brought her to the compound and after a while she quieted down and piece by piece or bit by bit we got the story out of her with the help of the boys who know why girls go to the bush and cry.

She was a girl about 16 years old and married. Had been for some time—married to a man whom her father had chosen for her and sold to him. Four months before she had returned to her mothers' home to give birth to her baby, which died. And since he had died, and she was well again, it was time for her to return to her husband's home. He had been there several times to tell her to come home and so she finally decided to go—what else could she do?—but her father intervened and told the husband that he could not have his wife until he had produced certain presents to pay up for the time that she was in his home and for care and food she had eaten. Then an argument ensued and finally a quarrel—and the girl the subject of all—like arguing over the price of a goat or a cow. Can't you imagine the shame of it all? And how desperate these young girls must get at times—to have to feel that there is always some price over your head and that you do not own your own body, but that it belongs to some man and you are powerless to escape it? Can't you imagine how unhappy they must get and how bitterness grips them? But they just keep on and then after years they accept their fate and lose all

(Continued on page 15)

pretty wet. By the way, the packet came in tonight. They didn't expect her so soon on account of the fog. There was a passenger aboard whom I think must be that Nathaniel Hammond you told me of."

Keziah's pen stopped. The wet coat struck the hall floor with a soft thump. The tick of the clock sounded loud in the room. A sheet of wind-driven rain lashed the windows.

"Did you hear?" called the minister. "I said that Nathaniel Hammond, Captain Eben's son, came on the packet. I didn't meet him, but I'm sure it was he. Er—Mrs. Coffin, are you there? Do you hear me?"

The housekeeper laid the pen down beside the unfinished letter.

"Yes," she said, "I hear you. Good night."

For minutes she sat there, leaning back in her chair and staring at the wall. Then she rose, went into the hall, picked up the coat, and took it out into the kitchen, where she hung it on the clothes-horse by the cook stove. After a while she returned to the table and took up the pen. Her face in the lamplight looked more tired and grave than ever.

It was a long time before John Ellery fell asleep. He had much to think of—of the morrow, of the talk his rash visit to the chapel would cause, of the explanation he must make to Captain Elkanah and the rest. But the picture that was before his closed eyes as he lay there was neither of Captain Elkanah nor the parish committee; it was that of a girl, with dark hair and a slim, graceful figure, standing in a lighted doorway and peering out into the rain.

(To be continued)

Fourth Annual Institute at Detroit

The Institute of the G. B. Y. P. and S. S. W. U. of Detroit has become an annual event to which the four Detroit churches all look forward. This year our Institute was held in the Ebenezer Church from February 20 to 24, inclusive. It was crowded with good things, and we all were sorry it was over at the end of the week, and that the happy gatherings had to come to an end.

Our Dean was Rev. E. G. Kliese, who faithfully presided at all our sessions. Our Institute was a success this year again, and this was not only due to the splendid efforts of our Dean and our splendid faculty, but to the very hard work put forth by our president, Mr. Edwin F. Strauss. No one but he himself knows the many hours he spent in careful preparation of the Institute, and we are thankful for having a man like Mr. Strauss at the head of our organization.

Last year, credit courses appeared for the first time on our program, and one of our regrets is that comparatively few took advantage of them. This is no doubt due to the fact that it is quite a task to crowd a whole credit course

into one week's work. Our program included two credit courses again this year, which met simultaneously from 7.00 to 8.45 P. M., with a short intermission. At the end of the week there were 14 in all who received approved credit cards.

The first of these courses was on "Junior Materials and Methods," instructed by Miss Della Green, Field Worker of the Detroit Baptist Union. She is a specialist in this line, and we are certain the hours spent in her classes will bring forth better teachers for our Juniors. The average attendance for this class was 14.

The second credit course was "Story Telling In Religious Education," instructed by Mrs. E. L. Martin of the Detroit Community Training School. This proved to be a fascinating study for all who attended. Average attendance for this class was 19.

Our second class period was from 7.55 to 8.45 P. M. Rev. E. W. Palmer of Farmington, Mich., gave us a course on "B. Y. P. U. Problems," based primarily on the Commission Plan. Some time before the Institute began, the officers of the four Detroit B. Y. P. U.'s forwarded Bro. Palmer a long list of problems, and when the Institute arrived, there were some real helpful discussions. The sub-topics for this course were: "Making Christ Known to Youth," "Making Christ Real in Everyday Life," "Making Christ Real in the Community," "Making Christ Known to the World," and "Christ in You—Let Go and Let God." This course attracted a great many people, the average attendance being 100.

At the same time the B. Y. P. U. course was being conducted, Rev. J. Leypoldt conducted a course in the German language. There were a series of addresses on the various "Isms": Eddyism (Christian Science), Russelism, Mormonism, and Spiritualism; and on the last evening the subject of the discourse was "What We Believe." We were happy to know that so many of our German-speaking folks attended our Institute and that they were interested in the subjects discussed by pastor Leypoldt. The average attendance for this class was 151.

Our program combines the educational and the inspirational, and at 8.50 P. M. the assembly met as a whole for inspirational addresses given us by Rev. C. W. Koller of Newark. There was a splendid attendance every evening for this portion of our program, the average being 315. The general theme for Rev. Koller's addresses was "Life's Major Choices," and the writer would like to pass on to the readers of the "Herald" just a very small portion of each of the messages given, as we count them all worth repeating.

The address on "Choice of a Master" centered around the thought that the Christ-mastered life insures an ever-

increasing blessedness; while the devil-possessed life leads the victim to an ever-increasing darkness. When the conscience becomes quiet—then cometh Satan. On the other hand, the Christians peace becomes more blessed by knowing that he has the approval of God; and when everyone has said farewell and all our friends are gone—then cometh Jesus Christ. "Choose ye this day whom ye shall serve."

Then came "The Choice of a Life-Companion." The general theme of this address was "Look Before You Love, and, above all, pray before you look." This proved to be an interesting discourse for married and unmarried alike.

Working at the wrong job, or working at the right job in the wrong place is very much like "Fishing on the wrong side of the boat" as the disciples did in Christ's time. This was the general theme of the address on "Choosing a Life-Vocation."

The choices already mentioned are of great importance, but the address on "Our Unconscious Choices" or "Hinges of Destiny" was superb. To most individuals no very great crisis has to be definitely met or a very definite choice made, but it was pointed out that the choices that we make unconsciously every day are those which shape our destiny. We should pray God to help us watch our steps and let our lives be guided lives, submitted to God and under the direction of the Holy Spirit.

The message which closed our Institute was "The Balanced Christian Life" or "Would God Choose You?" God is interested in every choice we make, and the Rev. Koller brought out the various qualifications by which we are made eligible to be chosen of God—to be chosen for that higher thing, which necessitates that the soul be in close communion with God.

Although at the time of our Institute in Detroit, the State of Michigan was the only State enjoying the bank holiday, offerings were taken on only three evenings which totaled \$89.55.

ANN LEYPOLDT, Sec.

Marian Tells a Story

Marian hurried home from Sunday school. Part of the fun of going to Sunday school was in sharing afterwards with daddy all that happened each Sunday morning in the Beginners Department.

"And the story?" daddy inquired of his five-year-old daughter as she paused for breath.

"It was a lovely story, daddy," Marian went on excitedly. "It was about some fishermen who couldn't catch any fish. They put the nets down, and they didn't get any fish. And they put the nets down, and they didn't get any fish. And they put the nets down, and they didn't get any fish. Then Jesus came along, and, O boy, what a lot of fish!"

The Fifth Annual Bible School

In Trochu the Alberta Tri-Union had its Bible School conducted from January 2 to February 24 this winter. There were 45 young people from more than 14 churches gathered for the entire or part of the school period. Considering the hard times we are just now undergoing, the school was a success beyond expectation.

Again our churches assisted generously with donations for the kitchen. This help not only makes it possible to give lodging and meals to the students at a very nominal figure but it also encourages greatly those that work and pray most fervently for this particular undertaking.

The church auditorium at Trochu was used for the class room and the basement gave splendid facility for kitchen and dining room.

The teachers this year were Rev. D. Koester, Rev. C. C. McLaurin, D. D., Rev. A. Kujath, Miss A. C. Klatt, Mrs. R. Roberts and Rev. E. P. Wahl. Rev. F. A. Bloedow visited the school and held three lectures before the students, also the Rev. Redberger of the German-speaking United Church of Trochu gave two lectures. The students showed their appreciation to the teachers in many ways. We are especially thankful that it pleased God to have Bro. Koester come to us. As the principal teacher he had a great deal of work to do and it was quite remarkable how ably Bro. Koester filled his place at all times during the school period.

The closing day was a day of great joy and blessing. Rev. F. Benke, director of young people's work in the Alberta Dreibund, and Rev. Ph. Daum, director of Sunday school work in the same organization, found it possible to be with us for this day. The weather was ideal, so that a great many from the neighboring churches came to celebrate the day with us. The program consisted of the following: An hour of devotion at 10 in the morning, led by students; addresses by the brethren Benke and Daum; in the afternoon the closing exercises took place. Orchestra music, choir and speeches by students and teachers made it a pleasant afternoon for all. In the evening the students rendered the play "Coals of Fire." Had the Trochu church been again as large, it would not near have been large enough to hold the crowd that turned out for the occasion.

Dinner and supper was prepared for all attending the closing meetings. Over 600 meals were served during the day. The Lord richly provided for food for body and soul,—to him be all the praise.

Plans are under way for a bigger and better school, God willing, next winter.

E. P. WAHL.



The Fifth Annual Bible School of the Alberta Tri-Union at Trochu, Alta.

Edenwald, Sask., Society

We as Edenwald young people can thank our Master for leading us through another year. This coming year our society hopes to be more and more successful.

The members of the society decided on Group Form and Miss Martha Rumpel was appointed one leader and David Kramer the other. Both groups have given very good programs although members live very far from church and meetings are not so well attended.

Rev. J. Kepl, who is pastor of the Regina Baptist Church, visits our church monthly and also holds meetings with the young people on the Saturday evenings previous to his Sunday duty.

On February 28 the members gathered at a home to celebrate a farewell party in honor of two members who are leaving us; they will make their home with their parents in Swan River, Man.

Wishing all societies God's blessing.

THE EDENWALD B. Y. P. U.

North Freedom B. Y. P. U.

We have been reading the interesting accounts of our fellow societies and we want to assure you that we too are working with an aim in view.

Our annual business meeting was held December 5, at which the following officers were elected: President, Elsie Jahnke; vice-president, Andrew Johnson; secretary, Marie Myers; treasurer, Edna Vocek, and pianist, Loanda Ulrich. We decided to install a library in our church in which are books which will be of especial help to the Sunday school teachers and young people and of interest to everyone. Many books were donated to begin our library.

On January 17 we gave a program in which we used readings about Seth Parker as our basis. Many interesting readings were given. The choir, the orchestra and the male quartet rendered music

which helped to make our program a success. An offering was taken which is to be used in building up our library. Our faithful librarian, Edna Vocek, is kept busy as many people are showing a good interest in our new project.

On February 28 the Ladies Mission Society held their annual program. Two very interesting plays were given, namely: "In Hard Times" and "Strictly Fresh Eggs." Several interesting reports were given of the society's progress during the past year. A piano duet by Elsie Jahnke and Marie Myers and several songs by Mrs. Ben Pawlisch and Mrs. Harvey Seils were also a part of the program. After the program everyone was invited to the dining-room to partake of the delicious lunch prepared by the ladies.

Each week the young people have a Bible study class led by our pastor, Rev. H. Palfenier. We are now studying the book of Isaiah.

We have much to thank God for during these trying times and our earnest desire is to serve our Master better.

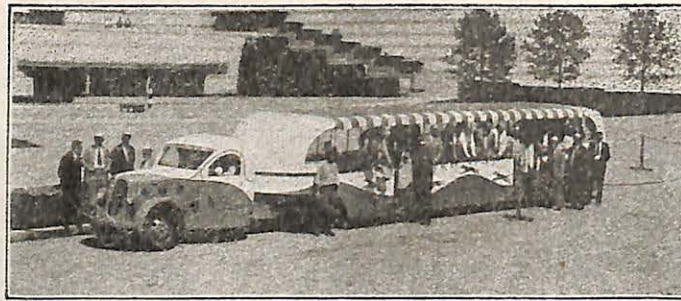
MARIE MYERS, Sec.

If it is true that "a lie travels a mile while truth is getting on its boots," shall we not see that truth enters the race early in the day?

Too Much Action

A young and untried fireman was serving at his first fire, and the chief, rushing up to him, shouted: "Climb up that ladder to the eighth floor, crawl along the cornice to the fourth window, drop down three floors, and catch that wooden sign you see smoldering. Then swing yourself along the second window, break the glass and go in and see if there's anyone about.... Well, what are you waiting for?"

"Pen and ink," said the new man. "I want to hand in my resignation."—The Lookout.



World's Fair Buses, Chicago

Century of Progress Buses

Modernistic blue and silver semi-trailer type buses now carrying visitors to see the sights on the grounds of Chicago's 1933 World's Fair—A Century of Progress Exposition. Two of these buses were put into operation recently by the Greyhound Corporation. Eventually there will be a fleet of 60 of these unique buses comprising the World's Fair intra-fair transportation system.

The buses are of unique design and were built especially for A Century of Progress service by the General Motors Truck Company. They are 45 feet long and contain two longitudinal seats arranged back to back so that all 90 passengers face outward. They are open with a roof overhead and curtains for use in inclement weather. At present the buses travel from the north entrance at Twelfth Place to Thirty-fifth street and back, stopping at Fair buildings already standing and approaching completion, amusement attractions and interesting historical reproductions. The bus pictured in the accompanying illustration is shown in the great courtyard of the Hall of Science.

A Successful Surprise

Our pastor, the Rev. D. Hamel, had just completed the prayer in the morning service at Andrews Street, Rochester, N. Y., on Sunday morning, March 5, and was nodding to the choir to proceed with the anthem when he was startled by a voice from the congregation. It came in melodious and eloquent tone from Prof. L. Kaiser who justified his unceremonious interruption by pleading orders from the congregation. He reminded the pastor that this day marked the beginning of his eleventh year as pastor of Andrews Street Church, Rochester, N. Y., which is an achievement worth talking about in these days when pastors come and go in such rapid succession. So he asked the pastor to "stand by" and give the congregation a chance to express itself.

But before proceeding he escorted the pastor's faithful companion to the pulpit. There they sat together in the pulpit, pastor and wife. Although the congregation is accustomed to seeing these two ministers of mercy together in their labors, it was the first time they were seen together in the pulpit, and the lady

took it with a maiden blush and a self-conscious chuckle.

And now for the speeches. It is too bad they cannot be given in full. Prof. A. J. Ramaker was first, and he spoke in his usual felicitous manner. He congratulated the pastor for his wisdom in not presuming to enter contests with members of his gifted congregation in music, oratory, or poetry, but for seeking his glory in the service of a Christian shepherd. As a token of the esteem in which the congregation holds him, he was presented with an envelope which seemed rather large for depression times. The professor did not betray its contents, but let us hope it was not too thin. Of one thing we may rest assured: it was an expression of genuine Christian love and devotion.

Prof. F. W. C. Meyer presented his felicitations in his own inimitable, poetical fashion. He took special pains to emphasize the services of the other members of the family. Mrs. Pauline Rauschenbusch followed with an address of appreciation of the cheerful disposition and the loyal service of Mrs. Hamel, and on behalf of the women presented her with an envelope of valuable contents. Three chorus numbers were rendered, one by our large choir, another by the student chorus under the direction of student Edmund Mittelstedt, and one by the Junior choir under the direction of student Theodore Koester.

Pastor Hamel was not surprised by the good speeches, for he knew the native eloquence of the speakers, neither was he surprised to hear that the congregation loved him and appreciated his ministry, for that fact finds expression over and over again; neither was he surprised that the singers could provide such uplifting and harmonious music. But he was surprised that all these arrangements could have been made, and the many friends notified, who graced the occasion with their presence, without a word having reached his ear or a movement having been detected by his observant eye.

I need not say that he was pleased. Who would not be pleased with such a demonstration of continued devotion? And who does not need such expression under the load of cares which weigh the pastor down during these trying times? While the turmoil and strife goes on in

the world, while dangers of a physical nature beset us on all sides, shall we not enter the inner sanctuary of a closer fellowship?

Anniversary of Oak Park Society

Another anniversary, the forty-second in the history of the Oak Park German Baptist Young People's Society, was celebrated on Thursday evening, February 23, in the church auditorium.

"Making a Success of the Christian Life" was the subject of the inspiring address given by Rev. Ernest E. Smith, pastor of the Mount Clare Baptist Church of Chicago.

The West Suburban Male Quartet added to the pleasure of the evening with the selections, "What the Chimney Sang" by Parks and "The Lord is My Shepherd" by Bridgman.

In his remarks, Harold B. Johns, president, stressed the fact that the Young People's Society is a training ground for further Christian work. He also commended the group of younger members for their wholehearted interest and co-operation in the activities of the society.

The report of the treasurer Frederick Grosser revealed the financial condition to be in tip-top shape enabling the society to make donations to missions and for other worthy purposes.

To give the reader an idea of what the young people have been doing, the annual report of the secretary is given below:

"As we commemorate the closing of the forty-second year of the Oak Park German Baptist Young People's Society, we may look back somewhat proudly upon the activities of the past year. Our attendance in the Sunday evening meetings has increased to an average of 41 compared to that of 29 of the preceding year.

"The Commission Plan, which we have adopted, is based upon the idea of making each member an active one, and divides the members into four groups—Devotional, Stewardship, Service, and Fellowship. Each commission is responsible for one Sunday evening meeting every month. Whenever a fifth Sunday occurs, the Cabinet, composed of the officers and commission leaders, takes charge.

"As in previous years, the first Sunday evening meeting of each month is in German, led by the Helping Hand Society. Until recently, the second Sunday meeting was under the leadership of the young people of the Morton Park Mission. At their request, change has been made and they now plan the programs for the third Sunday.

"Beginning in November, the Devotional Commission, of which Miss Dora Granzow is the leader, arranged daily Bible reading programs to encourage the members in the study of God's Word. Reading charts and monthly report cards are distributed among the members regularly.

"The Stewardship Commission, under the leadership of Frederick Dons, has endeavored to acquaint the society with missionary work and a knowledge of the foreign fields. This group has also been responsible for the soliciting of subscriptions to the "Baptist Herald."

"The Service Commission, of which Miss Louise Miske was the leader, has also done its part in the life of the society.

"An outing at the home of Mrs. and Mrs. Walter Ross in Villa Park; a Halloween party; the annual Christmas party given by the president, Harold Johns, in his home; and the Valentine Social, following the business meeting on February 14, were among the social events planned by the Fellowship Commission of which Gerda A'brecht is the leader. This Commission also sponsored the evening's entertainment for the young people at the Sunday school picnic and the Attendance Contest between the High Hats (boys) and Sombreros (girls), continuing for a period of six weeks. As a result, the losing team, the High Hats, prepared the first Fellowship supper following the closing of the contest.

"Thirteen new members received the pledge and were officially enrolled in the membership of the society at an Installation Ceremony held last May.

"At the Annual Young People's Conference at Racine, Wis., May 28-30, our society provided the program for the Sunday afternoon meeting, at which time the playlet, 'Ordered South,' was presented.

"In April of last year a number of the young people gave a program, including the dramatization of the dialog, 'The Color Line,' at the Aiken Institute in Chicago.

"It was recently decided to consider the loans of \$75 to the church and \$25 to the Sunday school as donations.

"Devotional meetings are held at seven o'clock on Sunday evenings and at eight o'clock on the first Tuesday of every month.

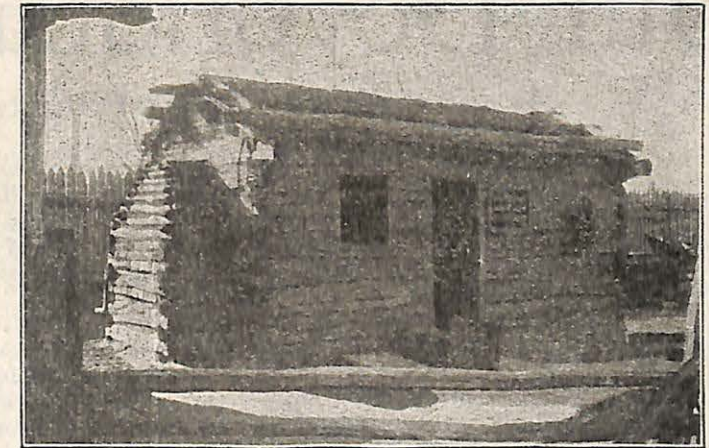
"Those elected to office for the coming year are: Harold Johns, president; Raymond Rappuhn, vice-president; Myrtle Boyer, secretary; Roy Anderson, treasurer; John Baumgart and Elsie Rose Dons, pianists.

"Although we have as yet not succeeded in our efforts to arouse the wholehearted interest and co-operation of every member in the activities of the society, we have made a decided headway which is marked by the increase in attendance, for which we give thanks to God."

M. BOYER, Sec.

Passing the Buck

She (pensively): "Three months ago I was wild about Jack. Now I don't fancy him at all. Strange how changeable men are."—Boston Transcript.



Replica of Abraham Lincoln's birthplace in Hodgenville, Ky., which forms part of the Lincoln Group. The logs and timbers in this cabin are more than a century old.

Salt Creek Anniversary

"Praise ye the Lord, O, give thanks unto the Lord; for he is good; for his mercy endureth forever." We as young people of the Salt Creek, Oreg., Baptist Church give thanks to the Lord on our thirty-seventh anniversary in completing another year of service for our Master. During the past year we have had 23 well attended meetings. We had musical programs, Bible studies, special programs, one consecration service, and several junior business and social evenings. Our Junior society gave two fine programs, also a program was given by the young people of the Second Church, Portland.

Our anniversary program, which was held on Feb 24, opened with a piano duet by Mrs. O. Skersies and Mrs. Geo. Voth, after which our president, Bro. D. Bartel, led the song service. Scripture was read by John Tilgner and prayer offered by our pastor, Bro. R. Reschke. We then listened to the secretary's and treasurer's reports. Our band then played two rousing good numbers, which was heartily enjoyed by the large audience. A reading was given by Edna Lang, entitled "Beautiful Snow."

Everyone was pleased with the two-act sketch "Janey." Elsie Schroeder, who took the part of Janey, certainly looked and acted like a wild mountain girl, but in the last part, after having heard the gospel, what a contrast! Mrs. Helen Villwock took the part of "her mother." Mrs. G. Schroeder as "Mrs. Hammond" in the play as missionary worker, was a typical mother to her faithless daughter "Ethel" (Clara Voth), who could not see why her mother should waste time on a wild mountain girl. When Janey comes home after five years of training in a Christian school, the first person she leads to God is Mrs. Hammond's maid Rosa (Anna Giesbrecht), Mrs. Denning (Mabel Voth), a discouraged church worker, and Ethel overhear the conversation between Janey and the maid, and

both decide to have more faith in God. All participants acted their parts splendidly.

We then listened to an inspiring chalk talk by Henry Schroeder of the First Church, Portland. An hour of greeting and fellowship together with sandwiches, cake and coffee brought another anniversary program to a close.

Officers for the new year are: Miss Edna Lang, president; Mr. Albert Voth, vice-president; Miss Clara Voth, secretary; Mr. Arthur Schroeder, treasurer; Miss Gladys May, librarian, and Miss Helen Kleiver as "Baptist Herald" reporter and booster. Our membership is now 75 and these were divided into three groups according to ages.

With the help of our Lord and Savior, we as young people are looking forward to another year of service and good fellowship.

CLARA VOTH, Secretary.

LYDIA TILGNER, Reporter.

April Days

MARGARET E. SANGSTER

When April days go dancing
Along the road to May,
With here a flower and there a shower
And never a time to stay,

Then brooks are full of little waves,
That race and chase in glee,
And all the flooding rivers
Rush on to find the sea.

Then spring the brave green grasses
On every hill and plain;
A mighty host in field and coast,
They laugh in sun and rain.

Then morning wakes in melody,
And mirth finds time to stay,
When April days go dancing
Along the road to May.

Our Devotional Meeting

August F. Runtz

April 16 1933

If a Man Die, Shall He Live Again?

Job 14:1-14

An old and reasonable question. Here is a question that is much older than Job, it is as old as the human race itself. When the first human parents laid their first dead beneath the sod, they must have asked that question. It has been settled a thousand times, then all unsettled again. One generation may become so immersed in business and pleasure that it cares nothing about it; then there comes a great calamity and the question is back to the fore again. It is reasonable to ask that question when we stand by the open grave of a loved one. It confronts every teacher of religion, and our religious faith declares that we shall live.

A universal belief in Immortality.

"Thou wilt not leave us in the dust: Thou madest man, he knows not why, He thinks he was not made to die; And thou hast made him: Thou art just."

Yes, everywhere man thinks he was not made to die. Every people and every race of earth, regardless of their religion or civilization, believe in some sort of life after death.

In the excavated Indian mounds are found the little cups of crockery at the head of every skeleton. It was believed that he would need them in the other world. The Buddhist believes in the transmigration of the soul until, perhaps after millions of rebirths, it is finally emancipated from all worldly desires, and is absorbed into the divine, or disappears into a blissful nothingness. Where did the belief in immortality originate, that we find wherever man is found? God himself planted it in the heart, and he will not deceive us.

The answer of our affections. The heart has always said that the loved one, who has left this earth, still lives; and love is as reliable as reason. When a dear one has been taken away and we come back to a vacant place in the home, the heart just simply will not believe that he is no more.

"Yet love will dream, and faith will trust
(Since he who knows our need is just)
That somehow, somewhere meet we must."

The answer of the empty tomb; and this is the great affirmative answer. Jesus never argued with men concerning life beyond the grave; he took it for granted, just as we do not argue about the light of the sun; we take it for granted. In

the presence of death he spoke with accents that never wavered. He foretold his death on the cross, but also his resurrection. On that first day of the week they found an empty tomb, and no one could produce his dead body. An angel said that he had risen. On that same day he showed himself alive to those fearful, disheartened, disbelieving disciples.

"Jesus liveth," that is an established fact. And he who cannot lie, and who is altogether trustworthy, said: "Because I live, ye shall live also."

April 23, 1933

Problems About Prayer

Matt. 6:5-13; Mark 11:20-26

Why do we pray? Of course we are taking for granted that every one reading these lines does pray. Perhaps all of us ought to be praying a great deal more than we are.

But why is it that we do believe in prayer? Is it not because fundamentally we believe that there is One who hears and answers prayer? For unless we believe in a living, real, personal God, who can hear us when we pray, and who is willing and able to help us, we will not pray at all. Prayer becomes a hollow mockery unless we believe that it will effect results that would not otherwise be obtained. I would not pray to the moon, for I am sure that the moon could not hear nor help me. The reflex influence of prayer on the soul is a vital fact, but if prayer were no more than that, we would not pray at all. We pray because there is a God who hears. We pray because we have needs. We pray because we believe that God can meet those needs.

How should we pray? "Lord, teach us how to pray," said the disciples. We too need to be taught how to pray. In Matt. 6:5-8 our Lord gives some warnings about prayer. Prayer must be sincere, not simply show. Prayer is not trying to tease God into giving you something by repeating it over and over again. Prayer is communion of the soul with God in which it pours itself out in adoration,—note how the Lord's prayer, which is a model prayer, begins: "Our Father . . . hallowed by thy name,"—thanksgiving, confession, and supplication. Those four things ought to be in every prayer.

Conditions of true prayer. The virtue of prayer depends on the state of the heart from which it springs. It is impossible to please God without that faith and love that constitute true fellowship. Penitence for sin is another condition of prayer. "If I regard iniquity in my heart, the Lord will not hear me." Humility is

a condition, for it casts us in dependence upon God. A forgiving spirit is very essential, for how can God forgive unless we are willing to forgive. Then we must wait patiently.

But the most fundamental of all the conditions of prayer is submission to the wisdom and will of God. "Thy will be done" is the explicit or implicit condition of every prayer. We cast ourselves upon him and ask him to grant or refuse our petitions as he sees best. And we accept his decision as infinite wisdom and love and count his very denial as one of his good gifts.

April 30, 1933

Stories Jesus Told

Matt. 21:28-32; 22:1-10

"To know these incomparable stories of Jesus is to know the teaching of Jesus, and the heart of the teacher."

The story of two sons. Through this and other stories Jesus endeavored to make the people see themselves and their own actions. A father asked one son to go and work in the vineyard, but he replied: "I will not." The answer has no "sir." It is curt, boorish, and deliberately insolent. Afterwards he regrets his actions and goes. The other son is asked, who answers: "I go, sir." He does not omit the "sir." "He is punctilious and polite; he is alert in seeming obedience." But he does not go.

Then Jesus asked the crowd: "Which of the two did the will of the father?" The entire emphasis is placed upon the word "did." Then there fell from his lips those words that must have been under the impulse of a terrible urgency, and which he knew would help nail him to the cross: "The publicans and harlots go into the kingdom before you."

To us the story says that orthodoxy is not enough. To say: I love the old book, and believe it from cover to cover, is not enough. "He that doeth the will of my Father shall enter the kingdom of heaven."

The story of a wedding feast. What feasts those oriental kings could make! Jesus likens the kingdom of God to some such feast. The invitations are sent out to the supposed friends of the king, but they would not come. A second and more urgent invitation is sent out with the announcement that everything is ready. "But they made light of it."

How modern that sounds. Farming is important, business is important, but the kingdom of God, and the salvation for which Christ died, may be pooh-poohed! How shall we ever be able to awaken people, even church members, from lethargy and indifference? Some of these

folks were hostile to the kings servants, and even slew them. Yet the banquet-hall was filled. What a motley crowd that was! The bad and the good were there, the bad that they might be made good. All the others proved themselves unworthy. If our civilization fails to carry out the program of Christ, some other will do it, and we shall be adjudged unworthy.

May 7, 1933

Right and Wrong Ambitions

Luke 11:43; Phil. 1:21

A contrast of ambitions. Our two Scripture verses show a remarkable contrast of ambitions. Jesus depicted men ambitious for self-aggrandizement. They paid fancy prices for the seats of honor in their synagogues in order that others might notice their presence and envy them their positions. These same men also immensely enjoyed the homage paid them on the street corners when others bowed the knees before them. Here is one kind of ambition, and it is all self-centered. We laugh at this egotistical puppet-show.

Now look at the ambition of another man, who also had been a Pharisee. "To me to live is Christ," says he. After Paul had become a Christian he did not dream of becoming famous, yet he is famous. He did not strive for the chief seats, yet we place him there. His one ambition was that Christ might live again in him; he would reproduce Christ in word and in deed. If only the people could be brought to see Christ, they might do or think of Paul what they would. How do your ambitions measure up?

Serve or be served. Those Pharisees wanted to be served. Those two types of people are ever with us.

Here are two young men studying to become medical doctors. We ask the one: Why do you wish to become a doctor? He may answer: Because there is so much physical pain and suffering in the world and I want people to regain their health and happiness. Some men become lawyers because they want to make money, others because they want to help people. Some men want to become ministers of the gospel because they think it is such a nice life, others because they have felt the call of God.

Sometimes people have an ambition to follow a certain profession from purely selfish motives, but experience a change of heart, and thenceforth live to serve, not to be served. Our ambitions will become purified if we steep our souls in the knowledge of the New Testament.

* * *

It is difficult to challenge young people to Christian living and Christian activity when the older generation shows so much indifference to church attendance, participation in church work, and everyday Christian living.—Dr. William C. Covert.

Miss Koppin's Letter

(Concluded from page 7)

heart to fight against it, as there is no one to plead their cause and fight for them. Only the power of Christ will change this—only as he enters in the heart of man in love to the women will he then remove the bonds that have held her and release her. Women cannot rise any higher than man permits. Only as he sees her in the way as God meant her to be does he lift her out of the depths that he, himself, has sunk her.

After talking with this girl she finally consented to stay for the night with us as she was afraid to return home as she had run away from there, leaving her father and her husband quarreling over her. But later on she became afraid of us, as they usually do, and said that she would go to the home of her grandmother and as we could not force her to stay, she left us. She was hardly gone when the boys came to me and pleaded that we should follow her—it was about nine o'clock then—saying that a girl with a broken heart like that would not go home but would go back in the bush and cry. They said it was terrible when a girl gets a "black heart" like this. This is the way they have of expressing great sorrow. So I lit my lantern and off I went with the boys and made for the direction that she had taken.

We went to the grandmother's house and true enough, she was not there. Then we went to the father's house and she was not there, and we walked to another relative's house and she wasn't there and so we decided that she must have gone somewhere in the bush and after we walked around we retraced our steps homeward. The bush is big—it would be impossible to know where she went to. My heart was very heavy and in anxiety for this girl and for all the girls and women in such circumstances. We got home quite late and I sat up for some time thinking about it all and you may easily believe that I did not sleep very much that night. Girls, be thankful that Christ is known in America.

This is a land of people and animals including cats. Not far from our house is a canteen—that is a store, which the English people call canteens. Here they had a cat which had five kittens. Some time ago she came to us and begged for something to eat. She did look very thin and weak—you know that it is a very hard job to keep a family of five during these depressing times. So, being a missionary—with love and tolerance toward all—I fed her and then of course, we could not get rid of her. My, she was grateful—and how! About two days later when I opened my door in the morning here she presented to me her brood of five kittens. I suppose she thought that my heart was big enough to take them in too. But I called one of the boys and they were sent back. But the next

morning she brought them again, and she kept on doing this and we kept on sending them back—but finally the kittens were big enough to find their own way back and then there was nothing to do but to keep them. Africa is big and it is warm, so here they are having a good time at our expense. But we are enjoying their capers and different missionaries are helping us out by taking them from us. We have already given two away and the rest will soon be gone. So you see we have our funny and amusing times, too. Don't you want to come out here? There is room for all.

Now, dear girls, I must come to an end like all good things.

I hope that you will have a very nice Christmas and that this year will be full of blessings for each one of you. May you all be drawn closer to Jesus and be true to your motto, which is "Jesus first," then all good things will follow, even more than you can desire. Psalm 37:4.

Love and greetings to each one of you,

EDITH KOPPIN.

In the Presence of a Child's Heart

"And Jesus called a little child unto him, and set him in the midst of them." Matt. 18:2.

A clerical friend of mine was on a Pullman car. He found himself with men who were returning from the races. Their language was shockingly irreverent. Their conversation showed that nearly all of them had been gambling. When the time for retiring came a little boy was made ready for his berth. The tiny fellow stood in the aisle of the sleeper, clad in his wee pajamas. Ere he climbed into his bed the child looked doubtfully about, as if he were hesitating. Then he overcame his timidity, knelt at the side of the berth, folded his hands, and began to pray in a childish treble, heard all over the car, "Now I lay me down to sleep." You will all know that for a time profanity ceased; that all talk of bets won or lost died into silence! The eyes of hardened men grew moist with tears. One rough fellow pointed to the kneeling child and said, "I would like to know what that little chap has that I have lost." For a few moments those "lewd fellows of the baser sort" found themselves in the presence of Christ because they were in the presence of a child's heart.—Bishop Edwin Hughes, in "The Child in the Midst."

Making Sure

A customer sent the following note to his grocer: "Please send six dozen eggs; if good, I will send check." The grocer, however, was not doing any business on such risky terms, so he replied: "Send check; if good, I will send six dozen eggs."—Montreal Star.

April

L. E. FLACK

New blown leaves upon the trees,
Springtime's mellow air;
April winds across the fields,
And heavens fresh and fair.

April sunshine, April rain,
Dewdrops in the grass;
Crocus, daisies, daffodils,
Nodding as we pass.

April world with buds a-bloom,
April skies of blue;
April days—oh, may they last
To thrill our hearts anew!

Baptists of Chicago Will Care for Baptist Visitors

The Baptists of Chicago are preparing to care for the Baptists and their friends who attend the World's Fair. Arrangements have been made for a Baptist Department of the Church Housing Committee, Visitors' Tourist Service, Inc., of which Dr. A. M. McDonald, Superintendent of the Baptist Executive Council of Chicago, is chairman.

Chicago Baptists who have the facilities will provide for Baptist World Fair Visitors, economical but attractive rooming accommodations. The Visitors' Tourist Service, Inc., set the price at \$1 to \$2 per day per person and will cater wholly to residential properties approved by a Chicago pastor. Provision has been made for free automobile parking space and central headquarters.

Thus Baptists throughout the Nation, the Dominion of Canada, and from Abroad, by using this service, will be able to have a mailing address, and by appointment, meet their friends and acquaintances, and hold conferences and committee meetings at the Visitors' Tourist Service headquarters on Michigan Ave.

These facilities are provided in the form of a low-fee, many-serviced Club membership at the season rate of \$3 per family. The service will reduce the expense of visiting the World's Fair to a minimum for those who use it and relieve them of the anxiety in hunting attractive housing accommodations and parking space.

A Century of Progress Exposition in Chicago, June 1 to October 31, 1933, is assuming proportions far greater than even its sponsors had contemplated. It promises to be the most remarkable Exposition ever presented in the history of the world. It seems that the depression of 1933 will no more affect the success of this World's Fair than that of 1893 affected the success of the first one. It is now estimated that from 30 to 50 millions of people will visit Chicago during the Fair. Up to February 1, of this year, over 1,000,000 people have paid a pre-opening admission fee into the Fair Grounds to enjoy a preview of the beau-

tiful grounds and buildings erected and in the process of construction.

The Baptist Department of the Housing Committee of the Visitors' Tourist Service, Inc., is engaged in the appointment of representatives in the larger churches in every city, in every association, throughout the Northern and Southern Baptist Conventions, who will be authorized to supply these memberships. Persons desiring to be representatives should send in applications at once together with an endorsing letter of their pastor. Pastors and denominational executives please write direct.

For additional information, address Daniel L. Eckert, Secretary, Baptist Department, Church Housing Commission, Visitors' Tourist Service, Inc., 608 S. Dearborn St., Chicago, Ill.

By Faith

ROY L. SMITH

Faith is a glimpse of things as they ought to be; a willingness to work that they may become as they should be. By faith the wars against ignorance and disease have been waged, and the horizons of the known world crowded back.

By faith Luther, being persuaded that a God of good cannot be worshiped through evil, dared to defy the spiritual tyranny of his day and liberate all souls through justification by faith.

By faith the Pilgrims sailed the stormy wastes of the Atlantic and founded in the new world an asylum where they might worship God in liberty of conscience.

By faith, Roger Williams, driven out of the Massachusetts colony, founded another colony in the new world, where man might be free from the tyranny of those who had so lately achieved freedom.

By faith Washington won independence for the young American republic, and Lincoln preserved the Union.

By faith Pasteur proved the microbic origin of disease, and Lister emanci-

pated the race from pain on the operating table through anesthetics.

By faith Elizabeth Fry set out to accomplish prison reform in England; Susan B. Anthony took up the battle for women's rights in America; and Jane Addams began the long struggle for the redemption of the city's slums.

By faith Tom Sadler began his life-long campaign for just labor legislation; Wilberforce enlisted in the cause of liberty; and William Lilloyd Garrison published the first issue of "The Liberator."

And what more shall I say? For the time would fail me to speak of Jefferson, Cromwell, Knox, Calvin, Garibaldi, Harvey, Columbus, Wesley, Anne Hutchinson, John Bright, Cobden, Asbury, Henry George, and many others, who through faith subdued kingdoms of ignorance, overthrew dynasties of wrong, wrought justice, and established opportunity.

Therefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every impediment and set out with enthusiasm on the task that is assigned to us.

Helps Locomotion

At a small country school the scholars were having a lesson on animals. The teacher had asked a number of questions which were easily answered.

"Why does a dog hang out his tongue when running?"

A lad who had not answered before held up his hand.

"Yes, Tommy, what is it?" she inquired.

"To balance its tail," was the reply.--
Dublin Evening Telegraph. t

Why Bring That Up?

Salesman: "Ladies and gentlemen, I have here the famous flexible comb that will stand any kind of treatment. You can bend it double—you can hit it with a hammer—you can twist it—you can—"

Interested Listener: "Say, mister, can you comb your hair with it?"—Traveler's Beacon.

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