

The Baptist Herald

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

Volume Twelve

CLEVELAND, O., MARCH 15, 1934

Number Six

Children, Have Ye Any Meat ?

When the Risen Christ in the early morning called out from the lake-shore inquiring of those weary fishermen whether they had anything to eat, it was the same human kindness and sympathy speaking which they had heard so often while he was still companying with them. Even now, while seated on his heavenly throne, the Glorified Christ is concerned about our welfare. What a comfort to know that he is interested in us in these days of depression. After days and nights of fruitless toil in temporal matters or in kingdom affairs, how it does exhilarate the discouraged worker to know that "Jesus cares." His directions for relieving our need may transcend our own reason and conflict with our own plans, but if followed implicitly these directions will secure for us an overflowing blessing. Disciples living in intimate fellowship with him will recognize the helper and in grateful adoration say: "It is the Lord."

The Finance Committee,
P. O. Box 6,
Forest Park, Ill.

GIVE YOUR EASTER OFFERING TO THE RISEN CHRIST

What's Happening

The Northern Baptist Convention meets this year in Rochester, N. Y., from May 23-28. Important questions concerning reorganization and policy will be brought up for decision.

Rev. John E. Knechtel is now serving as acting-pastor of the Second German Baptist Church, Chicago. Mr. and Mrs. Knechtel have transferred their membership to the Second church and were received on March 4.

Mrs. Anna E. Kroesch, the widow of the former Rev. Wm. Kroesch, who died in 1905, recently passed away in Lorraine, Kans., and was buried on Feb. 19. Mrs. Kroesch is the sister of Daniel Knechtel, one of our well-known laymen. Mrs. Kroesch reached the ripe old age of over 86 years.

Rev. O. R. Schroeder, pastor of the church at Anaheim, Cal., had the privilege of extending the hand of fellowship on March 4 to six young people who had followed Christ in baptism the Sunday before. Bro. Schroeder began the tenth year of his pastorate with the church the first Sunday in March.

Mr. Otto Alder, the superintendent of the Sunday school of the Second German Baptist Church, Chicago, has introduced a new method of monthly review of the Sunday school lessons by means of a crossword puzzle. The questions cover the four lessons of the past month. Prizes are given for perfect answers over a period of time.

The B. Y. P. U. of Kyle, Tex., participated in the B. T. S. revival of the San Marcos Association. The Kyle seniors studied the book "What Baptists Believe," taught by pastor C. H. Edinger, and Mrs. Walter Hill taught the Juniors in the course, "Our Missions in Foreign Fields." The study courses brought inspiration and blessing.

The date of the Ninth World's Christian Endeavor Convention has been changed from the coming summer of 1934 to early August, 1935. It is believed that this extension of a year's preparation will give more time to develop delegations in the various countries and will also allow for an easing of the general economic situation and particularly the uncertainty of money exchange.

The new officers for the German Baptist Young People's Union (Jugendbund) of New York and Vicinity for the ensuing year are: President, Mr. Fred Bauman (First, Brooklyn); 1st vice-president, Mr. Wm. Schmidt, Jr. (Clinton Hill, Newark); 2nd vice-president, Mr. Walter Becker (Immanuel, N. Y. City); recording secretary, Miss Ruth E. Schmidt (First, Union City); corresponding secretary, Miss Marie Anderson (Hoboken); General Secretary, Rev. Donald E. Lee (Walnut St., Newark).

The German Baptist Bible School of Wetaskiwin, Alta., which is being held under the leadership of Dean F. W. Benke from Jan. 8-March 16, united with two other Bible schools, that of the Swedish Baptists and the Swedish Covenant Mission on Sunday afternoon, Feb. 11, for a public service. The largest auditorium in the town was secured and the largest attendance ever known at a religious service in Wetaskiwin was recorded. More than 1200 people were crowded into the hall and an overflow meeting filled the United Church building.

A "Double Seventeen Dinner" has been given at Nashville, Tenn., in honor of Dr. I. J. Van Ness, who has been connected for thirty-four years with the Sunday School Board of the Southern Baptist Convention. For seventeen of these years he served in an editorial capacity; for the last seventeen he has directed the work of the Board as Executive Secretary. Leading citizens of Nashville, denominational leaders of the South, and delegates to the Baptist Young People's Conference attended in large numbers. Drs. Geo. W. Truett, W. F. Powell, Hight C. Moore, and Carter Helm Jones were among the speakers.

"Der Jugendbund der deutschen Baptisten-Gemeinden," known as B. J. B.—the Young People's Union of our Baptist Churches in Germany—according to an official notice in the "Wahrheitszeuge" of Feb. 25, signed by the officials of the B. J. B. and the Elders of the General Conference, has been dissolved by its officials and terminates its existence. The recommendation is made to the young people to unite themselves with the Hitler Youth Organizations. The work for the young people is left now entirely to the local church. This action will be far-reaching in its results. It can be visualized by us if every B. Y. P. U. in local and national groups in the United States were suddenly abrogated and went out of business.

Detroit Union Holds Fifth Annual Institute

The Fifth Annual Institute of the Young People's and Sunday School Workers' Union of Detroit, Mich., was held from February 5-9, 1934. The Bethel Church was host and Rev. John Leypoldt was dean.

Class period was from 7.45 until 8.30 P. M., giving us a choice of three classes: Sunday school workers class with Rev. Mr. Kessler and Rev. Mr. Abbott as instructors; a Young People's class with Rev. Mr. Coltman as instructor, while Rev. P. Wengel instructed a German class for our German speaking folk.

At 8.30 we assembled in the main Auditorium and after the necessary pre-

liminaries were privileged to listen to Prof. Lewis Kaiser who favored us with an inspirational address. His topics were: "Jesus' Standard of Life;" "Youth Facing the World;" "The Symmetrical Christian;" "Beware of Drifting" and "At the Full Price."

The "fifteen below zero" weather challenged our courage and made our attendance lower than that of any previous year but those of us who attended will never forget what we learned in the classes. We are inspired to do bigger and better things for our Lord and Master through the blessings received from the inspiring words of Prof. Kaiser's addresses. HELEN L. KLIESE, Sec.

Donation Day at Chicago Old Folks Home

The annual donation day for the benefit of the Old Folks Home will be held at the German Baptist Home for the Aged, 1851 N. Spaulding Ave., Chicago, Ill., on Easter Monday, April 2, 1934, at 2 P. M. under the auspices of the Women's Union of the German Baptist Churches of Chicago and Vicinity. The needs of the Home are many during these strenuous times, but we trust in the Lord and know he will supply our needs. Large or small donations will be thankfully accepted. If you cannot come, please send you gifts direct to

Home for the Aged,
1851 N. Spaulding Ave.,
Chicago, Ill.

Everybody is most cordially invited. A very interesting program will be rendered.

Refreshments will be served for 15 cts. Come, cheer the old people and make them happy.

MRS. JULIA W. DEUTSCHMAN, Sec.

The Baptist Herald

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Rev. A. P. Mihm, Editor

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The Baptist Herald

"That Christ Died for Our Sins"

THE fundamentals of the gospel, its very sum and substance, are to be found in the death and resurrection of Jesus Christ.

It is to this death and resurrection that we owe our salvation. The apostle Paul writing to the Corinthians, reminded them of the gospel which he preached unto them and whereby they were saved. He enumerates as the essence of this gospel, as its chief and veritable component parts, the following points:

1. That Christ died for our sins according to the Scriptures.
2. That he was buried.
3. That he hath been raised on the third day according to the Scriptures.

Here we have in plain, unmistakable language a statement as to what constitutes the saving essentials of the gospel by its greatest exponent and interpreter, by its most ardent missionary representative and evangelist.

"Christ died for our sins." Sin is no light matter. The great proof of the fatal effect of sin is what God had to do to stop it, to deliver us from its terrible retribution. Measure the intensity of the danger by the cost of deliverance and judge how grave are the wounds for the healing of which stripes had to be laid upon him. If we had not been in danger of death, Jesus Christ would not have died. And if it be true that the Son of God laid aside his glory and came into the world and died on the cross for men, then out of the very greatness of that gift and the marvelousness of the mercy, there comes solemn teaching as to the intensity of the misery and the reality and awfulness of the retribution from which we were delivered by such a death. Apart from Christ and his atoning death, we are still under the dominion of sin. But Glory to God, "he was made to be sin for us."

The errors and evaporation of Christianity have come mainly from this, that men fail to see how deep and fatal are the wounds of sin and so fail to apprehend the gospel as being mainly and primarily a system of redemption. There are many other most beautiful aspects about it, much else in it that is lovely and of good report, but all is rooted in this, the life and death of Jesus, the Sacrifice, by whom we are forgiven and in whom we are healed. Strike that out and you have a dead nothing left—a gospel from which the vital part has been removed.

Every theory or explanation of the atonement which leaves out that one vital thing must be set aside. And by the atonement we mean that God has been reconciled to man in Christ, and specifically by his

death, and that the first and indispensable experience of a Christian soul is the forgiveness of sins.

Paul found the atonement to be the distinctive and the determining doctrine of the gospel. This differentiates the Christian religion from all others. It is primarily a redemption. It is a religion of salvation. The broad purpose of the New Testament is to tell us that Jesus died for our sins and rose again for our justification.

"I delivered unto you first of all that which I also received how that Christ died for our sins according to the Scriptures."

"That He Rose Again the Third Day"

IN the essentials of the gospel the apostle Paul mentions the facts "that Christ was buried and that he rose again on the third day according to the Scriptures." Even the Old Testament Scriptures point to a Redeemer whom death cannot hold, who has been made to be our righteousness and who shall become the hope of immortality for all mankind.

The death of Jesus and his resurrection are almost always spoken of side by side in the Bible. They belong together like the two sides of our hand.

The Easter message is "that he rose again on the third day according to the Scriptures." That is the most transcendent, the most stupendous event which ever occurred in the earth. It is the crowning proof of the deity of Jesus and of his essential place in the work of redemption. "He was declared to be the Son of God with power by his resurrection from the dead."

There is no explanation of the death of Jesus apart from the fact of his resurrection. That is what Paul says: "If Christ be not raised, then is our faith vain and we are yet in our sins." "If in this life only we have hope in Christ, we are of all men most miserable." If Jesus had not risen, the cross would have no significance, for an unrisen Christ could have given no hope. The cross was glorified by the resurrection. The resurrection of Jesus is God's confirmation of his redeeming love to men.

Easter is not merely an anniversary but a way of living. We are raised with him into newness of life. The resurrection of Jesus is the pattern of the new life we have in Christ. Believer, your place is henceforth on resurrection ground, and you can fix it nowhere else without dishonoring your Lord. If then ye were raised with Christ, seek the things which are above, where Christ is. Set your minds on the things that are above. Lead the new life of joy, peace, purity, unselfishness,—the Christ life.

The Easter story is not to be a mere recital of the facts of history or a cold doctrinal statement. It is above all to be in us an ardent life experience. "That I may know him and the power of his resurrection." Is Paul's desire our prayer?

What Christ has done and is doing in the renewing of our souls, he will yet do in the renewing of our bodies. Whatever our theory of the method of the resurrection, God has spoken and his word warrants faith. He shall quicken our mortal bodies. "If we believe that Jesus died and rose again, them also that sleep in Jesus will God bring with him." This will be the top stone in the edifice of our redemption. The resurrection of Jesus is the pledge of our own resurrection and promise of eternal glory in him.

This then is the supreme and controlling fact over which we rejoice at Easter, "that Christ died for our sins and rose again." The way of the cross leads home. There is no way to Easter but by Calvary.

Evangelism in the Baptist Centenary Year

THE year 1934 is notable in many respects for Baptists. It is a hundred years that William Carey, the great missionary pioneer in India, died; it was a hundred years ago that Charles Haddon Spurgeon was born, and this year also marks the baptism of Oncken and the wonderful beginnings of our Baptist work in Germany and its subsequent spread through Oncken in Central and Eastern Europe. All these great Baptist forefathers were zealous evangelists and passionate soul-winners. The suggestion has been born in many hearts that we Baptists of today could in no better and higher way signalize the heritage and inspiration that has come to us through these men of God than by making 1934 a year of prayerful, persistent and personal evangelism in our churches.

If Christian evangelism is worth while anywhere, it is most worth while with young people. In them life is in the making. Their resources of energy have not been drained. Their substance has not been wasted in either riotous or useless living. They have everything to give to the cause that wins their loyal and eager allegiance. Their habits of life are not yet so fixed as to be hard to change. Their thoughts are easily turned in new directions, giving an entirely new bent to their purposes and endeavors. For these reasons we believe we do not go astray in saying that the most fruitful field for evangelistic effort is with the young people.

The outcome of this purpose that our churches devote themselves in an intensified way to the main business for which the Great Head of the Church intends them to exist will depend on the extent to which the individual members realize their responsibility and respond to the moving of the Holy Spirit upon their hearts and consciences and wills. No church and no member and no Sunday school teacher need wait for conferences and programs. Revivals do not come that way however much help

they may give. When the revival glows in your heart then you may spread the warmth. When you keenly appreciate once more the joy of your own salvation you are prepared to tell another of the wonderful Savior.

Praying Souls

THORWALD BENDER

There are **brazen** souls who shout at God
With the voice of an auctioneer,
To tinkling keys and jingling coins
That the devil too must hear.

There are **easy** souls who sit with God
In their pews as they offer prayer;
They clear their throats, and hail the chance
To arrange their wayward hair.

There are **singing** souls who talk with God
While they study the anthem score;
Their whispers fill the choir loft
Till a book falls to the floor.—

There are **child-like** souls who worship God
On their knees, and with folded hands;
Their eyes are shut; their hearts aglow
To embrace divine commands.

What Do They See?

DR. G. CAMPBELL MORGAN'S new home was completed, and he was delighted to show it to his father and to ask his opinion concerning it. The father said, "Anybody could go through your new home from bottom to top and not know whether you served God or the devil." What do people see in our homes? What do our children see? In one Christian home there was a motto at the door which said, "Begin the day with God," and what a power it became to children and visitors and parents!

Personal Evangelism

THE following story was told by Dr. Charles F. Banning, minister of the Richmond Hill church, Borough of Queens, City of New York, at the New York State Convention in Saratoga Springs: "Herman Volkman was born in Germany about thirty-five years ago. He attended the public schools of Germany and learned the trade of a leather worker. When the World War broke out in 1914 he was sent to the Russian front, serving in the infantry. When the Russian revolution came on and the Russian Army collapsed he, with many others, was transferred to the French front. Later in the war he was again transferred to the Italian front. At the close of the War he came to America and settled in New York City, working at his trade. In 1931 he began attending the Richmond Hill church. New Year's Eve, 1931, he and his wife were baptized into the membership of that church. Since that time, which is less than two years, he has won to

Christ and brought to his pastor, twenty-two people for baptism. Here is the answer to any person who says he cannot do personal evangelism. Herman Volkman is not a salesman nor a theologian. He speaks very broken English. He loves Christ, and he wants others to know and love him too."—Watchman-Examiner.

The Man Dismissed

GOTTLIEB KESSLER

There is a man I have dismissed
Who used to be my guide;
He claimed to be my closest friend,
And yet of selfish pride.
Another man instead I love,
A friend of word and deed.
He is a man I can depend
In every hour of need.

Who is that man of selfish pride?
You ask. Reply:
It is that man of carnal mind,
That great big stubborn "I."
Who is that man of love
So highly glorified?
'Tis he who there on Calvary
For me was crucified.

There is a word I have dismissed
By it all men are known;
It is a word that friendship breaks,
And leaves one all alone.
Another word instead I use,
A truly precious find;
It is a word that friendship makes,
A tie that sure will bind.

What is that word that friendship breaks?
You ask, And why?
It is that word so often used,
That great big capital "I."
What is that word that friendship makes
To me so dearly prized?
Just spell it out with "O. U. R."
And follow Jesus Christ.

Anamoose, N. Dak.

Greeley's Advice to a Struggling Church

HORACE GREELEY once received a letter from a woman stating that her church was in distressing financial straits. They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty sociables, mock marriages, grab-bags, box sociables and necktie sociables. "Would Mr. Greeley be so kind as to suggest some new device to keep the struggling church from disbanding?" The editor replied: "Try religion."—Presbyterian Record.

Editorial Jottings

LOVE TO CHRIST is the essence of morality. To undertake to build character in people without Christ, is like trying to fashion a tree by gathering a bundle of limbs. Faith in Christ is the seed-corn of character. We grow to noble manhood and womanhood by growing like him.

IN THIS NUMBER we publish translations from the German of two standard old and favorite Easter chorals. They are from the pen of Rev. Paul Wengel of Detroit. They were originally used in the Easter services of Bethel Church. They could be incorporated in the order of services of many of our churches in their English service with profit.

A QUESTION which has been often answered, but which because of confusion may bear restatement, is, What fixes the date of Easter each year, and why isn't it like Christmas, the same date every year? Easter is the first Sunday after the full moon that occurs on or next after March 21; and if the full moon fall on the twenty-first, Easter is the next Sunday. Of course if the date were the same each year, the day would be Sunday only once in six years. Some of the early Christians did fix the date in this way, while others used the present way.

IN A RECENT SURVEY Dr. E. P. Alldredge, statistical secretary of the Southern Baptists, tells us that out of every 100 church members among Southern Baptists, 58 gave nothing to any cause, only 42 gave to local church expenses, and what is more distressing only 26 give to missions and benevolences. A Baptist paper commenting on these facts says: "This is not only a painful situation, it is a sinful situation and needs to be corrected." We wonder whether we as German Baptists are in a similar situation? Allowing for depression causes, unemployment, etc., we believe many of our members could do better in their giving for God's kingdom work.

The Doxology

PROBABLY the best known and most sung hymn ever written is "The Doxology":

Praise God from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost.

It is by Thomas Ken, a bishop in the Church of England. It is sung all around the world by millions of Christians every Lord's Day. An American minister of high standing speaking of it declared:

"I had rather have written those words than anything else that has ever been written by man, composed of only four lines. They seem fitting words to be sung by myriad hosts of the redeemed, when in the great day of final reward they shall stand before the throne with palms in their hands and boundless rejoicing in their souls."—Selected.

Jesus, the Savior, Doth Live

Translated from the German by

PAUL WENDEL

(Neue Glaubensharfe No. 143)

Soul, thy Redeemer death's bondage hath riven,

Glorious in majesty life he hath given:

Come all ye saints; love and praise to him give:

::: Jesus, thy Savior, the Victor doth live. :::

Joy, oh my soul, satan's might hath been broken,

For ev'ry sinner a life giving token.

See how the tomb has been robbed of its prize:

::: Up from the grave did the Savior arise. :::

Courage, my soul, when great trials be-tide thee,

Jesus is with thee and fighting beside thee.

Fear not, though death round about thee doth roll,

::: Jesus, the Victor, redeemeth thy soul. :::

Second German Church in Brooklyn Reports Active Young People's Work

The Young People's Society of our church has been most active and responsive during the past months under the able leadership of our president, Miss Margaret Macosky. Varied programs that are interesting and also a blessing, have kept the average attendance for these meetings well over the 50 mark. On Sunday, Feb. 18, 70 or more were present to enjoy one of the illustrated talks that have been given at our Sunday Young People's meetings.

The novelty of some of the programs offered is evidence that the group captains and workers strive to make the meetings just as interesting and helpful as they can. Those who attend have been treated to the following: Illustrated talks on the life of Christ and other subjects; special speakers from home and foreign fields; devotional periods with many of our young people taking part; cross-word puzzle meetings where those who finished first found certain instructions were also included in the puzzle answers; camp-fire meetings with all the necessary settings, dia'ogs, plays, and many other features.

Once a month the young people meet during the week for a business and social meeting. These meetings are preceded by a supper in the church. Pictures, discussions, and other presentations have also made these meetings worth-while.

Nor do we feel that all energies are expended on ourselves for our financial budget for this year alone is more than \$300. Our group also participates in street corner meetings during the summer months and presents several social evenings throughout the year when out-

siders are invited and entertained by our young people.

The future holds much in store for us and it is our earnest wish and prayer that we will take advantage of every opportunity to bring Christ to others.

FRANK VENINGA, Reporter.

Cleveland Union Holds Patriotic Meeting

The Cleveland Y. P. & S. S. Workers' Union held a Patriotic Meeting at the Nottingham Baptist Church on the evening of Feb. 22, 1934.

Mr. F. Klinger led the song service. Mr. E. Hasse, president of the Union, presided. Mr. J. Galloway read the Scripture and Rev. C. F. Lehr, pastor of the Shaker Square Church, offered prayer.

We were then favored with the following patriotic numbers: Piano solo, Miss Dorothy Schurdell; reading, "Old Flag," Miss L. Schulke, Mrs. Hasse at the piano; vocal solo, "My All United States," Mrs. O. Winkel; recitation, Miss Mary Donahue; "Building the Flag" by 14 young men and women from the Nottingham Sunday school. The salute to the flag was given by the W. W. G. girls of the Nottingham church, followed with the bugle taps by Mr. W. Koehn.

Rev. J. H. Ansberg closed with prayer. We are thankful to our Master for the Christian leaders of our country, who have been loyal to God and loyal to their country.

M. BUYS, Sec.

Mt. Zion's Young People's Society

The Young People's Society of the Mount Zion Baptist Church, Geary Co., Kans., under the leadership of Alvina Zernickow, has finished another year in the service for the Lord. Besides our various Sunday evening programs, we studied the gospels of Mark and John through test sheets during the past year. Our young people were divided into two groups; each group had a captain. The losers entertained the winners. This method proved to be very interesting and profitable.

We also gave the three-act play "The Greatest of These is Love," at our home church and as an exchange program at the Enterprise Baptist Church, the Junction City Baptist Church, and the Her- ington German Baptist Church. At the request of the Women's Foreign Missionary Society of the Woodbine Methodist Church we also gave the play in the Woodbine Community Hall.

On Jan. 31 we held our annual business meeting. The following officers were elected: Alvin Zeckser, president; Alvina Zernickow, vice-president; Gladys Brenner, secretary; Noton Martinetz, treasurer.

With the Lord's help we hope to do much more for him this year. G. B.

News from First Baptist Church, Lorraine, Kans.

On the first Sunday of February we as a church had the privilege and pleasure of extending the hand of fellowship to 25 souls, 12 of whom had been baptized a week previously. These were some of the visible results of definite evangelistic efforts during the month of December under the leadership of Evangelist and Mrs. Leslie Fisher of Benton, Kans. The church was richly blessed and it always brings joy and new courage to the children of God when souls are won for Christ and added to the church.

All the various organizations of the church are active and each seeks to contribute something definitely in the extension of the Kingdom of God. Thereby an active interest in the work of Christ both in the local field and home land, and in the foreign field is maintained. The church closed the past year with all bills paid and a little balance in the treasury, which in these times is very gratifying and witnesses to sacrificial giving.

On the first Sunday in November we were pleased to have the congregation of the Bohemian Baptist Church of Wilson, Kans., with us as guests. At that service 5 of their number were baptized, results of their evangelistic efforts. We rejoice in these victories, and pray the Lord may use his people further in the winning of the lost for him and in the building up of those who follow the Lord and come within the folds of the church.

GEORGE A. LANG.

Bethel B. Y. P. U., Carbon, Alberta

The Lord has wonderfully blessed us during the past year. On January 2, 1933, a group of young people gathered to organize a Young People's Union under the leadership of Rev. F. A. Mueller. Twenty members were enrolled during the year. We report a net gain of 9 members, making 29 in all. During the year our programs have been musical, Bible study, Bible contest, educational, prayer meetings, Bible questions and answers and literary programs. During the past year we have helped to furnish our new church, we also purchased a number of upholstered chairs.

At our business meeting we also adopted a motto: "Christ our Life."

Our officers are as follows: Pres., T. E. Naehner; vice-pres., Julius Ohlhauser; secretary, Mrs. Emil G. Ohlhauser; treasurer, John E. Ohlhauser; pianist, Mrs. Emil G. Ohlhauser. On Feb. 4 we gathered in our new church for our First Birthday as a B. Y. P. U. Our church was filled to capacity. A good program brought the happy evening to a close.

Our prayer is that the Lord may continue to use us in his vineyard to bring lost sinners to him.

ERNEST BETTCHER, Reporter.

The Sunday School

Concerning the Children

NANCY BYRD TURNER

The knowledge of things of God

Will arm them with a steadfast power,

Will make them, as they march along,

Sturdy and true, and brave and strong

To front each earthly hour.

The lessons of the love of God

Will shed a light upon their way—

A light more fair than sun or star,

To lead them fearless and afar

Unto the perfect day.

Oh, may we strive to let them know

The Truth—that so, through joy and strife,

A shining journey they may go,

With song and victory, and make

A glorious thing of life!

Active and Passive Bible Classes

G. S. DOBBINS

In English grammar there are two moods—active and passive. Likewise there are two kinds of Bible classes—active and passive. Passive verbs have their uses, but a passive Bible class has not much excuse for existence.

Some Searching Tests

To which "mood" does your class belong—the active or the passive? Let us propose these tests:

Test 1. In a class period of thirty minutes, how many minutes do you talk? How many minutes, on the average, do members of the class talk?

Test 2. Is your principal concern to raise questions or to impart information? When you raise questions, what proportion of the class joins in discussion?

Test 3. Do you deliberately plan in advance to secure class discussion, or do you leave it to the spur of the moment?

Test 4. When discussion is evoked, is it controlled, and guided toward definite ends, or is it desultory and haphazard?

Test 5. At what distinct points is your teaching different from preaching? On a scale of zero to twenty for each test, how would your teaching rate? How do you rate in your efficiency in securing class participation?

How to Create a Dumb Class

Mind, I do not say a class of "dummies." The chances are that in every class there are some real thinkers who would like to say something. But it is quite possible to take an intelligent, alert group of people, and in a year or two seal their lips—and pretty nearly their minds by this simple procedure:

Rule 1. Do all the talking yourself. Have an outline of your "message" before you, set your mouth going, and let it run uninterruptedly for thirty minutes. This is an almost perfect preven-

tive both of class-participation and individual thinking.

Rule 2. Ask questions occasionally, but immediately answer them yourself. Take it for granted that nobody has studied the lesson, or has any ideas. You will soon have complete control of the situation.

Rule 3. If anybody interrupts, asking a question, or making a remark, frown and show your impatience. Either ignore the interruption or make a sarcastic answer. This is guaranteed to produce complete dumbness if practiced faithfully.

Rule 4. Give out assignments, but never call for them or make use of them in the lesson presentation. This is one of the best methods of discouraging lesson preparation.

Rule 5. Do not bring your Bible, and never encourage others to do so. Read the Scripture passage out of the "Quarterly" or "The Teacher," and refuse to waste time by having anybody else read a passage. In the course of time you will cease to be troubled by the expectation that the Bible is to be studied or anything learned from it.

These rules for killing class participation and growing a dumb class are tested and tried. They have worked well for others, and can be relied on. Not only will they kill class participation—they will almost certainly kill the class itself, making the teacher unnecessary.

How to Get Rid of "Dumb Devils"

The spirit of silence, of unresponsiveness, of dumbness, is an evil possession, and must be driven out if real teaching is to take place. How may it be done?

Plan 1. Let the teacher determine in advance that a given amount of the lesson period shall be held sacred for class participation. One-half the period should be a minimum. What the teacher says will thus be considerable less than it would be otherwise. Obviously he cannot plan a 30-minute talk and get much participation in the lesson period of 30 minutes! This means fewer points for emphasis, but these points will be chosen with great care, and will be thought-provoking rather than didactic.

Plan 2. Take the matter up with the class officers and the "inner circle" of dependable members, and explain your desire to have various members of the class take part in the lesson discussion. Make it clear that lengthy speeches and debate are out of the question. If there is some loquacious brother who likes to monopolize things, tactfully get their help in shutting him off by timely interruption that gets him off his feet. Create a spirit of co-operation on the part of your class officers, and coach them privately as to how they can be most helpful in this regard.

Plan 3. Study the lessons at least two Sundays in advance, and devise questions, assignments for special investigation, etc., which will be given out on one Sunday for report the next Sunday. These assignments should not be difficult and technical, but thought-provoking and inherently interesting. Don't give too many, and be sure to make use of the results. Weave these reports into the lesson presentation, trying to get somebody else to say what you would have to say if you were lecturing.

Plan 4. Make much use of open Bibles. Let the Bible answer most of your questions. Write on slips of paper the desired references, with request to read when called for. Get the vice-presidents to take turns in distributing them to members as they arrive. If the member chosen to read has no Bible with him, get him a Bible, find the place, and put the slip between the pages called for. Let no one be overlooked in the course of weeks. This searching of the Scriptures will put new life into the lesson presentation.

Plan 5. Use your group plan occasionally. Get up some interesting questions, and turn them over to the group captain. Then have him call the group together and spend a few minutes preparing a joint group report. Having introduced the lesson, the teacher will call for the group report, and base discussion on the answers to questions given, or questions raised, in this report. If the class is not organized according to the group plan, a group may be named, who will be requested to get together and formulate a report.

Difficulties in the Way

All over the land there are Baptist Bible classes dying a slow but sure death because of non-participation. The teacher "feeds" the class, but he gives them no exercise, and they develop spiritual and intellectual indigestion. Perhaps your class is of the unresponsive variety, and while you would like to make the change, you see many difficulties in the way. What are some of these difficulties?

1. *Traditionalism*—"We never did it that way." Habit is a tyrannical master, custom an unyielding despot. What can be done with tyrants and despots? They must be overthrown! Perhaps a "listening class" has been the rule, but rules can be changed! Without announcement, or "fuss and feathers," just begin on the new plan, and watch results!

2. *Complacency*—"We enjoy hearing you talk." Flatterers and hypocrites! Don't let them deceive you. What they enjoy is mental laziness and spiritual inertia. But remember that there are others who enjoy mental exercise and spiritual development. They may have

(Continued on page 16)



THE PATCH OF BLUE

By Grace Livingston Hill
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By J. B. Lippincott Co.

(Continuation)
Chapter 3

When Natalie Halsey entered the house after watching Chris drive off, she tiptoed softly down the little dark hall and cautiously opened the door into the kitchen to lay down her bundles on the kitchen table. Then she peered through the half open door into the front room which had been temporarily converted into a bedroom during her mother's sickness. The house boasted of but four rooms, two upstairs and two down, with a little lean-to shed for a laundry.

"Yes?" said a quick alert voice from the shadows of the sick room, and Natalie threw the door open wide and gave a gay little laugh.

"I can't move without your hearing me, can I, Mother dear?" she said coming in and pushing up the shades at the window and to let the brightness of the day in. "I hoped you would have a good long sleep while I was gone. You scarcely slept a wink all night, and you simply have to make it up you know or you'll have a relapse. Didn't you even get a nap at all this morning?"

"Oh yes," said the invalid indifferently, "I think I did, but I kept an ear open for your coming." She gave a funny, brave little laugh as if it were not a matter of importance. "I'm really not tired you know. And I've decided to get up today and go to work. I've got to finish that hemstitching for Mrs. Baker."

"Now, Mother, look here! You've got to behave!" said Natalie firmly. "You're not getting up until the doctor says so, and not even then unless you are good. As for that old hemstitching, I may as well tell you that Janice finished it weeks ago, and took it to Mrs. Baker, and she was wonderfully pleased with it and paid for it right away. So you don't need to think of work yet awhile."

The mother gave her a startled look. "The dear child!" she said tenderly. "Was that what she was doing so quietly when I was supposed to be asleep? And I thought she was studying."

"Oh, she studied too," said Natalie gayly.

"But—" the mother's eyes had a worried look. "The money must be all gone. I can't see how you have kept things up—and gotten me luxuries too. I know you two have just starved yourselves."

"Do we look starved?" chirped Natalie cheerily. "Mother, you just quit worrying and I'll tell you some good news. Listen. I've got a job! Not just a little snatch of work, but a real job with a regular salary and hours. I start in

Monday morning at 8 o'clock sharp! Now, will you be good?"

"Oh, Natalie! Child! Where is it?" "Well, maybe you won't like it so well, but it's really good pay, and easy hours, and quite respectable and nice. Just think how wonderful it will be not to have to worry from one six months to another. And then not know whether the dividend we ought to get from our one-and-only is really coming or not."

"Tell me, dear! What is it?" "Well, it's cashier in the chain store. Now, Mother, don't look that way. It's a really lovely store, clean and light and airy, and the nicest courteous manager. He treats me like a queen. He's having my little glass den all painted up new for me and getting me a stool that will be comfortable. He's married, and kind, and he says his wife told him that it made all the difference in the world what kind of a stool the cashier had, whether she got tired and cross or not." Mrs. Halsey made a little sound like a moan.

"Oh, Natalie, my baby! To think of your having to work in a store with a lot of rough men! Oh, how badly your father would feel if he knew we had come to that! He was so particular about his dear girls."

"Nonsense! Mother!" said Natalie a trifle sharply because of the sudden lump that came in her throat, and threatened tears. "Father would be glad I had the chance of such a nice place. They are not rough men, any of them. They are just nice pleasant boys that work so hard they haven't time to look at anybody. It's mostly ladies that I'll have to do with. People who come shopping. I'll be sort of shut away in a little glass room you know and people come to the window with their checks and money. I think it'll be fun, Mother. You know I always could make change accurately, and anyway there's a machine to do it. It will be just nothing but fun."

"You're a brave little girl," said her mother, wiping away a few weak tears with a feeble hand.

"There, now, Mother dear, just stop those sob-tears this minute. This is nothing to be sad about. Just be glad. Why, Mother, I thought you taught me that God takes care of us and nothing that he does not allow can come to people who are his own. Don't you think he can take care of me as well in a chain store as in a fine parlor?"

"Oh, yes," sighed the sick woman. "Of course, but—"

"But it's not the way you would like it done? Is that it, Mothie? Well, say! Don't you think he loves me as much as you do? Come, Mother dear. Cheer up. We're on the road to wealth. Can't you rejoice with me?"

"Oh, yes," said the mother, fetching a watery little smile. "You're a good girl."

"No, I'm not particularly good. Don't make the mistake of overestimating my worth," said Natalie comically. "I'm quite natural and normal as a human girl. I envied Gilda Carson this morning. She was out with a great lovely hound on a chain, only I wouldn't keep mine on a chain if I had him. I'd teach him to run along side and never stray away, or bark at other dogs. Say, Mothie, you don't know how I came home just now, do you? Did you happen to hear me arrive? I came home in a wonderful new car, with a perfectly good handsome young man. I wish you had been at the window just to see how fine I was. He asked me to take a ride too, only I knew I had to get the soup on for dinner, so I declined."

"A young man?" said the mother fearfully. "Oh, Natalie, who?"

"Oh, you needn't sigh like that, Mother. He has the name of being good as he is good looking. It wasn't a tramp nor a drummer, nor anybody wild from down on the Flats, it was the son of the president of our bank, if you please. Christopher Walton, with a span new car that his father has given him to take back to college."

"Natalie! How did he happen to ask you?"

"Oh, he just rode along the sidewalk and asked me if he could give me a lift. You know I had some groceries, and I suppose I may have looked overburdened," said Natalie, talking half the joy out of the unexpected ride, by this flat facing of facts. "He's always been noted for his kindness."

"That was—nice of him," said the mother thoughtfully. "That's the kind of young man that you might naturally have had for a friend if all things had gone well with us and your father had lived. Of course he wouldn't think so now, though. He wouldn't know from present appearances that your father was just as good as his."

"Oh, Mother, don't talk that way!" said Natalie with a sudden brief impatience. "We all had Adam for a remote grandfather, anyway. What's the difference about family?"

"Because,—dear child, you don't understand. But class really means a lot to most people. It probably does to him. Most young men in his station in life would only look upon one in your position as some one to condescend to."

Natalie was silent for a moment. "Well, suppose he did?" she said with matter-of-factness in her tone. "I had a nice ride anyway, and he talked to me just as if I was any nice girl. He used to be in my class in High School you know. It really wasn't anything so very notable, just a few blocks in a pretty

car, but it was fun and I'm glad I had it."

"Yes, of course," the mother hastened with belated pleasure to state, "so am I. How I wish you had a car of your own."

"Oh, now Mother, what would we do with a car of our own here in this street? Where would we keep it? On the front porch or out in the little old forsaken chicken coop?"

At last Natalie got her mother to laughing a little. Then she suddenly sobered.

"Dear child!" she said with a quiver in her voice. "There's something else about this that makes me troubled. I wouldn't want you to get interested in a handsome young man who might offer you a ride now and then, and mean nothing by it, and then break your heart."

Natalie sat down in the rocking chair and broke out laughing, perhaps to help her hold back the tears which were very near the surface this morning, for in spite of her brave words and cheery manner, things were looking pretty serious for her. She didn't mean to tell her mother that there were only thirty-seven cents of the hemstitching money left after she had purchased the supply of necessities she had brought home, and that they had to ask the landlord to let the rent run along until her first week's pay came in before he might expect an instalment on it. Poor child! she had been up and down several times in the night trying to sooth her mother to sleep, rubbing her back with steady patient hand, bathing her aching forehead with witch hazel, getting her a glass of milk, and the strain was beginning to tell on her. To tell the truth it had been a bit hard to contrast the difference between her own life and that of some of the members of her class whom she had seen in brief glimpses as she passed them on the street that morning, and her brave spirit had faltered several times.

So now, she laughed to hide her tears, and put on a gay little comical manner.

"Oh, Mother dear! What a little silly afraid-cat you are! Do you take me for an absolute fool? Don't you know I have no intention of falling for any boy, no matter how fine or how plain he may be? I'm going to hold Mother's hand and stay at home and make life happy for you. Perhaps Janice will marry, and when I get old I'll make bibs and dress dolls for her children, but I'm just cut out for a grand old maid. Now! Will you be good? It's time for your beef tea, and if you find any more causes for worry I'm going to send for the doctor! So there!"

So with coaxing and wiles she cheered her mother to a real smile, and fed her beef tea, and chattered on about how she was going to make over her old green serge for a school dress for Janice, till the day settled into a quiet peaceable groove of homely little duties.

Then Janice breezed in with the announcement that she had an order for a dozen handkerchiefs and three pairs

of pillow cases to hemstitch, and the sun shone in the tiny parlor bedroom.

Later when the mother was taking an afternoon nap and the sisters were doing up the brief kitchen work and having a cheery confabulation together about how they were going to make both ends meet, Natalie confided to her sister the story of her ride, and her mother's fears.

"Mums is afraid I'm going to lose my heart at once, of course," she laughed.

"Well," said Janice thoughtfully, "I shouldn't think it would be a hard thing to do, Natty. I think he's perfectly grand. There isn't a single one of your class in High School that's as good looking as he is, nor as polite and really courteous. And he's smart too."

"Oh, sure!" agreed Natalie out of a heart that had held those same opinions through four long lonely years in High School, and three hard working empty ones since. "That goes without saying. Why look lower than the best. That's why I'm getting ready to be a cheerful spinster. I couldn't possibly aim for the highest, so why aim at all? Oh, Jan! For pity's sake let's talk about something practical. Do you realize that I've got a job, and that if we can get through till next Saturday I'll have a pay envelope? But how to get through till then is the problem. Suppose you take account of stock. Can we do it? There's still thirty-seven cents in the treasury but Mother's wee dividend doesn't come in for another six weeks yet. How about it? Could we live on for a day or two and leave the thirty-seven for mother's extras? We can charge beef for beef tea for a week if it comes to a pinch."

"Sure we can," said Janice gallantly. "I've got two pounds of rice, a box of gelatine, half a pound of sugar and some junket tablets hidden away in case of emergency, and there's still a quarter in my once-fat-pocket-book. We'll manage to rub along. With all this you brought in today we'll live like kings. That meat will make a wonderful soup, and we'll eat the meat too, and then sandwiches and hash! Oh, sure! And you got a stalk of celery. You extravagant thing! That'll just put pep into any meal."

"He threw that in," said Natalie laughing.

"Oh, he did!" said Janice, looking at her sister sharply. "Another Red Skin has bit the dust, has he? Well, I guess Mother'll have something else to worry about. Which is it to be, Natty, a bank president or a groceryman, that I'm going to have for my best brother-in-law?"

"Oh, stop your nonsense!" said Natalie good naturedly. "Come on and let's clean this cupboard shelf, and find out just to a grain how much of everything we really have left. I shouldn't wonder if by next week Mother will be able to be up a little while each day, and perhaps the next week you could go back to school. Then we'll have to work out a regular schedule of home work, so you

won't have too much on your hands while I'm in the store."

So they scrubbed the cupboard shelves, and set their meager array of eatables out grandly, apportioning them for each day of the week, jubilant that it was going to be possible to get through to the first pay day.

"A shredded wheat biscuit apiece, six days," counted Natalie, "not counting tomorrow. We have oatmeal enough left for tomorrow morning."

"His sister is very nice too," mused Janice measuring out the rice carefully and putting it in a clean glass jar.

"What?" said Natalie whirling around upon her sister. "Whose sister?"

"Chris Walton's sister," said Janice, her eyes on a tiny bag of raisins that suggested a possible rice pudding if an egg and a little milk could be spared. "We could have rice pudding for Mother's birthday," went on Janice thoughtfully. "She could eat that surely. You know Friday is her birthday. We really ought to have some chicken broth. How about my going out and making a raid on our neighbor's hencoop?"

"Is she indeed?" said Natalie. "What's her name? How do you happen to know that she's nice?"

"Who? The hen I'm going to raid? Now how could I possibly tell what her name is till I've met her?" said Janice in an aggrieved tone.

"I was speaking of the bank president's daughter," said Natalie in a dignified tone, "but if you wish to be trivial it doesn't matter. What's a stolen hen among friends?"

"Why," said Janice giggling. "She's in my class in school and her name's Elise. I think she's nice because she never has any runs in her stockings and she doesn't use lipstick. We don't have much to do with each other of course, how could we? She has her own friends. But she smiled at me the other day when we passed in class. I like her. I think you can usually tell, don't you? Even if you don't know people very well. She never makes me feel the darned-up runs in my stockings the way Gilda Carson does, nor how much too short my old blue dress is getting, and—anyhow I like her."

"Well, that's nice," said Natalie irrelevantly. "So do I, if she smiled at you," and she suddenly bestowed a resounding smack on the round curve of her sister's cheek.

"How about stewing these eight prunes?" said Janice, rubbing off her sister's kiss with a grin. "Maybe Mother would like a taste, and they really have been here a long time. Not that I like them," she finished with a grimace. "When you get to be a bank-presidentess, or a lady grocer, whichever it is, please don't let's have prunes any more. I'm ashamed to look a prune in the face I've hated so many of them."

"No, my dear, we'll never have another prune when I attain either of those great estates. We'll have grape fruit

served in cracked ice, or honey dew melon with lemon juice, or black grapes from South Africa, just on one provision however, and that is that you cut out that nonsense and never speak of it again. Even in fun I don't like it, Jan," she added seriously. "If I should ever meet Chris Walton again I should be ashamed to think we had ever talked such utter nonsense. Promise me, dear, you won't!"

"You dear old funny serious darling!" said the younger sister in a burst of admiration. "Of course not, if you don't want me to. I was only kidding anyway. But seriously, Nat, I do wish you had some nice friends like that, and some good times like other girls."

"I have all the good times I want," said Natalie with a firm shutting of her lips. "Haven't I the chance to go to Bible school? You don't know how glad I am of that. I've wanted it ever since that first time I went. I'm so glad it doesn't cost anything. I just love every minute of the hour. You are sure you don't mind giving up Monday evenings?"

"Why should I mind, dearest dear? Where would I go? To the opera or to Gilda Carson's dance at the Country Club, or did you suppose a host of boy friends were waiting outside the door to bear me to the Movies or some other place of entertainment? No, rest your conscience, serious sister, I'll only be falling asleep over my hemstitching or stealing on hour at a hoarded magazine story."

"Oh, Jan, I wish you had some good times! I mean you shall, too, when I get on a little farther."

"Oh, certainly, we'll all have good times," chanted Janice waving the dish towel. "Now, if you don't mind I'll retire to my hemstitching and earn a few honest pennies for a rainy day without prunes."

Softly laughing the two girls scurried upstairs to get their sewing, walking quietly lest they waken their mother. They had good times together, these two girls who were so almost isolated from their own kind. They were perhaps closer to one another than most sisters just because hard work and poverty had separated them from the girls who would have been their natural mates if their father's fortune had not been swept away when they were very young, and sickness and death had not changed their environment. They chatted quietly as they worked, talking over all the people they had met, all the little trifles that went to make up their days. Natalie asking questions about Janice's school friends, recalling incidents of their older brothers and sisters; and Janice curious about the chain store and her sister's new environment.

At last Janice folded away her hemstitching.

"It's getting too dark for you to work on that green serge any longer, Natalie," she said, "and I can't see to pull the

threads. We can't afford to get glasses so we better stop. What's for supper? I'm hungry as a bear."

"Toast and tea and a cup of junket for Mother," said Natalie, folding the breadths of the skirt she had just succeeded in cleverly piecing so it wouldn't show. "There's codfish enough left for you and me," she added firmly, "creamed codfish on toast with a dish of dried apple sauce apice, and warmed over cocoa. We simply have got to hoard every crumb till next Saturday. Can you stand it, Jan?" she looked at her sister anxiously.

"Sure thing," said Janice bravely, almost blithely. "Aren't I husky to survive a week of codfish and apple sauce? I might even give up the apple sauce if you'd ask me, especially the dried part. I'm not particularly partial to dried apples. But of course they're not nearly as scratchy to the tongue as dried peaches. I abominate them."

"We're eating the codfish tonight so we can have a meat ball apiece tomorrow," appeased the sister.

"Noble sacrifice!" giggled Janice, "On to the codfish! Let joy be unconfined! No sleep till morn while youth and beauty meet—is that the way it goes?" "Stop your nonsense!" said Natalie smiling. "You'll wake Mother."

"Mother is awake. I heard her stirring as I came by the door. I'm going to light her lamp now. Is her toast ready?"

So they presently gathered about the mother with a tempting tray, tempting as to the delicacy of its preparation if not filled with rare food, and the three of them settled down to cheer one another, a gay, brave little trio, trusting God and upholding one another in all the bright tender ways at their command.

(To be continued)

Emmanuel Hospital Capiz, Capiz, Philippine Islands

Emmanuel Hospital has had a fairly successful year considering the various adverse factors of universal financial upset, the establishment of a private hospital locally, apparent decrease of philanthropic support of worthy enterprises. We had only 25 inpatients less than last year, but with an increase in fees of 900 pesos. There is absolutely no cause for worry in this our silver anniversary year since the establishment of the hospital by our beloved Dr. P. H. J. Lerrigo, and we are happy to have accepted the call of the founder fourteen years ago to follow in his footsteps. It has been a great pleasure to see the cause of Christian hospitalization grow, till Emmanuel now ranks as one of the leading institutions. Our Visayans have responded to the call of necessary hospitalization especially for the poor and needy folks. Almost 40 per cent charity work in this institution of 83 per cent third class patients reveals the fact that the needy can have hospital care for a mere pittance. We reach the people in medical missions.

Our pediatrics department with the

unique idea of permitting the mothers to watch their sick children has drawn over 500 very ill children. Our obstetrical department, entirely separate from the rest of the wards, is drawing more patients. Our X-ray department is granting 70 per cent charity, but establishing a firmer diagnosis for those that cannot pay. I can hear some one exclaim, "Imagine running a hospital with over 1500 bed-patients on a budget of \$10,000 annually, almost entirely self-supporting." There are a number of factors for improvement, but we can honestly state that we are giving the best treatment and care with our limited means and establishment. The usual remark of the visitor is to the effect that should he become ill in the Orient, he would wish to stay at Emmanuel. The hospital is fairly well equipped, except in the specialties of eye, ear, nose and throat. We wish for larger accommodations for our infectious and contagious cases. That will come in time.

We must repair the old portion of the hospital constantly, and for a number of years have been putting five per cent of our fees in these repairs, which is too high a figure, when such cash is needed for equipment. At present we are inclosing the balcony of the men's division with sliding partitions, that constant shifting of patients may be avoided in inclement weather. The lower floor of the new addition must wait for completion, due to lack of funds.

We are happy to continue in the service of the Greatest Physician, whose example is an inspiration in these rushing times so full of need and disease. The "tabangi ako" or Visayan "help me" call of the first century resounds daily in our wards. May we request your wishes and prayers, that Divine Assistance be granted us in seeking to meet the needs of the yearning soul housed in bodies of pain.

FREDERICK W. MEYER, M. D.

Ladies Aid Society, Emanuel Church, Loyal, Okla.

Again we have come to the close of another year, in which we cannot count all the blessings which our Lord gave us in so many ways. Our Ladies Mission Society at Emanuel Church of Oklahoma is still at work. We gather every second Thursday in the month and have our prayer meeting. This meeting is led by our president, Freda Lorenz. After our prayer service we have solos, duets, and readings. Our Aid numbers 21. We met 11 times in the homes of the members. Our monthly collections were \$33.48. This was used for home and foreign missions.

We hope and pray that the Lord will give us courage and faith to do more next year so our new secretary can send a long report which I am not able to do this year.

May the Lord bless all our mission societies this year!

MRS. FRED GEIS, Reporter.

Allelujah, Jesus Liveth

Translated from the German by
PAUL WENGEL

(Neue Glaubensharfe No. 149)

Allelujah, Jesus liveth,
The saint of earth exultant giveth
To him all praise and majesty.
List, ye sorr'wing sinners, listen,
Let life with joyful brightness glisten,
Through him God blest eternity:
To him all praise be giv'n,
With songs the skies be riv'n,
Allelujah! Thou Savior bold, all earth
uphold!
Thy victory o'er death unfold.

Blest disciple, leave thy sorrow;
Oh sing of joy, for on the morrow
The vict'ry shall be thine indeed.
Lo, the sting of death he fended,
The tyranny of hell is ended;
He reigns who did both die and bleed.
His enemies may rave,
Great peace and joy you have:
Jesus liveth! Eternally the same to thee
He now and evermore shall be.

Day of life and day of gladness,
How will it be when in our sadness
God's Sun shall break through mortal
night?

Oh how blessed and how cheering,
When night and darkness disappearing,
Around us shines the Heav'nly Light.
Oh Christ, we come to thee!
This glorious day to see
Grant thy children!
On death's dark way
Lead, Savior, pray!
We follow on to heaven's day.

The Baptist World Congress, Berlin, August 4-10, 1934

Exceptional Features

By the General Secretary, Baptist World
Alliance

Those who have attended World Congresses in the past will naturally look for certain familiar features.

The Roll Call, with responses from representatives of sixty nations, will of course be retained. I do not know what would happen if it were omitted; nothing in the whole program is quite so generally popular. Then, of course, the Presidential address and the "Official" Sermon are retained. For the first time in the history of the Alliance, the Sermon will be preached in another language than English. Nevertheless, English hearers will be able to follow it, for, just before the preacher rises, a translation in English will be distributed for the benefit of those who cannot follow the German. The preacher will be Professor Herman von Berge of the U. S. A.

Lantern talks will be a special feature of the Congress, introduced before the opening of the evening sessions. "Baptist Work in Germany," "Missionary Work in Africa," "India," "China," "Japan," and "The Baptist World Alliance" will be the subjects of such talks.

The comprehensive yet definite character of the program is indicated by the motto which has been adopted:

"One Lord, one faith, one baptism;
One God and Father of all."

The most striking innovation concerns the Sunday services, at which instead of a single preacher there are to be "teams" of three visiting preachers belonging to different nationalities, about twenty-five minutes being allowed to each. Similar "teams" will be visiting the Sunday schools.

Another new feature is the presentation of the reports of Commissions. Over 150 persons, largely specialists and representing all parts of the world in which Baptists are found, have been at work since May, 1931, investigating the subjects of 1. Moral Standards, especially in connection with marriage and the family; 2. Temperance; 3. Economics and the Mind of Christ; 4. Nationalism; and 5. Racialism. Reports have been drafted by all five of the Commissions; one has practically reached its final form. Others are still in the stage of consideration and reconsideration by the members of the Commissions. The reports will all be printed both in German and in English for presentation at Berlin, and the outstanding importance of the subjects with which they deal needs no emphasis.

"Eighty-Five Years in His Service"

The German Baptist Church of Christ (later called the First German Baptist Church and now the Spruce Street Baptist Church) was organized February 14, 1849. It was the first German Baptist church in the western part of the state of New York.

Our church was founded during the time that Germany was in a stage of political and religious transition. Many Germans came to America seeking religious and political freedom and settled in and about the City of Buffalo. Twenty-four of these zealous Christians headed by A. von Puttkamer joined the Washington Street Baptist Church (now the First Baptist Church.) They soon felt, however, the necessity of bringing the gospel to their own German brethren, newly arrived from the Fatherland. Consequently the necessary steps were taken to organize a German Baptist church in Buffalo.

From this small beginning our church has grown in truth and grace until Feb. 14, 1934, when we were privileged to celebrate our 85th anniversary.

We had invited Rev. C. A. Daniel, one of our former pastors, to be our guest during the week of celebration.

An inspiring sermon, Sunday morning, preached from the 89th Psalm, was a favorable beginning to a week of blessings.

The following Tuesday evening, a German service was held. Although our congregation is predominately American, we have in the past few years acquired a number of new German members and

this service was arranged especially for them and their friends.

Wednesday evening, the High Street Baptist Church, Bethel Baptist Church and the Polish Church, all off-shoots of our church, were invited to worship with us.

Bro. Daniel gave us an inspiring message with a promise of better things to come. Christians all over the world should take heart, for when we hear of the hardships endured by our pioneers, our own are trivial by comparison. This was a blessed evening and many old friendships were renewed with former members.

Thursday evening was the gala occasion, for it was then that the church as one large family sat down to a splendid chicken dinner. Loving hands had prepared it and loving hands served it, and we were all appreciative of the service rendered.

One hundred and sixty-five members were eloquently reminiscent of days gone by. Bro. Daniel kept us in gales of laughter as he told of several incidents in his ministerial background. We were all sorry to take leave of Bro. Daniel, but our thoughts of him will be potent and replete with the optimism he left behind him.

Overlooking the Main Thing

When the Y. M. C. A. wanted to plant an association on the Great Northern Railroad, an interview was secured with James J. Hill. Mr. Hill had lately built a church for the Catholics, and the "Y" men did not know that he was a Protestant, and so emphasized their educational, recreational, and social work. When they were done, the great railroader said, "Well, gentlemen, have you said all you have to say in favor of the Y. M. C. A.?"

They thought they had said the discreet thing.

"How does it come," he demanded, "that you have not mentioned the most important branch of your work—religion? That is the only part that interests me. We have tried all these others, and they have all proved flat failures after a few months. The boys don't want your books and eats, and our gym is a thousand miles long. Now if you want to push religion I'll give you a five-thousand-dollar starter."

Freezing Weather

A man was complaining of the lack of warmth in the boarding-house in which he was staying.

"In the daytime it is bad enough," he said, "but at night I frequently wake up and hear my teeth chattering on the dressing table."—Tit-Bits.

* * *

Pat (to an acquaintance): "Have you seen the new workman, Mickey?"

"Sure, he's the thinnest man I ever saw. You're thin, and I'm thin, but be-gorra, he's thinner than the two of us put together."

Life Stories of Great Baptists

Life Stories of Great Baptists
Baptist World Alliance Series

Edgar Young Mullins

Professor H. W. TRIBBLE

Born January 5, 1860; graduated from college 1880; graduated from seminary 1885; married 1886; President of the Southern Baptist Theological Seminary 1899-1928; President of the Southern Baptist Convention 1921-1924; President of the Baptist World Alliance 1923-1928; died November 23, 1928.

1. Heritage and Early Life

God provided just the sort of heritage that could best equip Edgar Young Mullins for his work. His father was a preacher and farmer. Direct ancestors both on his mother's side and his father's had been members of the Mississippi state legislature. Thus there was in his veins the blood of leaders, speakers, thinkers. His heritage set him on the way to high service.

The home environment was as manifestly the work of Providence. Into the home of the Rev. Seth Cranberry Mullins and wife came eleven children. When Edgar Young, fourth child and first son, was born, the father joined the mother in dedicating him to the Lord for the ministry. This prayer they hid in their hearts, not disclosing it to the son until he had been in the pastorate several years. But no one can doubt that it was a dominant factor in the thinking of the parents as they sought to rear their children.

In 1868 the Mullins family moved to the undeveloped state of Texas, settling in Corsicana, where the father bought a farm, set up a school, and organized a Baptist church. This change may well be looked upon as a providence of God in E. Y. Mullins' preparation, as certain opportunities came to him as a boy there that probably would not have come at the old place in Mississippi.

During his early years the boy passed through experiences which showed that his life was an object of divine care and control. When six years old he barely escaped drowning; he was severely cut while attempting to keep two friends from fighting; he was accidentally shot by a companion when hunting; he even fell under a moving train, but was able to turn quickly so that the wheels missed him and the train passed over him without touching his body.

When he was eleven years old he dropped out of school to help his father send the three older sisters to college. He worked first in a print shop, where he soon became a competent typesetter. He next found a place as messenger in the telegraph office, and again his alertness and quick mind led him into more responsible work, so that he was soon an efficient operator. At thirteen he was

filling a man's place and drawing a man's pay.

When the sisters had finished their courses he had his turn, and in due time graduated from a good Texas college. He decided that the law should be his profession, and began special preparation for it, but another providence intervened. He was converted at an evangelistic service in Dallas, and went home to be baptized by his father. Soon afterwards he yielded heartily to an unequivocal call to the ministry. All his training, in school and out, indicate God's plan for him to enter the ministry.

2. Seminary Training

After working a year longer to save money for his course, E. Y. Mullins entered the Southern Baptist Theological Seminary in 1881. He felt that, after a full college course and in view of his limited financial resources, he would have to be content with one year of special study there. But he had not been long at Louisville before he realized that he could be satisfied with nothing less than the complete three-year course. The way opened. Each year the students chose one of their number to be head of the student body, to buy provisions and supervise the general dining room and connected business. At the close of his first year he was elected to fill that place. He was twice re-elected, and in order not to slight either his special task or his studies, he lengthened his course a year and finished in 1885. Here again was divine guidance, for in this special work he was touching in miniature some of the administrative problems that, as president of the Seminary, he was to meet in later years.

During these days in Louisville two dreams came into his life that had lasting influence. One was concerned with Brazil, where he longed to give his life as a missionary. The other centered in a charming and talented young woman he met at a student's reception. Their acquaintance ripened into friendship, until toward the close of his course they began to plan marriage. She was Isla May Hawley, the only daughter of Mr. and Mrs. A. W. Hawley, of English descent.

3. In the Pastorate

Dr. Mullins was called to the pastorate at Harrodsburg, Ky., just after his graduation. He accepted, since he had learned that the Mission Board could not yet send him out. Later he was told by his physician that his physical condition would not allow him to do mission work in Brazil. So that dream was not realized, but the missionary zeal remained unquenched throughout his life.

The other dream came to a happy realization when in 1886 he and Isla May Hawley were married. She brought to him graces of refinement and culture,

artistic appreciation and talent, love of good literature and ability to write, strength and firmness of purpose, and above all a faith in God which was deep-rooted and unshakable. In this great matter the Lord guided Dr. Mullins, and gave him the companion who made his life complete and ready for the enlarging calls that were to come.

In the summer of 1888 he accepted a call to the Lee Street Church in Baltimore, Md. It was a down-town church with all its problems and challenges, but he found time to do some special work at Johns Hopkins University, for he was ever a student and eager to learn. (At a later period he took a course in the University of Berlin.) While in Baltimore, their two children, both boys, were born to Dr. and Mrs. Mullins. The first lived seven years, but the second little more than a month.

In 1895 Dr. Mullins accepted the invitation to become associate secretary of the Foreign Mission Board, and took up his work and residence in Richmond, Va. The missionary dream seemed about to be realized in the service of stimulating the work at the home base. Yet this proved not to be in the plan of God, and so after a few months a call from the church in Newton Center, Mass., was accepted. The work with the mission board involved too much the routine of an office. His training pointed in a different direction. Nevertheless the time at Richmond was further preparation for future denominational leadership.

He went to Newton Center in March, 1896. Here the Newton Theological Institution is located, and a short distance away is Boston. It was an atmosphere of culture and refinement into which Dr. and Mrs. Mullins entered, and it brought a new challenge to scholarly preaching. The pastoral demands were light enough to allow time for study and constructive thinking.

The Newton Center pastorate lasted a little over three years. In three pastorates Dr. Mullins served nearly fourteen years, and had grown in his grasp of God's Word and Kingdom affairs. Through rigid discipline he had sharpened and strengthened his mental faculties. He had done a little writing aside from sermons, just enough to awaken a sense of power. Now he was ready for a larger sphere of usefulness.

4. Seminary President

At the Southern Baptist Theological Seminary a controversy had developed during Dr. Whitsitt's presidency, and nearly every Baptist leader in the South had taken a definite stand. It became evident that a president must be chosen from beyond the boundaries of the Southern Convention in order to unite the two factions in the support of the school. The Lord had his man ready in

the pastor at Newton Center, a Southern Baptist but at the time outside the Convention.

Dr. Mullins was elected in June, 1899. After deliberate consideration and a trip to Kentucky he accepted, moving to Louisville and taking over the duties in the late summer of 1899.

During the summer he studied with a view to teaching Church History, but ere the session started it became evident that Theology, a favorite study, would be his field. Through the next ten years he gave every minute that he could spare to reading philosophy and theology. Perhaps that helps to explain the readiness with which he taught, lectured and wrote in later years.

The early years of his administration he gave to welding together the forces and factions concerned with the Seminary, and upon his success in that task the later growth of the school rested. He also soon realized that he would have to devote himself to raising additional endowment. This he first undertook in 1903, and added considerably to the funds. Later, in a Jubilee Campaign, a sum of \$670,000 was added to the endowment.

5. As an Author

Thoroughness in every task was a watchword with Dr. Mullins, and went far to determine the success that crowned his efforts. In 1904 he was asked to write a study course book for Baptist young people of America. So seriously did he take the request that the result was a book on Christian Apologetics that has been used generally by several denominations for more than a quarter of a century: "Why is Christianity True?"

In 1905 he was asked to deliver an address before the American Baptist Publication Society. That address grew later into his book, "The Axioms of Religion," published in 1908, which met a widespread need among preachers and teachers. Without taking space to tell how he came to write each of his books, I simply list the others:

Baptist Beliefs (1912); Freedom and Authority in Religion (1913); Studies in Ephesians and Colossians (1913); The Life of Christ (1917); The Christian Religion in Its Doctrinal Expression (1917); Spiritualism a Delusion (1920); Talks on Soul-Winning (1920); Christianity at the Cross Roads (1924); Christianity in the Modern World (a book of sermons and addresses edited by Mrs. E. Y. Mullins and H. W. Tribble and published in 1930).

In 1907 Dr. Mullins was elected President of the Baptist Young People's Union of America, and re-elected in 1909. The years that followed were full of demands made upon him on all sides for addresses, lectures, sermons, articles and books. During the World War he was Religious Director at a large Camp near Louisville.

In 1920 he and Dr. J. B. Gambrell made a tour of Europe as fraternal representatives of the Southern Baptist

Convention. The ease and readiness with which Dr. Mullins met the many and varied demands made upon him on that trip gave promise of a yet larger usefulness in Baptist world affairs. In 1923 he delivered an address at the Stockholm session of the Baptist World Alliance on "The Baptist Conception of Religious Liberty;" and he also prepared a comprehensive "Message" which was adopted by the Alliance.

At that meeting he was elected to the presidency of the World Alliance. In 1921 he had been chosen President of the Southern Baptist Convention. Thus he held simultaneously three of the greatest honors which were also three of the greatest burdens of responsibility that the Baptists of the world could bestow. That he carried them worthily and rendered far-reaching service through the channels opened up to him is recognized by all.

6. The New Seminary

For a long time it had been manifest that the Seminary must seek new quarters. The student body had grown far beyond the limits of the old buildings, and the noise of a central city street made it increasingly difficult to teach. Soon after the World War Dr. Mullins began planning and working for a new and adequate plant. In August, 1921, a beautiful beech grove of 51 acres, later increased to 53, was bought. It is within the city limits, and a perfect location for the school. The best architects available, and one of the country's foremost landscape artists, were enlisted.

Dr. Mullins had not only the building and landscaping side of the work to supervise, but also the task of raising money. Through some mistake the Seminary's needs were not provided for in the \$75,000,000 Campaign which the Southern Convention conducted from 1919 to 1924. But immediately after that was over the Convention authorized a special Building Fund Campaign for the Seminary, so that for the next year or two the work of raising money and erecting the buildings went ahead. One large dormitory for single students, two apartment buildings for married students, a large administration, library, and classroom building, a gymnasium, and a heating-plant were constructed at a total cost of something over two million dollars. It was a fitting climax to Dr. Mullins' administration, the fruit of twenty years' planning, a beautiful testimonial to the achieved purpose of a life that was prepared and called and led of God. In the Spring of 1926 the faculty and student body moved out to the new buildings in time for the closing exercises of the school year.

There were many perplexing problems during the next two years attending upon the finishing of the building program (for we had moved out before the construction was complete), and these proved tasks of large proportions, but as they were disposed of Dr. Mullins found it possible to devote more time to lectur-

ing to his classes and to popular assemblies. During the session of 1927-1928 he taught more than he had been able to do for ten years or more.

7. His End

But he was tired. The Seminary building program, together with his duties as President of the Southern Convention and of the Alliance, had exacted more than we realized. He carried his burdens and threshed out his problems with such apparent ease that even we who were nearest to him failed to note the drain on his physical strength. While carrying out a strenuous speaking engagement in North Carolina in June, 1928, he was stricken with paralysis. After a few weeks he improved and was brought home to Louisville. Throughout the summer we kept clinging to the hope that he would recover, and as the session (the beginning of his thirtieth as president) opened we still hoped that he would be able to resume his teaching by the middle of the term. But this was not to be. He lingered until November, then suddenly began to weaken, and at noon on November 23, 1928, God called him home.

Dr. Mullins was one of the foremost preachers of his age, a scholar of the first magnitude, an incisive and independent thinker, a skilful writer whose books are widely recognized and accepted, not only by Baptists, but by other denominations as well, an astute Christian statesman, and an administrator of unusual sagacity. He was a marvelous combination of many fine talents, so versatile as to make him popular and influential in any group, yet so discriminating and diligent in his study as to make him an authority on any subject about which he undertook to speak or write. He was a leader in Christendom because he was a devout follower of Christ. That which was said of David may well be said of Dr. Mullins: "He served his own generation by the will of God."

Time For It

A subscriber sends us the following, the source of which she does not know: A Methodist pastor went to the home of one of his members to spend the night. At bedtime he said: "Friend, bring me the Bible, and I will read a chapter. We shall have a prayer, and then I will go to bed."

"We have no Bible," replied his host. "Well, bring me a Testament then."

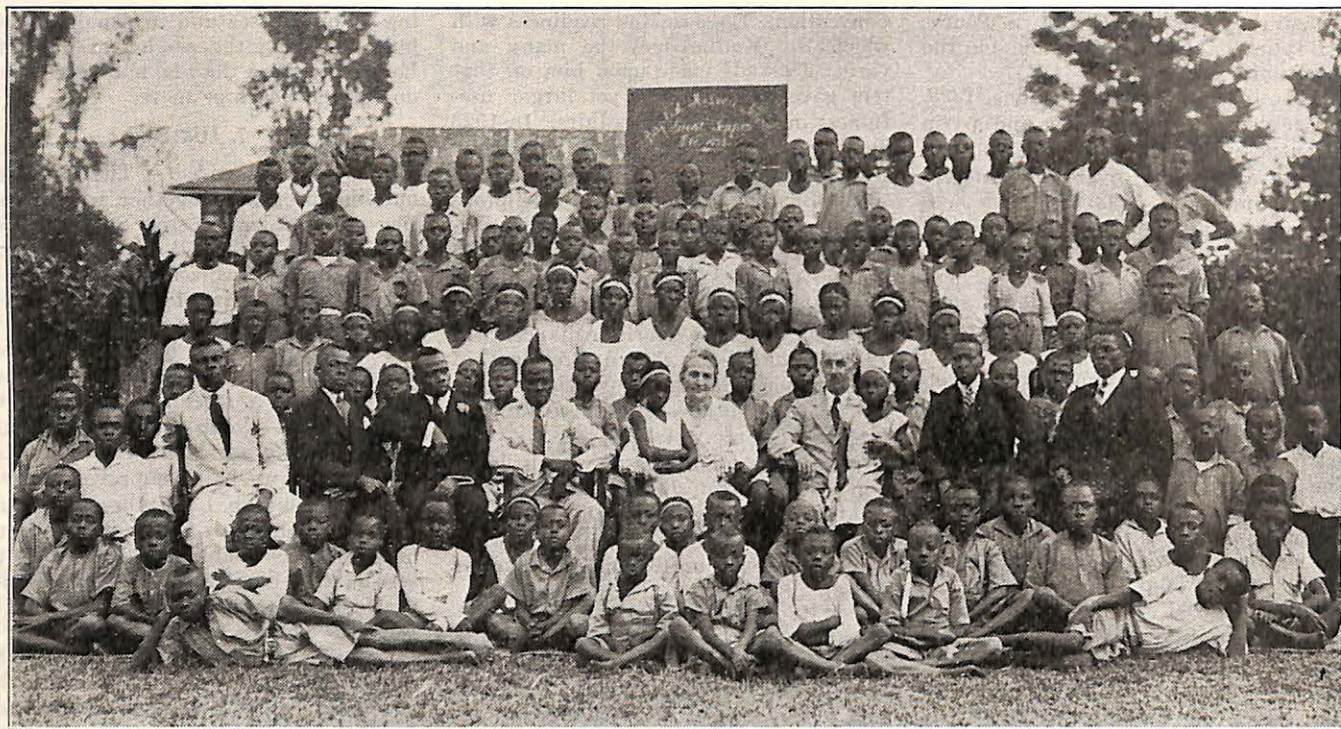
"We have no Testament."

"Well, bring me the church paper, I will read something from that."

"We never take a church paper; it costs too much, and we haven't time to read it."

"You haven't a Bible, not even a Testament. You say you are too poor to take a church paper and you haven't any time to read it."

Thereupon the pastor pulled out of his pocket "The Discipline," and read the service for the burial of the dead.



A part of the English School at Soppo, Cameroon

About 50 scholars had already entered upon vacations and are not on the picture.

The Teaching Staff, reading from left to right: Samuel Smart; Carl Efange; David Williams; Samuel Martin, Head teacher; Mrs. Bender, women's handicraft; C. J. Bender, manager; Edet Ukpon; Carl Bender Woloa.

From Our Cameroon Field Soppo News

Hello, folks, here we are! Although you have not heard from us for some time, we are still wide awake and still on the job. The reason you have not heard from us before this is, that we simply couldn't manage to find sufficient time. On our return to the field we had a whale of a job on our hands. Now all obstacles are removed, our house is set in order again, and everything and everybody is working smoothly. This is as it should be.

We have had an unusually wet and long rainy season, and many a day we were enveloped in clouds. This is a privilege which to enjoy one must exercise his willpower and make use of his imagination. In that case the proverbial silver lining is sure to turn up, and a rainbow of God's unfailing promises besides. A real missionary is also a philosopher, who looks at things from different angles and is never disappointed nor discouraged. There is a reason: he has Almighty God on his side—and that means an overwhelming majority. This has been our very experience all along the line. It has helped us wonderfully to overcome all difficulties and come out victorious at the end.

My present position as principal of the Mission has brought me much extra work. I nevertheless have been able to look after the affairs of the Soppo Church and to take care of our educational work, this being the part especially allotted to me.

Our English school at Soppo has had a very prosperous year. I certainly am proud of the achievements of our school.

Excellent work is being done. It gave me great satisfaction when, at the recent annual session of our Cameroon School Board, the Superintendent of Education publicly commended our Soppo School for its efficiency.—This very satisfactory status has been attained by wise planning, with a definite goal in view, and by persistent effort. Five of our boys of the graduating class of '33 have passed the examination of Government Middle School and two for Oumahia College in Nigeria.

During the month of December I examined the Duala Schools on our outstations, not without some very amusing incidents. At Mutengene for instance, while quizzing the upper class in Bible History, I asked one of the boys: "Malafa, what must you do to come into favor with God?" Silence and a puzzled look.—The question either was too much for him or found him unprepared. I then asked him: "Malafa, what would I have to do to incur your favor?" "By presenting me with a new shirt," was his quick and rather unexpected response. Our Cameroons natives are rank materialists. But why blame them? It is their way of looking at things. Our business is to teach them to appreciate the things that are of lasting value and not eaten by moths.

Last month I began work on the new church. I hope you have not forgotten what I wrote about it in my farewell message to you. It really would be a pity if the edifice were completed and you not having a share in it!—We cannot use bricks, but we do need cement—plenty of it—at least 50 barrels at \$5 a barrel. Money for this can be sent to our General Missionary office, Box 6,

Forest Park, Ill. Here is your chance for an investment that will bear eternal interest.—The foundation walls have now risen to 3 feet above the ground. On the second Sunday in February we hope to be ready for the laying of the cornerstone. I am now looking for an appropriate name for the new church, which is to be a monument to the wonders of God's redeeming grace. You are invited to take part in the contest of naming the new Soppo church. Let us hear from you. The result will be made known in the "Baptist Herald." The winner will also be presented with a picture of the new church.

Building an up-to-date concrete church in Africa is a big job. For the present I work together with two laborers whom I have taught to mix concrete to the right consistency. After the walls have reached window height I intend to take on several more men. In the mean time I have a carpenter on the job making windows and cutting lattice work for the choirloft and railings. Now, dear folks, don't fail me in my effort of making this church a worthy memorial.

Like myself, Mrs. Bender, too, is ever on the job. She is doing a great work among the women and girls, and in treating the sick that daily come to the Mission. In her sympathetic and motherly way she certainly has a great pull with the women-folk and exerts a great influence for good. That she also "mothers" me I accept with all the gratitude, not only for my own benefit and general wellbeing, but also in the interest of the work to which the both of us have devoted our lives.

With cordial greeting and best wishes to all,
THE BENDERS.

The Swatow Christian Institute

Along the Trail of 1933

(Extracts from the Annual Report)

The purpose and aim of the Institute is "to link up the Swatow Community with a Christian Institution that has as its objective the best possible development of the body, mind and soul of every man, woman and child it can reach." How far we have progressed toward this goal it is impossible for us to know, though we realize that we have fallen short of what we have desired to accomplish.

Medical Work

In January, the Medical Department took possession of its new quarters, the large room on the ground floor formerly occupied by the Kindergarten. This room has been remodelled to meet the needs of the clinic. Though there is need of more equipment to make it even a moderately modern equipped clinic, yet it is a great improvement over our former quarters. A well-trained, experienced nurse gives full time and two doctors give part time to the medical work. Special attention is given to obstetric cases and expectant mothers may have the experienced attention of our nurse when otherwise they could not afford to have this care.

Educational Work

The two Kindergartens and Primary School were carried on as usual with the largest attendance we have thus far had. All three schools are over-crowded and this past term we have had to limit the number of pupils. A third Kindergarten was opened at our newly organized Social Center. A night school has also been maintained throughout the year.

Three Daily Vacation Bible Schools were carried on during the summer, which were well attended. A number of young people from our two churches volunteered their services in these schools. Lectures were given during the year at the time of carrying on special campaigns such as Health, Anti-opium, Christian Home Week, and other occasions.

Children's Work

The Children's Festival, appointed by the Government and held in April, gave us a fine opportunity to emphasize Child Training. On the Sunday preceding, "Child Training in the Homes of Christians" was the subject of the day. On the day of the festival we invited all the Kindergartens in Swatow to the Institute for a "get together" meeting and requested each one to contribute one number to the program. Of the 15 Kindergartens in Swatow 13 responded, and the program, though arranged on such short notice, proved to be very interesting. In the evening the Primary School gave an entertainment for their parents.

The Children's Service, held each Sunday morning at the time of the regular Church service, was kept up without a break throughout the year and was well attended.

During the year a Sunbeam Band, for children between the ages of seven and twelve, was organized. This Band has a membership of about 50 with an average attendance of 40. It meets every Sunday afternoon and its purpose is to instill into the hearts of the children, who practically all come from Christian homes, a love for Christ and a desire to follow him in their everyday life. Its motto is, "Wist ye not that I must be about my Father's business?"

Other Activities

The regular activities of the Institute have been carried on as usual. The Young People's Society and Choir continued their meetings and service throughout the year.

The Woman's Missionary Society supported a Biblewoman who has worked with some success at several of the weaker inland churches. We have been having weekly prayer meetings for women at three different places; these meetings are led by the women of our churches. Some of the women have been active in personal evangelism and visiting in the homes. There is a deep spiritual interest manifest in the lives of a group of our women but we long to see many more show the fruits of a spirit filled life.

In the latter part of August special evangelistic meetings, led by the Bethel Evangelistic Band of Shanghai, were held. In spite of the extreme heat hundreds sat for hours and eagerly listened to the messages of the evangelist.

Christian Home Week, an annual event observed in Christian churches all over China, was held the last week in October. The general theme suggested by the National Christian Council was "The Christian Nurture and Training of the Child in the Home." During the week we had a program given by the children in our schools and Sunbeam Society; a special talk on "Child Training in the Home;" a Mother's meeting, and a Father's discussion meeting.

In the spring, a financial campaign was carried on which proved to be more successful than we had dared hope, for the depression has also hit Swatow. We raised nearly \$4000 local currency, which sum helped to refill our depleted treasury and gave us funds to carry on the year's work. Though the economic conditions, at the time of our Campaign, were far from favorable, soon after, the local financial situation grew decidedly worse, so we were very thankful we had not delayed the campaign.

Book Sales Department

During the past year we have sold more than 1500 Bibles and Testaments and more than 1300 local hymn books, besides much other literature. The greatly increased sale of Bibles shows that the Chinese Christians are reading and studying the Bible more than in the past.

New Activities

For a long time, in fact, for years, we had been hoping for an opportunity to

OBITUARY

CLARA BETTY UNTSCH

Clara Betty Untsch was born in New Castle, Pa., on Aug. 11, 1912. Born again in Christ when nine years of age, she was baptized by Bro. E. Kneisler and became a member of the German Baptist church there. Four years ago she came to Chicago. Here she contracted the dreaded tuberculosis and a lingering illness followed. But in these two years of suffering she showed exceptional Christian courage and cheerfulness. Her death at midnight, Jan. 24, 1934, was a victorious passing. To her parents, three sisters, a brother and a large circle of friends her memory remains in inspiration. Rev. 14:13 and Ps. 127:2. John E. Knechtel.

Chicago, Ill., Second Church.

open work in a very congested district of Swatow called "Back Bridge," but we were not able to secure a suitable place. In the early summer we succeeded in renting a small house, where we could, in a modest way, carry on religious and social service work. A Daily Vacation Bible School was held during the summer and a free clinic was carried on for two weeks. In September a Kindergarten was opened which is taught by an experienced teacher, who is also helping in the other activities. A Sunday school is held every Sunday afternoon, with an attendance of about 60 children and 15 to 20 adults. A small class for women is held once a week followed by a Bible talk and prayer. A prayer meeting for the Christians in that neighborhood is held Friday evenings. This is a promising work in a needy district and it is hoped that during this year more may be done to establish this Center.

Another need which our Superintendent, Mr. Lo, felt should be met was the organizing of a "Funeral Service," and by his earnest efforts the organization was completed in the summer. This social service activity has already proved its worth to the Christian constituency in Swatow. We expect to make this activity, not only self-supporting, but hope that it will provide means to help poor people, who have not the necessary money, to give their departed loved ones a decent Christian burial.

The latest activity in trying to hold out a helping hand to the needy and distressed, is the opening of a dormitory for laboring men. There are many such men who come to Swatow from inland villages, seeking work to support themselves and families. They pull jinrickshas, help load and unload the merchant ships that come and go from this port, and other menial work. These men have no homes here and the little they earn does not permit them to rent bed boards to sleep on at night, so many of them sleep on the ground, on the side of the streets. This is not such a great hardship during the mild and warm months of the year, but during the four cold months to sleep on the cold damp ground with only rags for covering, is pitiable. Our Superintendent had long felt that something ought to be done for these poor men but the means were not available. Finally Mr. Lo decided to do it even though we did not have the means, hoping and believing that in some way necessary funds would be

found. A house has been rented for four months at a very reasonable rate, (the house was supposed to be haunted) and the greatest economy has been used in getting together the meager equipment. Each night brings a larger number of applicants than we have room for and many must be turned away to sleep on the ground. This is really a work of faith and we are depending on free-will offerings to meet the expense of this undertaking. We are trusting that he who said "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me," will in some way provide.

The year 1933 with its failures and successes has become history and we cannot recall it, but we have a new year before us with all its opportunities; we can only humbly stand before our Lord and Master and ask him to use us as instruments in his service that this city may learn to know Christ, not only through our activities but through the testimony of our lives.

ANNA K. SPEICHER.

Swatow, China.

Active and Passive Bible Classes

(Concluded from page 7)

quit coming, or they may never have started coming, but they are the worthwhile people of church and community, and they will assuredly respond to the appeal of a class in which real thinking is encouraged. Break up this complacency, and watch the results!

3. *Lack of Time*—There are still classes organized around the idea of an elaborate "class program" consisting of special music, speech making, hand-shaking, reports on "activities," money-raising schemes, class business, "boosting," and the like. Sometimes a bare fifteen minutes is left for the teacher's "message" after all this has been disposed of. Obviously no class participation is possible on such a schedule. What shall be done? Change the schedule! Twenty minutes of department program, ten minutes of reports of class officers, five minutes of Scripture reading and prayer, will leave thirty to forty-five minutes for lesson presentation. Personally, I want thirty-five to forty minutes, and I find that the class raises no objection whatever to dispensing with these "special features" that needlessly consume precious time. Make the lesson period central, with thirty to forty minutes of uninterrupted discussion, and watch the results!

4. *Side-tracking*—I hear you say, "I am afraid to invite discussion. We would get off on side-tracks and never cover the lesson." The reply might be made, "Do you get anywhere as it is?" You may give the class all five of your "points," with three subdivisions under each, but do they carry them away? Or

does your carefully prepared talk evaporate by the time they reach the door?

But side-tracking is not inevitable. Discussion can be guided, irrelevancies can be ruled out, the destination of the lesson safely reached. Put a simple outline on the blackboard, open the discussion by a vivid, thought-provoking introduction, give thought and expression from point to point, and watch the results!

5. *Interruptions and Distractions*— "That may be all right for favored classes, but it won't work in my class. There are too many interruptions and distractions. It is all I can do to make myself heard," you may be saying. Well, if that is true you are laboring under practically impossible teaching conditions. Perhaps what you are trying to do is largely a waste of time and that of the class. Screens or curtains will give privacy, and are inexpensive. Conference with adjoining classes may be made to result in more quiet on everybody's part. The orchestra may find a better time to play

than during your teaching period. Primaries and Juniors may time their singing so as not to interfere. Officers of the school may be made to realize that the teaching period is sacred, and under no circumstances to be interrupted. Take the matter of interruptions and distractions in hand, seek earnestly for reverence and quiet throughout the school, set the example of conversational speech in your teaching, and watch the results!

It Can Be Done!

Are these suggestions not enough to convince you that it can be done? "But," you may inquire, "why? It is much easier and simpler for me to get up a thirty-minute talk, the class is satisfied, and this class-participation idea involves too much work and trouble."

It gets back to a fundamental of teaching: "All learning is reacting." If you are a teacher your business is to teach. You do not teach unless your members learn, and they do not learn unless they participate. The joy of sharing is far greater than that of listening, and the best learning takes place when there is a sense of satisfaction from a creative experience.

Set yourself to the task of transforming your class from the passive to the active mood! The results will be worth all the trouble they may cost.—Sunday School, Young People and Adults.

How Did They Know?

An Englishman was visiting this country for the first time, and as he was driving along the highway saw a sign: "Drive Slow. This means YOU!"

The Englishman stopped in surprise and exclaimed, "My word! how did they know I was here?"—Traveler.

* * *

"Bredden and sistahs," began Parson Jackson, "I hab lately heard many complaints erbout de length ob mah disco'ses. Hereafter de collection will be taken up an' counted befo' I begins mah suhmon, an' de smaller de collection de longah de disco'se."—Boston Transcript.

Eggzactly

A note recently received by a school-teacher from the mother of a sick pupil, in explanation of the child's absence from school: "Anna she was sick had a head egg and a tooth egg and a ear egg. She could not go to school, she was laying all the time in bed."

* * * *

The minister asked a little girl if she liked his sermon and she said "No."

"Well, what did you like—the first part?"

"Yes."

"Did you like the last part?"

"Yes."

"Well, what part didn't you like?"

"Oh," said she, "there was too much middle."

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