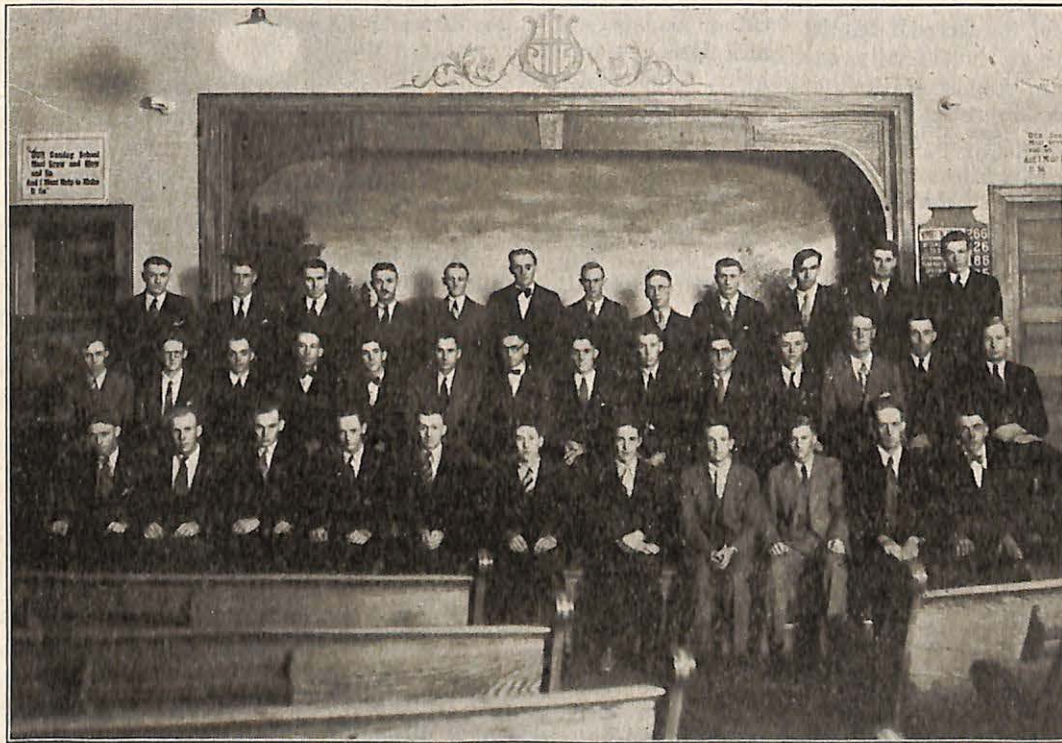


# The Baptist Herald

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

Volume Nine

CLEVELAND, O., DECEMBER 1, 1931 Number Twenty-three



Young Men's Class. Bible School German Baptist Church, Emery, S. Dak.  
George Rust, teacher (seventh in second row from left)



## What's Happening

Rev. M. Leuschner, pastor of the First German Baptist Church of Los Angeles, Cal., has resigned.

The corner-stone of the Colgate-Rochester Divinity School was "well and truly laid" by Dr. Ambrose Swasey, president of the Baptist Education Society of the State of New York, on Oct. 22. The exterior walls of the new buildings are now complete and will be ready for occupation by the autumn of 1932.

Joan Mildred Dymmel is the name of the new daughter that recently came to live with Rev. and Mrs. H. Dymmel of Rochester, N. Y. We congratulate the parents upon the arrival of this little one and pray God's blessing upon her. Bro. Dymmel is professor-elect to succeed Prof. O. Koenig at the close of the present seminary school-year, although he is engaged in part-time teaching now.

A Men's Union of the German Baptist churches of Chicago and Vicinity has been organized with August Kalweit of the First Church, president; William Kloppelt, Humboldt Park Church, vice-pres.; John Ziesemer, Oak Park Church, secretary, and Helmut Miske, Oak Park Church, treasurer. One of the first projects of the new Union is a concert to be held in the First Church on Dec. 10 for the benefit of the unemployed. The primary purpose of the new organization is to promote fellowship and to cultivate the Christian life of the men in the churches.

The Financial Statement of the Missionary and Benevolent Offering covering the period from August 1 to October 1, 1931, shows a dreadful and distressing falling off of our income by which every department in our general budget has been embarrassed. During these three months the budget receipts amounted to only \$7,508.35 whereas \$54,166.50 should have been received if the budget had been fully met. During the three months from July 31 to October 31, 1930, the budget receipts amounted to over \$25,000. There have been sharp salary cuts made in the different departments of our denominational work. Unless our income increases materially we will not be able to carry on very long. It is a time that calls for earnest prayer to God.

The Annual Concert of the German Baptist Young People's Union of New York and Vicinity was held on the evening of Nov. 3 at the Second German Baptist Church, New York City. The address of welcome was given by the president, Mr. Henry Spiedel of Newark. A rich program was offered. The Clinton Hill male quintet and the Evangel Ladies quartet rendered selections. Miss Marie Conrad of Passaic gave a soprano solo and Mr. Oscar H. Conrad a baritone solo. A cello duet was given by

Mr. Joseph A. Conrad und E. Gvirtsmann. Mrs. Josephine Rauscher and Miss Ella Gutsche furnished recitations. A string trio from the Immanuel church, New York, a piano solo by Miss Irma Dollinger, Harlem, and a violin solo by Mr. Siegfried Meyhoefer, Third Church, New York, completed the program. This concert is an annual institution and always held on Election Day night.

An unusual Celebration was held in honor of Mr. John Ries by a banquet in Anders' Restaurant in Cleveland, O., on the evening of Oct. 31 by the entire staff of the German Baptist Publication Society. Bro. Ries has been a faithful employee of the Publication Society in the printing and press department for fifty years and is still on the job. He entered the employ of the Society as an apprentice boy, aged fifteen years, and for half a century has served under four publication managers, Schulte, Rifter, Bickel and Donner—and four editors, Haselhuhn, Grimmell, Fetzer and Mihm. At the banquet he was presented with a purse by Mr. H. P. Donner and Mrs. Ries was the recipient of a basket of beautiful flowers. Brief speeches were made by brethren Donner, Fetzer, Voth, Rochelmeyer and Ross. We appreciate Bro. Ries and add our warm congratulations to those of his many friends on his unique record of long service. We wish him God's blessing for the days to come.

The Sunday School Association of the Central North Dakota German Baptist Churches met with the Linton, N. Dak., church, Rev. G. Eichler, pastor. The attendance was large, over 125 delegates from outside the local church were present; and the weather was splendid and the hospitality of the Linton people was abundant. Rev. B. Krenz of Streeter, president, presided over the sessions and kept things moving on schedule. A full two-day program on Sunday school matters maintained high interest throughout. General Secretary A. P. Mihm was present and gave three addresses and handled a question box. Pastors and Sunday school workers from the Association gave stirring addresses. The local German Baptist edifice proved too small after the first session so the meetings were held in the Evangelical church which was kindly placed at our disposal. The evening sessions at which Rev. A. Heringer of Ventura, Rev. A. Alf of Herreid and Rev. A. P. Mihm of Chicago were the speakers packed the church to capacity. The various classes and departments of the Linton German Baptist Sunday school sang in the evening services. This was a unique and pleasing feature. The newly elected officers are Rev. A. Alf, president; Rev. B. Krenz, vice-president; Rev. A. Krombein, secretary; Mr. W. W.

Ruf, treasurer. The next convention will be at Herreid, S. Dak. There are 32 schools connected with the Association. Conversions reported were 276; baptisms 232.

### Manitoba Young People

The Manitoba Young People's Conference convened on Sept. 20 in Morris, Man. Although it had rained for several days, we had a great blessing throughout the day, which many young people from all over Manitoba shared.

Rev. J. Luebeck, Whitemouth, held the morning sermon, speaking on, "Moses as a young man of eagerness and passion to help in the tragedy of his people."

Rev. H. P. Kayser, Winnipeg, our president, opened the afternoon meeting. Then we heard addresses by Bro. H. Schirmacher, Winnipeg, on "The Ambitious Youth"; Rev. G. Schroeder, Ebenzer, Sask., "The Musical Young People's Society"; and Rev. Luebeck, Whitemouth, "The Praying and Sacrificing Youth." We then went to the business part of our program. Rev. H. P. Kayser, Winnipeg, was elected president; Rev. G. Ittermann, Morris, vice-president; Alice Herb, Winnipeg, secretary; Esther Ittermann, Morris, treasurer. After our afternoon meeting closed we had a hearty lunch. The Manitoba Young People's Conference again wish to thank the members of the Morris Church for their hospitality.

At the evening program we heard songs, recitations, stringed instrument music, a very interesting speech from Emma Goetzen, Overstone, and also a very interesting dialog, "Brought Home Again," from Morris. Our happy day then came to a close.

Our prayer is that God may bless the work of the Young People of Manitoba. Our next meeting will be held at Whitemouth. ESTHER ITTERMANN.

## The Baptist Herald

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# The Baptist Herald

### I Read a Book Last Week

"I read a book last week.  
The author dipped his facile pen in fire  
And seared raw facts into my brain.  
Up from the mire he dragged dark truth  
And flaunted it. He made all youth  
Abnormal, all love lust, and God a jest.  
And as I read, I knew his soul was warped;  
His mind must know despair, thinking all truth  
Was ugliness laid bare.  
And then I read another book.  
The author sat upon the very Throne of Truth  
And used a pen far mightier than a sword.  
He wrote of truth triumphant, clean and fine.  
He wrote of Sin, compassion in each line.  
He wrote of love—it blossomed like a rose  
Sprung from good soil. He wrote on One  
Giver of that great Trinity of Gifts,  
Life, Love, and Beauty, and when he was done  
I knew, somehow, my stumbling feet had trod  
The trail he'd blazed for me to his Friend, God!"

### A Message to Our Young People

THE General Missionary Committee considers it an especial honor to address this communication to the young people of our churches everywhere. As our committee has been entrusted with the responsibility of promoting our missionary interests we deem it proper to address our young people who compose the **Church of Tomorrow**. First of all we wish to assure you that

### We Appreciate you

With the apostle Paul we can truthfully say that because we have enfolded you in the love of our hearts, we thank God upon every remembrance of you. Whenever we see you in your great gatherings or meet you individually, we always admire you. Many of you are favored by being highly endowed with native talent. Most of you are sons and daughters of pious parents and have been preferred before many other young people by growing to maturity in the atmosphere of Christian families and Christian churches. Many of you have enjoyed educational advantages far beyond those of your parents. In the business world and even in higher education some of you are filling positions of honor and responsibility. Our hearts are cheered when we observe the fine devotion of many of our young people to their own local churches. We of the older generation are always encouraged when we notice so many of our young people taking an intelligent interest in our larger denominational work. We consider the host of our young people as God's gracious gift to the German Baptist Churches of North America.

### We Understand You

It is often said that the young people do not understand themselves, and there may be truth in that statement. Young people often complain that their elders do not understand them, and there may be some truth in that statement. However, we feel that we can confidently assert that we understand you. There are not too many intervening years between you and us. Then too the work of a minister keeps him in constant touch with members of the human family of every age. Most every successful minister is a specialist in understanding human nature.

We are all aware that you have come to maturity in this peculiar age. The days of our youth were very different. You must contend with new and strong thought-currents which are dominating the thinking of all intelligent people. Yours is often a very fierce struggle to hold fast to your traditional and inherited ideals. It often calls for exceptional courage to confess the faith of your fathers. While your inmost soul may be torn with this storm and strife, we understand you.

Sometimes we see certain members in your circle over-emphasize non-essentials and ignore the spiritual verities of life. We understand you even then and are reminded that not only in reference to the resurrection body but also in the course of spiritual development the natural always precedes the spiritual.

Sometimes we see one of our Spirit-begotten young people face about and fall in love with the world like Demas of old. We understand you then and pray earnestly that the Holy Spirit may not cease to woo you until he again wins you to the Savior.

When some Spirit-begotten young person sells his birthright for a "mess of pottage," we are grieved for you and commend you to the care of the Good Shepherd.

Not infrequently we see some of you emerge as victors from the fierce battle for Christian principles, the traditional ideals and the faith of your fathers. We are glad to know that many of our young people fight this battle victoriously. How we do love you at such times and thank God for his sustaining grace.

We understand you even when we cannot approve of your conduct. As your brethren and fathers we would at such time gladly direct you to the way of peace.

### We Have High Aspirations for You

Never have any parents entertained higher hopes for their children than we for our young people.

We wish that each of you might have an experi-



mental faith in the Lord Jesus Christ. In your churches and homes you have been taught to love Christ. In fact, you have inherited this faith. You will become stronger Christians if in every-day life you come to learn to know Jesus Christ experimentally.

We trust that you will not remain nominal members of your local churches, but become active members.

We pray that you may become living witnesses for Jesus Christ, testifying by deed and word.

We suggest that you support your own church with your own money even when you have but little to give.

We trust that you will invest your lives in God's Kingdom enterprise. Such investment never fails. Some of you we hope will enter some form of Christian service. When God calls, may you have the grace to answer: "Here am I, send me." Devote yourselves. Be missionary interested. Inform yourselves. Pray "Thy Kingdom come." Join the great body of Prayer-Helpers. Give of your own money for our missionary enterprise. Many of your comrades are doing it. Sunday school classes, Young People's Societies and individuals are obligating themselves to pay a definite portion of a certain missionary's salary, and they are happy in doing it.

As you all pass in review before us, we salute you as **the Church of the Future**. Soon, very soon, the older generation will have passed on and you will have to take their vacant places. Many of that older generation have rendered loyal service in the church and kingdom as disciples of Jesus Christ. It is a high goal you will have to make if you will duplicate the record of some of our fathers. Prove yourselves worthy sons of noble sires. Prove yourselves worthy daughters of devoted mothers. We also expect many of you to surpass the records of the most illustrious of your fathers.

We are expecting that our young people will be passionate lovers of our Lord and Savior Jesus Christ, that they will be wholly devoted to his church and his Kingdom and that with intelligence they will give themselves to the furthering of the welfare of our beloved denomination. Of course, God's work is greater than ours, but then we must faithfully administer that which he has entrusted to us.

Acquaint yourselves with denominational affairs by reading the "Baptist Herald." Read Prof. Ramaker's book "German Baptists in North America." Study from Bro. Schade's book "Die Erziehung der Jugend zum Dienst." Do not overlook the studies appearing in the Supplements to the "Baptist Herald." They are entitled "God's Leading in Our Missionary History."

Should you be honored with an invitation to sit on any denominational committee, make the most of such an opportunity. It will prove to be a real education for you.

Our future denominational leaders must all come from your own ranks.

### We Invite You

We are certain that in the ranks of our young people there are many who intelligently understand the life problems of their own class. They have given serious thought to the solution of these problems and many because of their literary ability can present their thoughts to the profit of the readers of the "Baptist Herald." The General Missionary Committee will appropriate an active participation on the part of our young people. Manuscripts should be sent to the Editor of the "Baptist Herald" at Forest Park, Ill.

### THE GENERAL MISSIONARY COMMITTEE

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 WILLIAM KUHN, General Secretary.  
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### The Enchanted Penny

WHAT a wonderful story it was—that of the enchanted penny which one could spend over and over again and yet always have it! What endless possibilities it opened up to our imagination in the golden age when fairyland was real—and when the intersection of the road that ran to the ogre's cave and that running to the princess' castle was a far more substantial spot than the corner of Main and Market Streets.

What a tragedy it was when we lost our enchanted penny—when we emerged out of fairyland into the dull gray of the real world, where the purchasing power of a penny must forever remain at exactly one cent, and once spent it is gone forever!

### There IS an Enchanted Penny

which may be put in everyone's purse. You can spend it again and again and still it always is in the purse. It will buy literally everything—castles in Spain, romance and adventure, quiet streams and pounding surf, and even the stars and sky.

The real enchanted penny is the love of reading. If you have it in your purse you are rich, even though Bradstreet knows you not, and the most careful scrutiny of "Who's Who in America" and the "Social Register" give no clue to your existence.

If you haven't it, you are poor, no matter what perjury the cashier of the First National Bank may utter in your behalf.

It is a tragic sort of a hold-up if you allow any

kind of a highwayman to rob you of this enchanted penny—the king of all lucky pocket-pieces.

### The So-called Improvements of Modern Life,

such as motion pictures, the phonograph, the development of photography, and the speed and rush of things have stolen away from many people this enchanted penny—the love of good reading. It is a loss which nothing else can ever make up.

A great many people today are getting fatty degeneration of mind by addiction to the moving pictures. The "movies" make slight demand on a person's mind. His thinking is done for him. The most crude and obvious situations are served up again and again, so that the mind gets no more exercise than it would in reading a child's primer. The result is that real thinking soon becomes an unaccustomed and difficult task. The "movies" do not delineate character development. They confine themselves for the most part to elementary situations which can be shown up by a rough and tumble fight. The person who becomes "a movie fiend" soon needs to have everything explained to him in terms of pictures. This means as a rule that he has lost the ability to enjoy the really great and worthwhile novels which give a person not merely entertainment, but understanding of life and human nature.

A certain kind of newspaper, growing, it would seem even more numerous and popular, caters to the same lazy and undeveloped mentality.

Many citizens of our broad land have grown so accustomed to cartoons that they are unable to assimilate information through any other means. One of the most successful adventures in the newspaper world in recent years is that of a newspaper designed on the theory that a large section of the public likes to have its daily news served up in kindergarten fashion. Fifty words is about the limit of an article. The article rarely discusses anything more profound than the current scandal of Hollywood and yesterday's holdups, varied with the pictures of the winners of the latest beauty contest or favorites at the beach.

No more valuable word could be sounded to any of us than this:

### Keep Hold of Your Enchanted Penny

It will purchase endless delight and growth if wisely and continuously spent. The entrance into the lives and experiences with others which the reading of real books brings us is the finest and most rewarding form of travel. A man may drag his body around through all the continents of the earth and have little to show for it but petty remembrances of "what I ate in Paris," or "what I wore in Rome." But a person who has traveled with his heart through the rich and picturesque country of one great novel such as "Les Miserables" or "Vanity Fair" or "Adam Bede" or any of the worth-while books of today, can always report with Keats—"Much have I traveled in the realms of gold."—H. E. Luccock in Classmate.

### Good Reading

THIS is a reading age. We cannot keep up with the times unless we read. We can sometimes read too much, but we never read too wisely.

You read, of course. And of course you are fond of reading. But does your reading count for most? Is it worth while to you? Do you read for efficiency and power?

Perhaps the main thing about reading is to read the right literature. Center on that, then, first of all.

Head the list with the best Book in the world. Whatever else you read, or do not read, be sure to read the Bible. No other book, nor all the other books in the world, will do so much for you. Read it. Read some part of it every day.

Read other good books. Some of them may be distinctively religious and have direct bearing on your spiritual life. But read also the clean, wholesome books which instruct, edify, and inspire. History, biography, poetry, fiction, essays, science—all lie in the field of your reading for pleasure and profit. Get somebody who knows how to do it to give you a short list of the best books for you to read at your age and stage of mental development. Then get them and read them.

Read also a number of good periodicals. There are many bright and useful magazines, many able secular and religious weeklies, many influential dailies. You cannot read all. Select a very few. Pick out those which will help you most. Read them thoroughly.

You will come across some trashy columns and pages now and then. Pass them by. There is too much good in the world for you to waste time with chaff. Select good reading and stick to it.

### What Books Can Do for You

They can give you pleasure.

They can supplement your education—teach you any subject.

They can give you companionship.

They can keep before you the vision of the ideal.

They can show you the glory of the commonplace.

They can restore the past to you.

They can give you a better knowledge of human nature and of life.

They can give you the mastery of your own language.

Keep a list of the books you have read—you may want to refer to it.

Keep a list of books you want to read.

Keep a list of books you mean to own sometime.

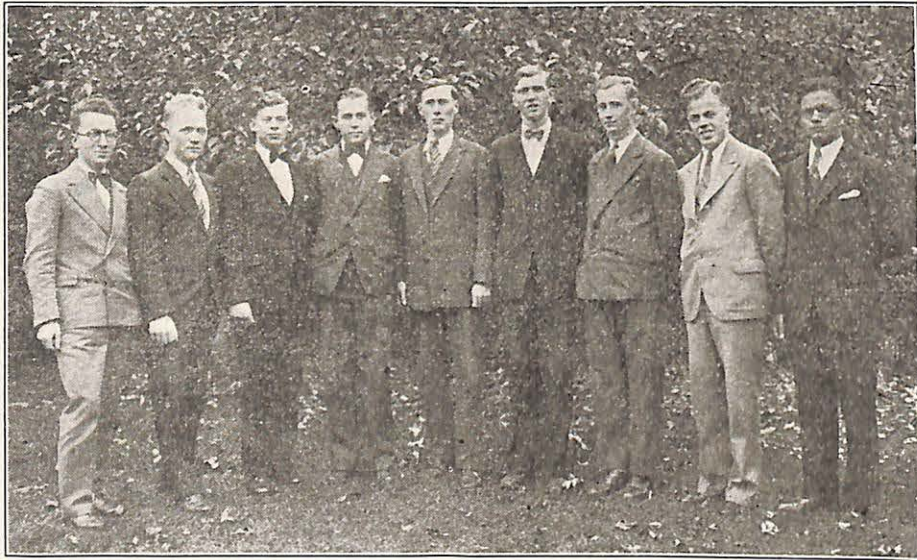
Take notes from books that you would like to refer to, if you cannot own the book.

How many books do you own?

What are they?

How much time a day do you spend reading? If you do not read now while you are going to school and have the time, when do you expect to find time?—Selected.





The New Students at German Department, Colgate-Rochester Divinity School

### Seminary Jottings

Prof. A. BRETSCHNEIDER

The German Department of the Colgate-Rochester Divinity School began its fall term on September 23. Most of the students of the past six years returned to complete their studies. Our Italian brethren, however, did not return. We miss them in the classrooms and in the social intercourse. Five others we miss also, some of them because of sickness and others because of other reasons, found it impossible to return. Our hearts rejoice over the fine group of young recruits who have come to fill up the ranks. Don't you think they are a fine looking group of young men? Some of them, too, are quite talented and all of them seem to have the possibilities of making good ministers of the Lord Jesus Christ. You will be interested to know who these young men are and where they have come from. I shall mention them in order from left to right.

George Albert Dunger, age 23, comes from the Immanuel Church in New York. Max Wilde comes from our Burns Avenue Church in Detroit and is 24 years of age. Otto Nallinger, a young business man from New Haven, is 22. Palmer Rudy Orthner, called Palmer by his mother because born under the palms in the Cameroons in West Africa, is the youngest of the group, being only 19. His home church is at Beaver, Mich. Henry Koslowsky, 26, came all the way from South Russia by way of China and is glad to be in America, the land of the free, and in our seminary. He represents a Mennonite church in Honey Brook, Pa. Frank Armbruster comes from the Beaver Church in Michigan. He is 21. Karl Korella represents the Lockwood Church in Lookwood, Sask. and is 20. Theodore Koester, 20, and a brother of Harvey, who entered last year, comes from the Bethel Church in Detroit. Oscar Bonikowsky, a brother of Erich, who has been with us for two years, come from Lockwood, Sask. He is 21.

Of these boys the Central Conference has contributed four. The Atlantic Conference sent us two and the Northern Conference two. One came from the Brethren. We pray God's blessing to rest upon the churches and ministers under whose influence these young men have grown up and through whose ministry they have been stimulated to enter Christian service. May they bring honor to their churches and to the seminary to which they have come but most of all to Christ!

At the opening service on Friday night, Sept. 25, led by Professor L. Kaiser, the young men were warmly welcomed to their new privileges as young theologians. Mr. Frank Woyke represented the students and Rev. David Hamel the Andrews Street Baptist Church. Dean Albert J. Ramaker read a most inspiring paper on "Luther's Translation of the New Testament." Doctor Conrad H. Moehlan represented the President of the Seminary, brought greetings and a very helpful message to the students.

The Andrews Street Church Choir under Mr. Edmund Mittelstaedt's leadership rendered a choir selection. The meeting was brought to a conclusion by Doctor Henry Robins who led us in prayer and pronounced the benediction. After the service there was a social hour with opportunity to renew old friendships and to get acquainted with the new students.

It will be of interest to the host of young people all over our land that our young people's field secretary, Reverend Arthur A. Schade, who has been doing such excellent work in our churches in youth leadership, has been elected a professor of the seminary and that he will begin his duties next fall. We regret to take him from the work he has been doing so well, but we believe that he may be of even greater service here where the future ministers of our churches are being trained. Professor L. Kaiser, who retires this year, will remain as ever our beloved and highly hon-

ored teacher inspirer of youth guide and friend of students, leader and teacher of our entire denomination. May God bless him and make his benediction to rest upon the crowning years of service!

### Western Dakota and Montana Sunday School Association

The 8th Sunday School Convention of the Western Dakotas and Montana met with the church of Pleasant Ridge in White Butte, S. Dak., on Oct. 20-21. The services were held in the English Baptist church of the village. Rev. F. Trautner, pastor of the Pleasant Ridge church, welcomed the visitors, and Rev. S. Blumhagen replied. Rev. E. Huber preached the opening sermon on Mark 9:9: "Follow me!" Rev. Hunter, Presbyterian minister, also spoke on a scripture text for a few minutes. The concluding sermon was delivered by Rev. O. Lohse on the theme: "Noah's Good Fortune," Gen. 6:8.

We were especially favored with good music and singing by children of the Sunday school and by the ladies and young men of the church. Rev. and Mrs. Trautner also gave fine messages in song.

The sessions of the day opened at 9 A. M. with a prayer meeting by Bro. Peter Smith of Isabel, S. Dak. The following subjects were discussed: 1. "Are the grades in the Sunday school an advantage or disadvantage?" by Rev. J. Koschel. 2. "The education in the home a preparation for the Sunday school," by Rev. F. Trautner. 3. "How may the interest for the Bible be aroused and kept by the young people?" Rev. E. Huber. 4. "The Blessings of the Sunday school," Rev. S. Blumhagen. 5. "The responsibility of the church towards the Sunday school," Rev. O. Lohse. The question box was emptied at this time and different questions concerning the Sunday school were answered.

The report of the secretary was as follows: Scholars enrolled 713; Classes in Sunday school 42; officers and teachers 55; conversions 19; baptisms 38. The 5 churches brought their "Birthday money" and there was even some above the promised sum of \$100 to pay toward the salary of a missionary in Bulgaria, Georgi Stefanoff.

The ever-busy Marthas prepared good meals at noon and evening in the lower part of the church and we ate to our heart's content. Even more, they gave these meals free of any charge whatsoever. May the heavenly Father bless them, each and every one! Next spring, God willing, we shall meet with the church at New Leipzig, N. Dak.

JOHN KOSCHEL, Reporter.

### That's How Some Look

Three-year old Billy was watching me shave one day, when he suddenly said, "Turn around, Daddy, I want to see you." I asked him where and he said "Under your nose," meaning a small mustache. "What is that?" I asked, and he replied, "Shredded wheat."

### A Letter from Our Children's Home at St. Joseph, Mich.

To our Friends, the Readers of the "Baptist Herald":

It is quite a long time since you heard from us through our beloved paper, "The Baptist Herald." There are many who did not have a chance yet to see our Home and to enjoy our company. Let us show you a few pictures that you may see what we're talking about in this letter to you.

We intended to show you a picture of our Home and the grounds but the snapshot did not turn out so well, so we are leaving that out.

But more interesting than the buildings are the children who live there. We have always between 40 and 50. The first picture shows most of the boys as they were through with cleaning up around the house. They gathered in the back of the new addition to have their picture taken. We could tell some stories about every one of them, and they too will preserve some stories and bright sayings of their leader whom you see on the very left of the picture.

Now let us show you two snapshots which show three children somewhat clearer. The name of the boy is Edward Mosbacher. He came from Cleveland, Ohio, from the same church which Uncle Donner and Uncle Fetzer belong to. Following a bright thought that Uncle Kuhn once expressed in "The Baptist Herald" or somewhere else, the Rev. F. L. Strobel of Trenton, Ill., wrote us a nice letter, saying that the Sunday school of his church would be ready to take care of the needs of one of our boys. We sent this nice picture of Eddie to the Sunday school and they wrote back: "This is our boy, we shall take care of him," and they made good, at least for the first year. They sent \$85.00 to keep his stomach in order, and \$50.00 to replace his torn and wornout clothes. That is how much we have to pay for food and clothing for one child. Maybe there are other Sunday schools who might be



Edward Mosbacher



The Boys after work

willing to follow the example of the Sunday school at Trenton, Ill.

The two happy and bright looking children, shown on the third picture,



Two Guests from Racine

were sent to us through our church at Racine, Wis. Do they show the sad expression on their faces as they are supposed to, being inmates of an Orphan's Home? We should say not! Here we let you in on a secret. Since these children are with us the Sunday school of our church in Racine feels some kind of intimate relation to the children of our Home, and every child gets its even share of presents that the Sunday school sends every year at Christmas time especially for the benefit of the children.

Now, we feel that our Home, that is the children of our Home, are related to the Sunday schools and Young People's Societies of all of our churches, and we would surely be glad if you would think as we do and as the Sunday schools in Racine and Trenton do. If you are of the same opinion, would you kindly let us know about Christmas time?

### B. Y. P. U. Fourth Street Baptist Church, Dayton, O.

Our B. Y. P. U. was awarded a silver plaque at the recent meeting of the Dayton Baptist Association. This award was given for the outstanding achievement during the past six months. Our young people hope to keep this plaque and will put forth every effort to do so. Our B. Y. P. U. also won first prize for the largest attendance at the Linwood Assembly and a silver loving cup for the best stunt at D. C. I. Convention. As young people we are happy to receive these honors and will try to live worthy of them. It is the aim of the B. Y. P. U. to do its best at all occasions. Honors inspire us for better efforts.

### Get-Together Powwow at Riverview

On Thursday evening, October 22, the Young People's Society of the Riverview Baptist Church of St. Paul, Minn., entertained the First German Baptist Church of Minneapolis and the First German Baptist Church of St. Paul at a Get-Together Powwow held at the country home of one of the members. About 75 members and their friends from the three churches "got together" and enjoyed one grand evening of fun and fellowship, bringing us closer together and strengthening the bonds of a real B. Y. P. U.

The outlook for the coming year seems quite interesting as we are planning some very special programs. In November we intend to have a Radio Program and a Debate on the subject: "Resolved, that as much benefit can be derived from a Radio Church Service as a Regular Church Service." Competent speakers are studying the situation and it promises to be a big success.

The month of December brings around our annual Christmas Party; and for the rest of the year we are planning a play, sleighride party, and other social events, as well as educational meetings from which we hope to derive a great deal of benefit.

V. A. S.



# THE WHITE LADY

By GRACE LIVINGSTONE HILL

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(Continuation)

Chapter II

Two things Constance resolved upon after her night's vigil. One was that she would immediately and entirely stop all possible outgo of finances; and the other was that she would at once go away somewhere and hide herself in the vast world, now while none but the old lawyer knew of her misfortunes. She would disappear and make a new life for herself, and none should ever know, to pity or to scorn.

Constance wondered if it were cowardly to run away. She thought not. She must at all costs keep her frail aristocratic grandmother from learning the truth. It would surely kill her. Besides Constance decided that there was no need of finding out which of her friends would fail her and which were true. Why put them to so severe a test? It would do no good to any one, and to escape it would be infinite relief to herself. She longed to begin life as if she were another girl, and to see whether she could not make of it something worth while.

Her career in this city of her birth was closed. She had been a success to a certain extent. She was popular, and was liked by many; and after all there was not much glory in it. All her laurels had been stolen ones, or, rather, reflected ones. They consisted of her grandfather's old name, her father's money, and a little personal beauty Constance did not let that count for much. She never was a vain girl.

She understood that that, too, was a heritage left by her beautiful mother, except in so far as she might have marred it or helped it by her own actions, thoughts and feelings. Supposing she had been born into the Van Orden family. Would she have been a success there? Could she have carried her way through unrefined surroundings, failures, worldly pity and scorn, and come out with her face as calm as it now was? Or suppose that her life had been set so that she had been obliged to work in a mill, or clerk in a store? Would she have been a success there? Could she have gone through the endless days of such work and never have been cross like the weary-looking girl who sold her hairpins at the notion-counter the other day? Would she have kept a placid face, and left her mother's beauty unmarred by inward strife?

It was the first time in her life that Constance had ever examined herself in this way. She felt that she had to take account of stock, to find out what kind of person she had to deal with now that she was shorn of the respectable devices that the world puts around its own for the time being.

"Yes, Susanne, it's pretty; but I've changed my mind. They are all to go back. Tie them up, and see that they are sent back at once."

Susanne was disappointed. She delighted in assisting to robe her young mistress in these beautiful creations of dressmakers and milliners. No event of the week was pleasanter than when a delivery wagon arrived at the door with a new lot of lovely things. But she knew by the tone of Constance's voice that there was no use in arguing the matter. For some reason her young lady chose to scorn these purchases. Hers was but to obey. So with a sigh she put them all back in their wrappings.

As for Constance, she went gravely into the next room, and sat down to think. There were more things to be changed than she had reckoned upon. Every little item of her daily life must be dealt with, and that right speedily. She stepped to her desk, and glanced over the day's memoranda. There was an appointment with the dressmaker. She had put that down for the morning. The dress was to be finished in time for a dinner next week. But, if she was to make a change in her life, she would not need the dress nor the dinner. Ruthlessly the pencil crossed off that engagement. She would make no shopping-tour that morning. She reached for the telephone and called up the dressmaker. "I have changed my plans," said Constance, "and shall not need the dress at present." Then she went back to the memoranda.

Her pencil traveled down the list, crossing off everything that was not an absolute demand upon her time. She paused as she came to the last. It was the orchestra concert that evening. She always had the same pleasant seat for the season. She was a passionate lover of music. To be sure, the friends who shared the box were not those she would have chosen to be with under her present stress of mind; but that could not be helped, and if she wished to keep up appearances, it would be better to go straight ahead and appear in public as usual until she could slip out of this old world of hers altogether. That was the problem before her today—how to slip out, and where to slip to. It must be decided today. She would have no long delay. Maybe the music would help her to think, if no answer to the question came sooner.

So, leaving the evening engagement standing in her little book, she went down to breakfast.

But the answer was nearer at hand than she knew. On the breakfast table lay a pile of letters. Her grandmother was already reading the morning paper; and so Constance, looking over her mail, shoving aside society notes and bills, and recognizing at a glance the handwriting on several invitations, took up a letter in a hand that stirred her memory pleasantly. It was from a friend in Chicago, one whom she had known but a short

time, and then but slightly, but one to whom she had taken a great fancy. She was surprised to get the letter as she had not expected the girl to write. She opened it with a flutter of anticipation. It was an invitation to her to visit the friend in her western home, and take part in a number of society functions that were being planned.

There was a spirit of real desire on the writer's part to have her come, and a freshness of eagerness that touched Constance. It was this in the other girl that had first drawn Constance toward her. A sudden impulse seized her to accept this invitation, and thus get away from her home, and make her plans, free from numberless little interruptions. Might she not even linger on the way in some quiet country place, and get a chance to think?

"Grandmother," she said, looking up impulsively, "I have an invitation to visit Marion Eastlake who was here last winter. Do you remember her? You said she had eyes like forget-me-nots."

"Oh, yes, I think I remember her," said grandmother, looking up with her gentle patrician smile. "Well, why don't you go, dear? It will do you good to have a bit of change?"

Constance breathed more freely when she saw how easy it was going to be to have this little thinking-time without being questioned. She wondered what her grandmother would think if she knew what was being contemplated. But now that her mind was made up she felt almost happy about it. There was an exhilaration in seeing something ahead besides the monotonous round of social functions. With a zest she had not known for a long time she set about her preparations, and all through the day her voice could be heard singing snatches of gay little songs.

She wrote her note of acceptance to Marion Eastlake and helped her maid pack. She had told her friend that she would start in a few days, naming the last of the week as the time of her arrival; but, as the trunks began to fill, and the noon mail brought in other wearisome invitations, the desire to be gone came upon her, and she resolved to leave home the next morning. There was no reason why she should not, and every reason why she should. She could take the journey slowly, stopping on the way if the fancy took her.

There was an old aunt, her father's elder sister, who lived in a small village on the way. She told her grandmother that perhaps she would stop off and make a little visit; and the quiet old lady got into quite a flutter, preparing little messages and a delicate collar of real lace to send as a gift. Constance was almost sorry she had bound herself to this much, because, now that the desire to get away from things had come over her, she felt a great longing to go until she saw a place that attracted her, and then get off and stay there for a day or two. The thought of having a

little adventure all by herself on the way excited her. She put it aside during dinner lest her face should show some sign that would betray her, but she need not have feared. Her grandmother was too much interested in telling over a time-worn tale of the Assembly ball the year she had come out and Constance had heard it too often to need to listen in order to make the right responses at the right time.

Now and then she stole a glance at the correct butler, who with impassive watchfulness stood sentinel behind her grandmother's chair. How shocked he would be, she thought, if he knew she was planning to break away from her world of dignity and tradition.

And all the while she answered her grandmother's gentle chat, and gave low orders to the butler, and wondered how it would seem to have no butler and no stately dinner served at precisely the right moment. Would she have to do the cooking herself?

She went to the concert, but she heard no symphony, for long before they had reached that part of the program her rapid thoughts were hurrying on her journey, which she had now determined to begin on the morrow. The music became a sweet, dreamy, lulling sound that belonged to the world she was leaving. She would regret it, she knew, when it was gone; but now she felt impatient of it, of everything that kept her from taking some decided step and putting herself out of the awful dread of the future. She wanted to walk boldly up to that future and take it by the throat before it had opportunity to turn upon her and rend her.

Morris Thayer was there, of course. She had known he would be. But the chairs on either side of her were occupied. He could get no nearer than to lean across from the back of the box. She thanked him for the flowers in her usual pleasant manner; but he felt somehow that she was holding him at a distance once more. He watched her face to see whether he might read her thoughts as the grand chords of the music swept on; but he could make nothing of it. He marked her high-bred features, as he had done many times before, and each dainty and expensive detail of her toilet, and his soul rejoiced in her. There was no discount on her. Her grandfather and her bank account, as well as her taste and beauty, were all right. He would win her.

But Constance's thoughts were about the morrow on her journey.

At home again she spent half the night sitting at her desk, going over a number of little matters that had to be attended to before she went away; and, when she went to bed, everything was in readiness for her departure on the eight o'clock train in the morning.

This necessitated an unusually early breakfast; and Mrs. Wetherill did not come down, but bade her good-by in her room. Constance forced herself to swal-

low a few mouthfuls of breakfast, gave her orders to the dignified butler and maid, and almost gleefully drove to the station with the chauffeur. She felt that she was escaping everything—calls, flowers, parties, dinners, and all perplexing questions, albeit she was going out to face another more momentous than any of those could ever have been.

Chapter III

The train drew up with a dull "chug" of relief, like a lazy person who is thankful to lay down a burden even for a little while. It seemed to doze, and snort in its sleep.

Constance looked out from the window of the parlor car for relief from her perplexing problems.

She was almost sorry already that she had taken the journey; yet it had to be. What she had to do and decide could not be done at home, submerged as she was in an ocean of society. It was absolutely necessary for her to detach herself from the life she had been living if she hoped to accomplish the desired end of hiding the downfall of the family wealth.

She had been four hours on her way, and had reached no definite conclusions except the manner in which she would cut herself off from the world. That much she had determined. They would close the house in which they were living, indefinitely; rent it, perhaps, or sell it if the lawyer thought—ah! the lawyer had said that everything was gone except five thousand dollars! How she kept forgetting that! The house, too, was probably gone, then; sold already, or belonged to them only in name. But surely some way could be found to keep that from becoming apparent to the world. The lawyer would know how.

Yes, they would shut up the house and go away, traveling, supposedly, for grandmother's health, or her own—or both. Everybody went a-summing and often wandered away on a far western or European ramble, and no one thought it strange if they chose to stay a year. After a year was passed, who would remember to inquire more than casually, except perhaps a few personal friends who might easily be managed by evasion?

That part was plain enough. But it would be hard to make grandmother fall in with her plans.

Still, grandmother was not an overwhelming problem. She could be managed. She should be told that they were going to travel. Grandmother must know no more than that, or she would surely confide it to some of her dear old gossip friends. It would take money to get away thus unnoticed, but they would have to invest five thousand dollars to get started somewhere else. Constance thought it would be well spent if it saved them from the ignominy and humiliation of being a family of fallen fortunes.

Morris Thayer's words were constantly in her mind, so that by this time the loss of her money had assumed enormous



proportions. She shrank most painfully from facing it in her world. Everything must be sacrificed to escape that.

But having settled this much Constance could go no further. How were they to live elsewhere without touching their capital, after the borrowed thousand or so went? Was there any way in the wide world that she could earn money?

Her music? Horrors! No. To think of bringing down her high love for the old masters to the humdrum business of teaching stupid, unwilling little fingers to drum out exercises? Every nerve in her sensitive body quivered at the mere anticipation of the discord that would arise. She felt instantly that she was not cut out for that. She was certain of that.

She ran over the entire list of her accomplishments both public and private, and decided that they were all impossible. The life she had heretofore led would fit her to be an able assistant to some over-burdened society woman, and she knew it, but her whole soul shrank pitifully from any such dependent position. She longed to be something worth while, something independent. Of course, there were typewriting and stenography, of which she knew nothing and could learn a little if she tried; and there was the ribbon counter in some department store; but from them all she shrank in turn not from any contempt for the work, for she had begun in the last few hours to honor greatly the woman who earned her living in any respectable way, but somehow none of them appealed to her as being things she could do successfully. Her conservative, sheltered life had made her unfit to succeed in these ways.

So she turned with a sigh toward the window, and wondered where they were.

The place on which her eyes rested was full of greenness and beauty. There was a bit of an artificial lake, or possibly it was a natural pond, with a tiny island in the center which barely held a rustic summer house, built of the rough limbs of trees. But it was in a state of delapidation, as if no one had cared for it in many a day, and the boys of the village had played there unmolested. Below its steps was an old boat half-filled with water, and a bird stood daintily on the bow and stooped to drink in the water below, which rippled out in a merry circle like a dimple in the laughing pond.

The grassy bank sloped up from the pond at the right toward an old house half-hidden in cedars. The house was of rough stone, and it looked as if it might have been a fine old home some time in the past. There were wide piazzas running across front and sides; but the posts of the piazzas were rotting away, and some of the shutters hung by one hinge. It had evidently been the country-place of some rich person who had been driven away by the railroad coming so near. The house stood perhaps three hundred

feet away from the tracks, with a thick shelter of trees. An old broken beer sign on the way that led to the house suggested that an attempt had once been made to transform this place into a wayside inn; but for some reason it had failed, and above the beer sign there now hung one which said, "FOR SALE OR RENT CHEAP." But even this sign looked as if it had been there a good many years, and was likely to remain many more.

Constance looked at it idly, and thought with a pang that here was another instance of the decline of fickle fortune. The old house and she were in the same case. She looked at it again half pityingly, and thought how beautiful it must have been there once, and how happy people with bright faces and gay clothing once used to go in and out and walk those piazzas and lawns. She wondered whether the young people on summer evenings used to saunter down the slope to the pond, and push the boat off in the moonlight, rowing toward the little summer-house and back again, or whether they ever skated there in winter. Constance's imagination was well developed. She would like to know the history of that house. It attracted her. Then she remembered that she had intended getting off somewhere, and she had not yet found the place that was more amusing than her own thoughts. Perhaps this would do as well as any, and it would be interesting to walk about that old place and find out all about it by questioning some one.

She glimpsed a small village where three roads met before the old house. A tiny stone church in the first fork, and in the other fork a row of dingy stores, not even a gaudy, up-to-date chain store among them. On the other side of the track were the station and a small fly-specked news-stand, with an alert little country trolley waiting impatiently and contemptuously for the train to pass out of its way.

Finally the passengers concluded it was time to investigate, and stuck their heads out of the windows or sauntered down the aisle and stood on the platform. Reference to the time-table gave Constance no clue to where she was. There seemed to be no such place on the schedule. Probably this train did not stop here ordinarily. Something must have happened.

(To be continued)

#### For Our Boosters, "Herald" Subscription Campaign

Let's get busy.  
Work brings results.  
Extra effort puts it over.  
Don't take No for an answer.  
Break last year's record.  
Let's make it a bigger year.  
Be a Go-getter, not a No-getter.  
Courage and a Brass Tack Sales Talk has landed many a tough prospect.  
The Enthusiast tries while the Pessimist sighs.

#### The Kansas Association at Durham

In matters of writing we know that this is the day of treating things from an objective standpoint. The writer today is to tell just what is seen and observed without giving any of his sentiments, impressions or ideas in the matters. It has appeared to many that in the case of reports this tendency to objectivity has been overemphasized. In giving a brief note of the Kansas Association at Durham, Kans., October 26-28, 1931, I shall write not only of what was seen and heard, but also from a subjective point of view.

The days of our Association will no doubt long be remembered by our dear folks at Durham. Probably too many of us forget too quickly the spirit of our gatherings and the truths there discussed. Sometimes I ask myself what really is the purposes of these reports? Surely not only to tell others so many facts. These reports should contain something to perpetuate the impressions made at the respective meeting.

The Association at Durham was quite well attended. There were present a total of 35 delegates, of course, many who were not delegates also attended from the various churches. We regret indeed that so few of our young folks can make it possible to attend the Associations. Of course we know that the schools interfere with the students and the teachers, but are there not many not directly connected with the schools who might make it possible? Here again the language question comes in for a major part of the blame. But let us not use this language question as an alibi; let us use our difficulties as stepping stones for climbing higher. Young folk, why not attend the Associations and demand the use of the English language at least to a reasonable extent? If you do you will find support, and your efforts shall not be in vain. At our Association at Durham a resolution was passed that the program committee for the spring meetings should provide for a reasonable use of the English language in the formulation of the program. So young folks, and all of you who cannot understand the German, will you help boost that our Association justly meet the demand of our churches?

One of the major features was the part our missionary Bro. Orthner from Africa had on the program. The usual Monday evening opening sermon was dropped and Bro. Orthner talked and showed pictures of his missionary work in Cameroon. Because of this feature of the Association, the Durham church building was more than filled. The enthusiasm for two pictures was so great that Bro. Orthner was asked to present more pictures on Tuesday evening. The high school building located near the Durham church barely provided ample room for the many who came on Tuesday evening.

(Continued on Page 16)

#### Chapel Dedication at the Philadelphia Home for the Aged

The new chapel for the German Baptist Home for the Aged in Philadelphia, Pa., was described in the recent dedicatory exercises as "a gem," "the most beautiful chapel of our Homes for the Aged" and "one of the loveliest and most worshipful church edifices in our entire denomination." October 17 and 18 were gala days of celebration with the observance of Donation Day, the formal opening of the additions to the Home, the dedication of the chapel and the crowds of interested friends who extended their best wishes and congratulations. The climax of the festivities was reached on Sunday afternoon at the dedicatory exercises, when about three hundred people crowded into every available corner of the chapel and more than a hundred people congregated outside on the lawns.

The picturesque chapel is an edifice of architectural beauty, which is in keeping with the artistry of the main building of the Home. It radiates a friendly, welcome invitation out into the street and neighborhood, as some wayside shrine might beckon to passers-by to come in and rest and pray. One's entrance into the chapel is a spiritual inspiration. The center aisle directs one's view past the stately and beautifully hued pews to the pulpit and the chancel with the high, inspiring panels in the background. The melodious strains of music from the memorial organ to one side of the chancel accompany reverend steps into this place of worship. The large stained glass windows at both ends of the church are beautiful beyond description in the depth of color effects and in the clarity of the story they tell. A dark blue color predominates in the windows above the chancel with the large center glass depicting the baptism of Jesus and the nativity and resurrection scenes portrayed on either side. The windows at the other end of the chapel are colored more deeply red, showing Jesus as the Good Samaritan, the Great Physician of the sick, as the Loving Friend of the children with a blessing for them. The sunlight that streams through the colors of the windows seems to be transformed into a heavenly glory, and the sonorous tones from the organ are like unto "the chord divine," and the quietude of the place is profoundly conducive to worship and prayer, so that the chapel has fulfilled the fondest expectations of those who dreamed of it and planned for it.

The other features of the newly completed building program received equally enthusiastic plaudits from the many friends. The elevator, the commodious and interesting reception room, the infirmary with the most modern facilities, the spacious social hall and the six new guest rooms were open to the inspection of the large crowds during the festive days.

The donation day program was held on Saturday afternoon in the social hall before an audience that taxed its capacity



The Present Home for the Aged and New Chapel

of two hundred people. The greetings from visiting friends and officers of the Home were brought in friendly congratulations, humorous anecdotes and best wishes for the future. Mr. Reuben Windisch, president of the Board of Directors and chairman of the meeting, the Rev. and Mrs. G. Fetzer of Cleveland, who unexpectedly made the trip to Philadelphia, Mr. Walter Staub, Rev. Friedrich Maute, Mrs. Chris Gaertner, the president of the Women's Board of Managers, and Mrs. Herman Mengel, the secretary of the board, spoke briefly. The Rev. J. Milnor Wilbur, D. D., president of the Baptist Institute for Christian Workers in Philadelphia, addressed the audience on behalf of a courageous, cheerful and Christian outlook on life in these trying times. He spoke of a young woman who had lost everything of material value during the past few weeks but who said bravely: "I'm glad I'm living, because I want to see how I shall come out." It all depends on our outlook and interpretation.

The Rev. William Kuhn, D. D., was the guest of honor during the festivities. He was formerly affiliated with the work of the home for many years while minister in Philadelphia. He is still honorary vice-president of the Men's Board of Directors. At the Saturday afternoon program he pictured the great garden of humanity in which there are not only noxious and foul-smelling weeds of envy, hatred and friendlessness, but also the most fragrant and beautiful flowers of love, charity and benevolence. The flowers of loving service reveal the spirit of beauty of Christ's love, so that the living of the deed of love is of far greater significance than we would ever imagine. "Thank God for the opportunity to serve and to love in this Home," was the challenge of Dr. Kuhn's address.

On Sunday evening another program was held in the Social Hall, rendered by the young people of the Second Church. The Union service on Sunday night in the chapel, with the combined congregations of both German Baptist churches was well attended and brought the two

days to a fitting close. Bro. Kuhn spoke on "the Treasury of God."

The dedicatory exercises on Sunday afternoon were presided over by Mr. Reuben Windisch, the president of the Men's Board of Directors and the chairman of the building committee, who was the man of vision largely responsible for the building project. The congregation joined unitedly in the singing of "Ein feste Burg ist unser Gott." After the presentation of the keys by Mr. Jacob Gaertner, the contractor, and words of acknowledgment to Mr. Reuben Windisch on behalf of the directors, Mr. Windisch received the keys and read the dedication with its response by the people. The doxology of praise by the audience and a prayer dedicated the chapel to the honor and glory of God. The large chorus of the combined church choirs rendered Gounod's glorious number, "Unfold Ye Portals Everlasting." The untiring work of the women was gratefully acknowledged. Greetings from Mr. Christian Schmidt, Mr. and Mrs. William Schmidt, Mr. and Mrs. H. T. Sorg, Mr. and Mrs. Charles Koos of Newark, N. J., Messrs. Joseph and Oscar Conrad of Passaic, N. J., Mr. Theodore Felsberg of Philadelphia and others were received. The Rev. J. G. Draewell and the Rev. M. L. Leuschner spoke briefly on the significance of the occasion. The dedicatory address by Rev. William Kuhn brought the challenge of James 1:27: "Pure and undefiled religion before God is this: to visit the fatherless and widows in their affliction and to keep ourselves unspotted from the world." Bro. Kuhn's message was illuminated by the relating of personal experiences by expressed a breadth of democratic and Christian spirit, a vision of pure and perfect religious life in Jesus Christ and a challenge toward the complete dedication of our lives in the service of the Kingdom.

The festivities are over but the work of the Philadelphia Home for the Aged continues. The prayers, gifts and interests of her many friends are needed today as much as ever.

M. L. LEUSCHNER.





### New Books

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

**Christmas Traditions** by William M. Auld. The Macmillan Company, New York. 179 pages. \$1.75.

A very timely gift book for the Christmas season. If you have ever wished for a book that tells all about Christmas—how it began and the origin of the Christian and pagan customs connected with it, you have it here. It tells about the history of the Christmas tree, about holly and ivy and mistletoe, about the yule-log, about the Christmas carols, the Christmas bells and many quaint customs associated with the greatest of our annual festivals. It is a veritable mine of lore on matters pertaining to Christmas. The book is attractively written and attractively printed.

**A Horsehair Santa Claus and other Stories.** By Robert J. McLaughlin. The Christopher Publishing House. Boston. \$1.50.

Five fascinating short stories. The first one is about a department store Santa Claus written from the perspective of the small boy who cannot be humbugged by horsehair ringlets and matted whiskers. The others are mystery stories dealing with the adventures of Arnold Stone, a strange young man whose mind was occupied with solving the mysteries of life and the queer problems of the criminal world.

**Milly and her Village.** By Agnes C. Lehman. Pictures by the author. The Macmillan Co., New York. \$1.50.

This is a delightful book for children. Milly is a little girl of Germany today, a real person, a friend of the artist who wrote this book. Her village is Rhens on the Rhine, a little town of about 2000 people, where life is much the same today as it was years ago. Grandmother and Grandfather, who came from the "Waterland" and wish to acquaint their grandchildren with life as they lived it in their youth across the sea, should get them this charming book as a Christmas gift. The pictures by the author are original and lovely and their black and white lines are eloquent in portrayal of persons and places.

**"Plain Anne Ellis."** By Anne Ellis. Houghton, Mifflin Company, Boston and New York. 265 pages. \$3.00.

This book is the sequel to the author's first book, "The Life of an Ordinary Woman," and has the sub-title, "More about the Life of an Ordinary Women."

Here is intensely realistic biography of a pioneer American woman in the West of a generation ago, who was camp cook for sheep shearers and construction gangs and whom Mexicans and Cowboys learned to respect and admire. One day a camp cook, the next elected as County treasurer responsible for thousands of dollars. An unvarnished, stark story of a struggle with life, yet full of the joy of living, battling with disease, yet carrying on, fighting through till distinction as a writer comes to her. A story of a heroic woman soul.

**Wheat Magic.** By Aida O. Dexter and Adah L. Kiefer, with stories by Marguerite H. Bro. The Friendship Press, New York. Cloth \$1.00. Paper 75 cents.

This is a course for junior boys and girls on rural life around the world. Part one contains the stories and part two the course. There are eight units from number one entitled "Increasing the food supply" to the last called "Searching for God." This is a part of the general missionary study course for the year on "Rural Life all over the world" adapted to children of the junior age. In the hands of a capable leader this course can be made very interesting. A good bibliography at the close increases the usefulness of this course-book.

**Arrows of Desire.** By Mary Hoxie Jones. The Macmillan Company, New York. \$1.50.

This book will delight lovers of poetry. The poet's insight and appreciation of the beauties and mysteries of nature reveal themselves in these limpid lyrics. The charm of the gardens, the changing cycles of the seasons, the great secrets of love, life and death speak and sing to us in these poems by a new poet who has a fresh lyric gift and a sensitive ear.

**The Way of a Man with a Maid.** Sermons by Clarence S. Macartney. Cokesbury Press, Nashville, Tenn. 176 pages. \$1.50.

These sermons were preached to evening congregations by the well-known pastor of the First Presbyterian church, Pittsburgh. Man's relationship to woman is an elemental and inescapable fact, says the author in his foreword, for "male and female created he them." Woman is the rock where man anchors or is wrecked; man is the haven where woman rests or is sunk. The air today is full of advocacy of companionate marriage, birth-control, self-expression, free love, free divorce, and other related practices.

The world, the flesh and the devil are having their say about these matters. The author endeavors to show what the Word of God and the Church of Christ has to say about them. Adam and Eve, Ruth and Boaz, Joseph and Potiphar's wife, Samson and Delilah, David and Bathsheba, Herod and Herodias, Jesus and the woman who was a sinner are some of the personalities dealt with. As they pass before us on the stage of the Bible, Dr. Macartney states the unchanging conditions of happiness and honor between man and woman.

**Sermons from the Psalms.** By Clovis G. Chappell. Cokesbury Press, Nashville, Tenn. 215 pages. \$1.75.

The Psalms are like a mirror reflecting all the varied moods of the human soul. They portray all the different phases of the heart. They have been highly esteemed for their devotional material. They are also rich in sermon material for the reasons indicated. The old and yet ever new truths of the immortal psalms are linked up in telling fashion with the problems of the modern time. If you would like to present your pastor with a good book for Christmas, give him this or the preceding book from the Cokesbury Press for a gift. They are sympathetic, vigorous and pictorial sermons by one of the Southland's prominent preachers.

**Raven Rough.** By John C. Moore. Houghton, Mifflin Company, Boston and New York. 246 pages. \$2.00.

This is the love story of Martin and Hazel. Its scene is laid in the West Country of England and Raven Rough is a lovely wind-swept slope where generations of English lovers had met and departed before Martin and Hazel went their impetuous way and blundered in their hot-blooded desire. The stern and sometimes seemingly hopeless economic struggle of the English farm renter is vividly described. The author's sympathies are with his characters who overstep conventional morality and suffer for it though of course, they are pictured as happy when the story closes. The author is prejudiced against the morality of the Bible and breaks forth in several places in prejudiced and unjust diatribes against the apostle Paul. For adult young people the book is revealing as presenting the laxer view of many moderns on the question of the relations of the sexes. It shows what those holding Bible views have to combat in our day.

**Ballads of the Black Hills.** By Charles P. (Soldier) Green. The Christopher Publishing House, Boston. 170 pages. \$1.50.

The Black Hills of South Dakota are known as one of the wonder-regions of the West. The scenic beauty of these hills is famous and when President Coolidge spent a summer there some years ago, this land of towering hills and delightful canyons was again put on the map. Some of the most stirring scenes of

the early West, when miners, cowboys and Indians mingled in the gold-rush days, are recalled in these ballads, a most interesting contribution to real Americana. That a sturdy soldier of the Spanish-American and the World War, who spent his earlier adventurous days in this country, possesses the remarkable faculty and gift to picture them in such a fascinating way, is one of the delightful surprises of this volume. To read about the famous characters, incidents and places in and about the Black Hills in these pages recalls the fabled days of the "Old West." The book is well illustrated. A. P. M.

### A Two-foot Bookshelf

MRS. F. B. CLARK

At a meeting of the American Library Association and National Educational Association, a list of books was presented out of which were chosen twenty-five considered as the best ones for a Two-foot Bookshelf for children's reading.

These were the books: "Little Women," by Louisa M. Alcott, first on the list. Following this were "Alice's Adventures in Wonderland" and "Through the Looking-Glass," by Lewis Carroll; "Robinson Crusoe," by Defoe; "Tom Sawyer," by Mark Twain, and "Treasure Island," by Stevenson. The other books were: Nicolay, "Boy's Life of Abraham Lincoln"; Kipling, "Jungle Book"; Andersen, "Fairy Tales"; "Æsop's Fables"; Pyle, "Merry Adventures of Robin Hood"; Stevenson, "Child's Garden of Verses"; Lamb, "Tales From Shakespeare"; "Arabian Nights"; Malory, "Boy King Arthur"; Van Loon, "Story of Mankind"; Wiggin, "Rebecca of Sunnybrook Farm"; Stevenson, Burton E., "Home Book of Verse for Young Folks"; Dickens, "Christmas Carol"; Irving, "Rip Van Winkle"; "Mother Goose"; Dodge, "Hans Brinker"; Hagedorn, "Boy's Life of Theodore Roosevelt"; Hawthorne, "Wonder Book"; Seton, "Wild Animals I Have Known"; Spyri, "Heidi."

Three books selected by the teachers but not included in the combined list were: Riis, "The Making of An American"; Baldwin, "Fifty Famous Stories"; Eggleston, "Stories of Great Americans." Three books selected by librarians, not included on the joint list, were: Dickens, "David Copperfield"; Grimm, "Household Stories"; Wyss, "Swiss Family Robinson." If the boys and girls who read the "Baptist Herald" want an interesting and worth-while reading list they have it here.

### How Is the World?

"Is the world round?" a schoolma'am asked the little boy.

"No'm."

"It isn't, eh? Is it flat then?"

"No'm."

"Are you crazy, child? If the world isn't round and isn't flat, what is it?"

"Pop says it's crooked."—Pittsburgh Telegraph.

**The Growth of the Idea of God.** By Dean Shailer Mathews. The Macmillan Company, New York. \$2.50.

The book is a historical description of man's grasp upon God. Man ever tended to see God by means of patterns, such as a tribal chieftain, a king, an emperor, or a Father. As his experiences became wider the pattern became too small and he reached out for a larger symbol of power until he thought of him as the Universal Sovereign. Science has greatly expanded man's knowledge of the universe, and the pattern of a sovereign is not adequate to express his conception of God. It is the irresistible cosmic force of the universe, expressing itself in natural laws, but working toward the production of personality that impels the scientific mind with awe and reverence. The pattern of cosmic force is taking the place of that of sovereign with men who are impressed with the magnitude of the universe. Since the force tends to produce conscious personality, it is thought to consist in its last analysis of Personal Consciousness. While the pattern is more vast than that of father or sovereign, yet its personal content is no less real. Effective religious behavior demands such an adjustment to this personal cosmic force that the highest type of personality will result.

The book is meat for the strong. It is to be recommended to those who can read it from the background of a broad knowledge of philosophy and social developments. A. A. SCHADE.

### Some Hints on Reading

1. **Why read?** George is a high-school graduate who is very much interested in machinery. He spends a great deal of his spare time in "tinkering" with automobiles, etc. But he does not like to read. Ought he to try to make himself like to read? Why? What will he miss in later life if he does not develop an interest in books and magazines now?

A candidate for a certain high office was reported to be proud of the fact that he never read books; he liked "to talk with folks instead of reading books." Would it be safe to elect such a person to an important office? Should a Congressman, for example, study history and biography and books on government? If a Congressman must do this, is it just as necessary that people who vote for Congressmen shall read such books? What reason can you give for your answers?

2. **How read?** Name a few habits which you think young people should cultivate in the matter of reading. Discuss, for example, the following:

Should we read only what we enjoy, or should we learn to enjoy kinds of books that at present we do not like? Why? What about poetry?

For what purpose should we read: to enjoy ourselves, to learn, to be able to carry on good conversation?

What value is there in setting aside a

part of each day for reading—a few minutes in the morning, before going to bed, etc.?

*What shall we read?* Three general suggestions are worth thinking about:

A Christian should select his reading carefully. Books or magazines that are trashy, that are a mere waste of time, or that fill the mind with unworthy thoughts should not be read. Christian young people should take a positive stand against this sort of printed material.

A Christian should include in his regular daily or weekly reading some books that are of a religious character.

A Christian should keep informed about the events of the day. He should read religious magazines. In choosing his newspaper he should select the kind that is not a propaganda-sheet for bootleggers, militarists, or the forces that tear down moral character.

Consider the values that may come from reading:

*Good novels.* Do they help us by "mellowing us up," making us feel better toward others? Or are they a waste of time?

*History.* What does it teach us?

*Biography.* What effect does it have on character?

*Poetry.* What worth does it have that prose lacks?

*Travel books.* How do they change our attitudes toward other nations?

*Missionary books.* Have you found them interesting as well as helpful?

—Thomas Stock in C. E. World.

### B. Y. P. U. of Emery, S. Dak.

No doubt it has been some time since the readers of the "Baptist Herald" have heard from our society. Nevertheless, we are still here, lively and happy in his work.

After having the B. Y. P. U. convention here in June, we discontinued our meetings until September 1.

Our society has a membership of 78 members and we are striving to reach the hundred mark in the near future.

At present we have adopted the group system. The society is divided into four groups, each of which take their turn in conducting the meetings. We intend to gradually work the group system into the Commission Plan.

We have been holding our meetings on Tuesday nights, but from now on we are to meet on Thursday night.

It is planned to have a social gathering at least once a month, usually held in the church basement.

The programs that have been given up to this time were capably rendered and well attended. By using the group system each individual member has a chance to do his or her little part in the program.

We hope that this will prove to be a success. May the God whom we serve give us more strength to do his will!

TILLY FOLKERTS, Reporter.



# Our Devotional Meeting

August F. Runtz

December 13, 1931

## Making Christmas Christian

Micah 4:1-5

*Keeping Christ in Christmas.* Sometimes we see the word "Christmas" written with an "X" taking the place of "Christ," "Xmas." Here is a custom that ought to be discouraged. However, the thing to be deplored most is that in the commercial world at the Christmas season Christ seems to mean no more than an "X." Long before Christmas merchants are speculating about the Christmas trade. A gentleman, who recently visited Palestine, told the writer that he was never so disappointed in all his life as in that trip; for every spot, hallowed by some incident out of the life of our Savior, has become commercialized. And the merchants of America are trying desperately to commercialize every sacred day in the Christian year. Let's keep Christ in Christmas.

*A Time of Joy.* Christmas is the best-loved day of the year. The first Christmas was a time of great joy to the angels who sang, to the shepherds who heard the message and found the Christ-child, to Mary and Joseph who wondered. It was a time of joy to the wise men when they again saw the star after having visited Herod, a time of joy when they saw the young child. Christmas is a time of joyous song and hearts made glad. We can help make Christmas Christian by making it a time of joy for as many people as possible.

*A Time of Worship.* Joy alone will not make Christmas Christian. Had the wise men remained outside rejoicing in the appearance of the star they would have missed the real quest of their journey. But when they found the house they entered and worshipped. And surely such must have been the case with the shepherds also. What happens when a truly reverent soul worships Christ? Must there not be the silence of wonder in beholding, the inner conviction that Christ is worthy of our adoration, and the expression of our feelings in prayer and praise?

*A Time of Gifts.* When the wise men entered they presented unto him gifts. "God so loved the world that he gave..." We give and receive gifts at Christmas in memory of God's gift of his Son in the babe of Bethlehem. All too often this is entirely lost sight of in our giving of gifts. The finest gift of all, however, is the giving of ourselves to him who gave himself for us.

December 20, 1931

## Christmas Messages in Literature

Isa. 9:6, 7

*Earth's Most Wonderful Story Beautifully Told.* Nowhere in all literature

can be found a story so full of human interest, of pathos, of purity of thought, and beauty of expression as is contained in Luke's account of the birth of Jesus. How did Luke ever get these facts that Mary had so long kept, pondering them in her heart? There is a tradition which says that after the death of Jesus the apostle John took Jesus' mother, Mary, to his own home, and as long as she lived provided a home for her. In later years John became the overseer of the church in Ephesus, and Mary lived with him there. Here Luke met her, and being a physician, attended her professionally during an illness. Luke confessed to her that he was writing a story of the Savior's life. Then she told him that intimate and beautiful story as we have it in Luke's gospel. It is doubtless true that Luke received the story from the lips of Mary herself; a story the like of which cannot be found in all the literature of the world. Read it slowly and meditatively, not once, but many times, during the Christmas season.

*Other Worth-while Christmas Stories.* There is one story that the writer has been reading almost every Christmas during the past years for his own edification. It is "The Story of the Other Wise Man" by Henry Van Dyke. The author confesses that it is not his own story, but one he received, he knows not from where, during a prolonged illness. Amidst Christmas decorations read it by candlelight to your group of young people. They will thank you for it. "A Christmas Carol" by Charles Dickens, which will doubtless be dramatized over the broadcasting stations, has melted many a heart and brought home the Christmas message.

*Christmas Message in Song.* Who can measure the joy and the hope that wells up in the human breast because of such songs as: "Silent Night, Holy Night," "O Little Town of Bethlehem," "Joy to the World," "Oh Come, All Ye Faithful," and many others that we like to sing.

December 27, 1931

## Should We Learn from the Experience of Others? Why? How?

Heb. 11:32-12:3

*Learning from Others a Necessity of Progress.* "Experience is the best teacher," but we must learn from the experience of others, as well as from our own. If each person had to learn everything for himself, the knowledge of the world would never be increased. A man living today could know no more than the first man who ever lived. But we have behind

us the experience of the whole human race through the centuries. Each succeeding generation builds upon the knowledge and experience of the generations gone before. Each generation makes its own contribution. However, few individuals have gone into the unknown and discovered new continents of knowledge. The great majority simply try and understand and use the acquired knowledge. Should one generation refuse to accept any knowledge acquired by the preceding generations, the human race would sink back to where it was at the beginning. "One soweth, another reapeth."

*The Experience of Others Keeps Us from Pitfalls.* We profit not only from our own experience, but from the experience of others. We need not try everything in order to see what the results will be. We know, for instance, that drunkenness will breed ill health and misery without trying it ourselves. We have seen the effects in others, so we learn to avoid it.

"The bird with a broken pinion  
Kept another from the snare."

All history teaches us that "righteousness exalteth a nation." We need not experiment to be sure, for it has been proven by the experience of the past.

*The Experience of Others Encourages Sublime Living.* Looking backward we see that the world has moved forward only because some men and women have been willing to suffer and even die for the better things which they desired for themselves and for others. Quite often they themselves have not lived long enough to enjoy the things for which they sacrificed. The writer to the Hebrews enumerates the heroes of the past and calls upon his Christian friends to learn from those heroes, who lived so nobly and meant so much for the life of their race.

"Lives of great men all remind us,  
We can make our lives sublime."

January 3, 1932

## What Jesus Teaches About Truthfulness

John 8:32; 18:37

*All Truth Is Divine.* Sometimes the idea prevails that the truth revealed in the Bible is of God, but that the truth revealed in a laboratory or in the great book of nature has nothing divine in it, and that each may be true in its own field and yet contradict each other. All truth is one. All truth is grounded in God, regardless of how that truth is revealed to man. God is the Creator of

all. Whether it be revealed in nature or in the Bible, all truth is nevertheless divine. When therefore religion is true and science is true there can be no conflict between them.

*"The Truth Shall Make You Free."* A lie always enslaves. When one lie is told, it takes a dozen to cover it up. It is never justifiable. It is the mark of a moral coward. The one who speaks only the truth always stands on a firm foundation. "He that doeth truth cometh to the light." Truth makes our minds match reality, but when an untruth is spoken or acted, it is like throwing a monkey-wrench into the cog wheels of our lives. Untruth of any kind puts us in false relation with things and works confusion. It undermines the very foundations on which society is built. It throws us out of right relations with our fellow-man. Most of all, it severs our right relations with God.

*Jesus a Revealer of Truth.* "...truth came by Jesus Christ." "To this end was I born, ... that I should bear witness unto the truth." The truth which he taught and which he lived was the most important truth that has ever been revealed to men—truth that has to do with moral and spiritual reality. That truth awakens the soul to its sense of God, to its own condition of sin, to its need of atonement and pardon and enlightening and strengthening it in all its religious duties and blessings. If we were merely intelligent animals, the laboratory and the classroom might answer all our questions and show the way to the fulfillment of all our needs. But because we have been created with souls akin to God, only one who came from God can answer our deepest questions and show us the way to a satisfactory life.

## For Our Boosters

Will Power will put Can't Power on the run.

Sink your teeth in Success and hang on.

The more you expect from yourself the more you will accomplish.

Don't quit until you are proud of your results.

Remember the orders you get will bring spiritual returns.

Remember, your work is also kingdom work.

## Mistake

Minister's wife: "Wake up! There are burglars in the house, John!"

Minister: "Well, what of it? Let them find out their mistake themselves."

## Labor-Saving Idea

Old Lady (witnessing tug-of-war for the first time): "Wouldn't it be simpler, dear, for them to get a knife and cut it?"  
—Boston Transcript.



The William Whiting Borden Memorial Library, Fourth Presbyterian Church, Chicago. The collection numbers 1700 books and is widely used

## The Church Library

Books have always had such power in men's lives that they are inevitably allied with religion. Beyond sermons and the teaching in church school classes, beyond the personal inspiration and spark that come from human contact, there is need of books to lead people to do independent thinking, to help them to build up spiritual ideals which will stand the stress of modern living.

The church library is now receiving increasing recognition as a means for reenforcing the message of the pulpit. The old-time Sunday school libraries of thirty years ago, with dog-eared, out-of-date volumes, gradually disappeared. For a time churches did not contain collections of books, relying on the public libraries entirely, but recently a new type of church library has come into being, and is a strong factor in the service of the modern church organization. In the same way that the progressive educators of today have built up the school library movement, using supplementary reading to illumine the trails of knowledge opened up by the basic school textbooks, modern religious leaders are using the church library to strengthen their teaching.

Religious books today have a greater vitality and wider range of subject matter than ever before, and the library makes a genuine contribution to every phase of the church work. The teachers in the church school, those in charge of young people's groups, the leaders of mothers' clubs and missionary societies, all turn to the library for help in planning programs and new projects. It provides useful books on religious education, the history of Christianity and of their own denomination, various editions of the Bible, Bible dictionaries and commentaries, lesson helps, plays, books on child study, foreign missions, and social welfare. The executive board find the handbooks on every department of church organization, from budget-making to recreational activities, indispensable. The

pastor's personal library provides many of the books he needs, but he, too, uses the reference material from time to time, and in another way makes excellent use of the church library, for it enables him often, in discussing an intimate, perplexing problem with a member of the congregation, to say, "Two books which I know you would find helpful are — and —. Get them from the librarian, and read them."

The children of the Sunday school enjoy editions of the children's classics, collections of Bible stories, poetry. For the older members of the congregation the library of the church often provides biographies, histories and books of inspirational essays, as well as religious books. Every home should have a library and there should be definite provision in the family budget for the purchase of new books from time to time, but the church library fills a special need and supplements both the home and the public library.

## Organizing the Library

The ideal church library is given a conspicuous and accessible place in the church building or parish house, either in a separate room or in the corner of an assembly room. There should be attractively-proportioned shelves, well-lighted, where book borrowers may handle the volumes themselves and make their own selection. A few comfortable chairs and tables, with perhaps one low one of kindergarten size for the youngest readers, should be provided. Often a teacher will want to spend an hour or two consulting reference books for a course of lessons, and so the library should have a quiet atmosphere, but it should not appear too formal. A gracious, friendly air should pervade the room.

The selection of the librarian is all-important, for on her knowledge and tact will depend the growing usefulness of the library. The person in charge





need not be a trained librarian, but should be a person who knows books and has the ability to win others to a love of reading. If there is a director of religious education in the church organization, he is logically the library director. Often a professional librarian acts as an adviser in the selection of books and on details of organization. Careful keeping of records adds to the efficiency of the library. Suggestions for simple charging systems and library supplies can be given by the State Library Commission, or by Gaylord Bros., Syracuse, N. Y., the Library Bureau, 205 East 42nd Street, New York, or the Demco Co., Madison, Wis.

Frequent notices about the library should be posted on the church bulletin board, and the weekly church calendar should contain announcements of new books. References in sermons and talks by the minister and group leaders will also help to advertise the library service to all church members. Attractive book posters in color, for use on bulletin boards and in the recreational rooms of the church, may be secured from the National Association of Book Publishers, 347 Fifth Avenue, New York.

The library is usually open for several hours on Sunday and is sometimes open for a half-hour or an hour before the midweek prayer meeting, or other church or club meetings. Volunteer assistants make it possible to keep the library open longer hours than the librarian herself could serve.

Books for home reading are usually loaned for two weeks with the privilege of renewal. These books taken into the homes are constant reminders of the all-pervading usefulness and inspirational power of the church.

The library must be started with a small collection of fifty or a hundred books, with new volumes added monthly or quarterly. If the church is a large one, however, several hundred books will be needed to give adequate service to the larger congregation. Gifts of money from individual members of the church or an appropriation by the church board of trustees provide funds for the initial investment in books. It is important to make provision annually in the church budget or through an endowment fund, for the upkeep of the library. As an

essential part of the educational program of the church, it has a logical place in the yearly budget. Unless new books are added from time to time, in line with the reading interests of the library patrons, its value to the church is greatly impaired. Many churches also make a regular annual appropriation for the minister's own working library.

The librarian will want to keep closely in touch with new publications. Bookstores and public libraries are always glad to help churches choose a well-balanced collection of books, and to supply frequent lists of new books, and publishers issue special catalogs and circulars which are of great assistance. Denominational and other religious magazines have a place, too, in the library budget, and their review pages are useful guides in selecting new books.

Among valuable booklists compiled by organizations are those listed below. They may be ordered from the addresses given.

#### Interesting Booklists

**New Religious Books, Autumn, 1931,** selected list of new books, briefly described, issued by the R. R. Bowker Co., 62 W. 45th St., New York. A co-operative publisher's catalog. 10 cents.

**Important Religious Books, 1930-1931,** a general interdenominational list selected by Frank Grant Lewis, Librarian, Crozer Theological Seminary, Chester, Pa., issued by the American Library Association, 520 N. Michigan Ave., Chicago. 5 cents.

**Book Friends for Youth,** issued by the International Council of Religious Education, 203 N. Wabash Ave., Chicago. 15 cents.

**Educational Bulletin 503,** containing a complete bibliography for courses in the Standard Leadership Training Curriculum, issued by the International Council of Religious Education, 203 N. Wabash Ave., Chicago. 25 cents.

**Reading Program for Church School Leaders and Teachers, 1931,** prepared by denominational leaders co-operating with Greater New York Federation of Churches, published by Council of Religious Education, Greater New York Federation of Churches, 71 W. 23rd St., New York. Free.

**A Church School Library List,** prepared for the "Christian Herald," including books for Sunday school workers and parents, and books for children. Issued by the "Christian Herald," 419 Fourth Ave., New York. Free.

\* \* \*

In one generation, advertising has transformed a certain poisonous weed from a coffin nail into a throat lozenge.  
—John Andrew Holmes

\* \* \*

Negative thinking cannot conquer any sin. There must be a positive desire for better things.

## Kansas Association

(Concluded from Page 10)

The program on Tuesday evening was a double one, consisting first of a sermon in the English language and secondly of pictures by Bro. Orthner. The missionary offering was \$50.50.

One of the addresses given at the Association was on the excuses people give for not attending the Sunday services regularly. We will mention several of the excuses discussed in this address. One is that of sleeping long on Sunday morning. The pastor giving this address said he never does any studying on Saturday evening for Sunday. The Saturday evening hour is a time of rest for the following day. How nice if we all could observe this a bit more. If in place of trying to see how much we can yet accomplish on Saturday evening before the week ends or in place of motor-ing to the community village to do our week's shopping, we would read God's Word and through meditation prepare for Sunday, our worship periods would be more successful.

Another excuse is that of some one being in the service whom you might not want to see. We wonder how this fares with the commandment: "Love thy neighbor as thyself"? Another excuse is that of going to see relatives on Sunday instead of going to the worship hour. Another is that of relatives or friends calling just about the time you are ready to go to service. The pastor giving this address said that in this case one should be bold enough to ask such to come along to service. Yes, these excuses, they will not stand in the sight of God. Let us examine ourselves and ask how we stand before God.

The seed of the Word of God was sown at the Association at Durham, impressions were made, resolutions were formed. What will be the result? That all depends on how we put into living reality that which was implanted, impressed, and resolved. A. R. SANDOW.

## Oil on the Troubled Waters

"O John," sobbed the young wife, "I had baked a lovely cake, and I put it on the back porch for the frosting to cool, and the d-d-dog a-a-ate it."

"Well, don't cry about it, sweetheart," he consoled, patting the pretty flushed cheek. "I know a man who will give us another dog."

## Cutting Down the Overhead

"You don't love me any more. When you see me crying now you don't ask me why."

"I'm awfully sorry, my dear, but these questions have already cost me such a lot of money."—Montreal Star.

\* \* \*

Happy freshmen! Only four years more and their education will begin.—Publishers Syndicate.