

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., JULY 1, 1931

Number Thirteen



Choir of our Church at Elgin, Ia., Mr. H. Keiser, Director
Rendered Cantata "Zion"

What's Happening

Mr. David Litke, a member of the graduating class of our Seminary at Rochester becomes the new pastor of the churches at Lyndock and Sebastopol, Ontario, Can.

Rev. Adolph Orthner, one of our esteemed Cameroon missionaries, is returning to the United States on furlough and expects to arrive in New York on July 9.

Rev. Emil Becker, pastor of our church at Hutchinson, Minn., had the joyous opportunity of baptizing four persons on Sunday evening, May 17. Two others were received into the church by confession.

Rev. Jacob Herman, formerly pastor at Hurnville, Tex., has become pastor of the German Baptist Church of Kenosha, Wis., succeeding Rev. W. P. Rueckheim. Several persons are ready for baptism and others have been received by restoration.

Mr. August Lutz, a student from the German department of Colgate-Rochester Divinity School, is again spending his summer vacation with the Oak St. Church, Burlington, Ia., where he was last year. The D. V. B. School began June 8 and continued four weeks. Bro. Lutz will act as supply during Rev. C. F. Zummach's vacation in August.

Rev. H. Hirsch, pastor of our church at Minneapolis, Minn., had the joy of baptizing three Sunday school lads into the fellowship of the church on Sunday evening, May 24. On the evening of May 9 the Eureka Men's club served a Mothers and Daughters Banquet for the mothers and daughters of the church. After the tasty menu, a musical and literary program followed with addresses in German by Mrs. C. F. Stoeckmann and Mrs. J. Reck and an address by Mrs. H. Hirsch in English on Mothers and one on "Ideal Daughters" by Alvina Woyke.

The Burns Ave. Male Choir of Detroit rendered a musical program at the Beaver, Mich., church at which time an offering was raised to buy a new musical instrument for that church. The chor is 26 strong and the singers and their families turned out for this occasion. They sang to the Sunday school and at the morning service and gave their main program at 2.30 P. M. They also sang on the streets of Auburn, Mich., at 7 P. M. The ladies of the Beaver church outdid themselves by serving the guests two very delicious meals. The entire welcome received by these guests was appreciated and will long be remembered.

Among the graduates from the local High School at Burlington, Iowa, there were fifteen from the Oak St. church, all active members of the church and various organizations. Among those who were elected to the National Honor Society from the Burlington High School were three from the Oak St. church, namely, Miss Lenora Marquardt, Miss Elizabeth Orthner and Miss Edna Zummach. This classifies a student as being

outstanding in scholarship, leadership, service and character. Another member, Mr. Leland Garrett, was elected to the National Quill and Scroll Society. Pastor Zummach is proud of these young people.

The Fiftieth Anniversary of the Sunday Bible school of the Second German Baptist Church of Union City, N. J., was held May 24, 1931. Mr. Herbert Dorbrandt presided at the Sunday morning and afternoon sessions at 9.30 A. M. and 3 P. M. Rev. Wm. Swyter, the pastor, presided at the regular morning worship at 10.45 A. M. and Mr. Chas. Hartmann at the evening service. Rev. J. G. Draewell of Philadelphia was the guest preacher and gave three sermons and a sermonette during the day. Mr. Albert F. Brummer read a historical sketch on Sunday evening which we hope to publish in a subsequent number. Mr. Herbert F. Dorbrandt is superintendent of the school; Albert F. Brummer is secretary; Mrs. Henry Bauman, treasurer, and Mrs. John Rieger, Home Dept. Supt.

Y. P. & S. S. Worker's Union of New England

In spite of the "Depression" the speculators who invested in the Young People's and Sunday School Workers' Union of New England received dividends equaling one hundred per cent. We all should be very grateful for the success of our meetings.

Looking over the activities of the past year, we can feel quite encouraged by the accomplishments we have made. Along some lines we may have failed but then again we have shown a decided gain in others.

The fall work began with the regular business meeting held in Meriden. Reports regarding Madison were given and the program for the fall and spring was announced. Following the business session a stunt hour was the center of interest. Representatives from each group entertained with an original number.

The institute, a new type of meeting, consisting of three in all, held on the Friday evenings of November in the different churches, proved to be real helpful and a very good attendance verified the fact that our young people are anxious to discuss the serious problems that confront their societies.

The spring visitation programs were quite varied. New Haven gave an Easter pageant, Bridgeport a play and New Britain and Meriden several short sketches of a lighter vein, all, however, presented talent from their individual membership.

During the convention held in New Britain June 5, 6, and 7 the Young People's and Sunday School Workers' Union was privileged to hold three meetings.

Saturday afternoon the business session and a discussion on vital questions pertaining to social, economic, and spiritual problems of young people's lives were held followed by a banquet pre-

pared by the ladies of the New Britain church.

Saturday evening Mr. Ray Baldwin, the new manager of our Madison cottage, was introduced. He invited everyone to attend Open House at Madison July 4 and urged the young people to make a real home of the cottage.

The speaker of the evening was Rev. M. L. Leuschner of Philadelphia. His topic was "Plymouth Rock to Golden Gate." Needless to say we all received a great inspiration.

Sunday evening the Young People's Mass Meeting was very well attended. Rev. Leuschner spoke on the subject, "Two Questions." His message was given very forcibly and we received a good amount of food for thought.

Mr. John Luebeck of New Britain conducted all our song services and there were several special musical treats.

The officers for the coming year are: President, Miss Clara Berger, Bridgeport; vice-president, Mr. Otto Nallinger, New Haven; secretary, Miss Gladys L. Schuster; executive board representative, Rev. William Barsch, New Britain, auditors, Mr. William Retz, New Britain; Mr. Roland Wehger, Bridgeport.

GLADYS L. SCHUSTER, Sec.

Y. P. and S. S. W. of the Dakota Central Association. We Invite You. Please Take Notice!

The Summer Assembly of the B. Y. P. and S. S. W. U. is to be held this summer from July 8-12 at Ashley. Lodging and breakfast is free. We do not hold ourselves responsible for the other meals, but Ashley has a number of fairly good restaurants, where meals will be served at a reasonable price. Baptist Young People and Sunday School Workers of the Dakota Central Association, we welcome you to Ashley! We must, however, request of you that you write us of your coming if you wish free lodging and breakfast. Write! Come! Treat us fair and we will do likewise.

ELIZABETH SPITZER,

Secretary of Ashley B. Y. P. U.

The Baptist Herald

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Rev. A. P. Mihm, Editor

Contributing Editors:

O. E. Krueger A. A. Schade

August F. Runtz

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The Baptist Herald

The Northern Baptist Convention Kansas City, Mo.

ARTHUR A. SCHADE

KANSAS CITY was the Mecca this year for the annual pilgrimage of Northern Baptists. It was there in the commodious Ararat Temple where the annual convention took place June 3-8. Notwithstanding the prevailing and widespread depression, nearly four thousand delegates and visitors registered, taxing the seating capacity of the Temple.

The general subject of the leading addresses of the convention was:

"Christians in a Changing World"

Everyone who has his ears to the ground can hear the mighty rush of change which is sweeping over the economic, social, intellectual and religious order of the day. The scrapping of cherished values of the past seems inevitable in such a process. The possibilities for both good and evil which change brings is enough to stagger the imagination.

What responsibilities have the bearers of the good tidings of the Christian gospel in the matter of determining the course in which these changes shall find their final level? Has the Christian either in his individual capacity, or in his collective group a responsibility toward the economic order which thrusts the provocation to violence and crime into the face of millions of people by committing them to hunger and destitution? Does the gospel of Jesus Christ offer any guiding principles by means of which social justice, order and contentment can be achieved? Does the breaking loose of modern thought from its traditional moorings and the venturing forth of speculation into the fields of reality offer the exponents of the gospel the most favorable opportunity of presenting the truth?

The scholarly addresses offered a most convincing answer to these heartsearching questions. President A. W. Beaven, D. D., pointed out in his Keynote Address, which was extensively quoted in the daily press, that

Christ Is the Hope of the World

in this dark hour. "The outcome depends . . . on the power of the Master and the response and devotion of his followers." "Our very conception of God, who created all mankind, who loves us all, who wants and plans the best for all his children, is an idea of incomparable usefulness in lifting us out of our smallness, our bigoted prejudices, our nationalisms and other weaknesses that drag us down. When we add to that our idea of Jesus Christ as the revelation of God, his magnetic personality, his majestic leadership across the centuries, his almost miraculous ability to produce great results in personalities

which are committed to the achieving of the ends for which he stands—all these create an asset for the accomplishment of this result the like of which does not exist anywhere else in the world."

Dr. Joseph Clark, the veteran Missionary of China, portrayed most vividly the mental and social awakening of the races and peoples of Asia. In every race and every religion the modern generation refuses to accept the religious and social traditions of the past unless these can gain the sanction of their reason. That is the great opportunity for Christianity to set forth its truth and its sacrificial spirit in a convincing fashion. What those Oriental people need is the Cross of Christ reincarnated, as it were, in the lives of the Christian missionary.

Rev. George F. Finnie from Camden, N. J., set forth

The Truth and the Ethical Ideals of Christianity

as the need of the modern intellectual world. Alterations are continuously taking place in the house that science, philosophy and psychology built. Whatever new acid tests are brought forth from the laboratory and spent on the Rock of Ages, it ever holds its own and comes forth stronger and fairer. The great facts of the revealed religion of Jesus Christ can best satisfy the quest of the thinking mind for ultimate reality.

Dr. Justin W. Nixon of Rochester, N. Y., called on the world to order its economic house according to the social ideals of God's Word lest the spirit of Communism find lodgment in the American mind and in the mind of other nations, and the things be done by violence which may now yet be done voluntarily by those who hold the financial destiny of the world in their hand.

Our Own Brother H. Theodore Sorg

brought a stirring challenge to those who cherish their private property and disregard the social responsibility which is vested in private ownership. His message was rich with pointed statements from the lips of Christ, calling on the world to put its house in order economically, and brought him well deserved long and enthusiastic applause. The convention continued to show him its appreciation by electing him to the honorable office of First Vice-President.

Dr. A. J. Harms of the Northern Baptist Seminary presented the convention with a stirring appeal to use the most effective and approved educational methods in the great task of communicating the truth and spirit of Christianity to the world. His message also was received with enthusiastic applause.

Dr. Luther W. Smith, Student Pastor at Columbia, Mo., appealed to the church to make adequate

provision for injecting Christianity into the State Universities by means of strong student pastors, and by sending truly Christian men into the teaching profession to supplant those who delight in sneering at the spiritual values which we so highly cherish.

May the solemn alarm which was sounded at the convention rumble on till it reaches the widest circle of the Baptist constituency and cause us all to be wide awake to the critical movements which are in progress, lest it be said of the Christians of these crucial years as of Nero of old, that they fiddled while the city was being swept into oblivion by the consuming flames.

The remaining space must bring

A Few News Items

of the convention to the readers. The Foreign Mission Society has finally through rigid economy and pitiable cuts in field appropriations, succeeded in liquidating its indebtedness, with the exception of a few thousand dollars. John D. Rockefeller, Jr., telegraphed that he would support the budget for the coming year to the extent of \$400,000. He is to be commended for his loyalty to the Baptist cause and his keen interest in the Baptist Missionary work.

On June 20 the Home Mission Society begins the spectacular celebration of the centennial of the Society. The celebration calls for the dispatching of a covered wagon across the continent once more. It will, however, be propelled by motor. It takes off at Brockway, Mass., on June 20 in charge of Dr. G. Clifford Cress, the son of a covered wagon pioneer. At the strategic points in each state he will deliver his famous address on "The Spirit of the Pioneer." Churches will do well to listen for his approach in the various states and avail themselves of the opportunity of seeing the covered wagon once more and hearing the lecture.

The Presentation of the New Appointees

to the various mission fields was one of the most touching scenes. On the platform all the missionaries home on furlough were gathered. Among them were our own Brother and Sister Rev. and Mrs. George J. Geis. They were affectionately saluted by the convention. Then the fifty-nine new appointees, thirteen of whom are going to the foreign field, were introduced. Among them was our own Brother Bruno H. Luebeck, graduate of our Seminary, for a time pastor in South Dakota and South Chicago and a student at the Chicago University Divinity School. He is under appointment for South China, whither he sails in October. The pamphlet with the names of these appointees also gave their history, indicating the preparations which they had made in order to fit themselves for the work of the Foreign field. Many of them had studied at various schools and had secured numerous higher degrees. Northern Baptist Seminary had the largest number of graduates in the group of any school.

Young People Prominent

A young people's secretary could not fail to notice the prominence which was given to young people in the convention. Not only is the denomination taking its responsibility to youth seriously, as evidenced by the content of the program, but boys, girls and young people were used in a large way in the convention itself. Boy Scouts met the delegates at the depot and served as pages to the officers of the convention. Young women were the efficient ushers at all meetings. A large number of them served in secretarial capacities, and throngs of them assisted in the pageants which displayed the six decades of the work of the Woman's American Baptist Home Missionary Society. One could not help but reflect what an impression such a convention must make upon the responsive chords of these precious young lives. Surely the Baptist Denomination has a great and glorious future before it, if it continues to keep its eye upon Christ and youth.

A most delightful spirit of harmony and unanimity prevailed throughout the convention. The relation of the Convention to the Federal Council of Churches of Christ in America became a bit strained as a result of some of their pronouncements. Resolutions were presented by Dr. J. C. Masee supplemented by Judge Freeman of Denver, cautioning the Federal Council not to speak on behalf of the Convention unless the Convention has itself first spoken and disclaiming sanction to recent utterances of the council. This action was unanimously taken and thereby found the convention again in a spirit of perfect unanimity.

The convention goes to San Francisco for its 1932 meeting.

The Coming General Conference at Detroit

ECKHARD UMBACH

OUR General Conferences are the high-water marks of our denominational life. They afford the best opportunities to measure the progress we are making. They bring before us the whole field of our denominational activities. They are interesting for the wealth of information they impart. And the coming together of men and women from all parts of our large field are surely an inspiration to every individual worker. For that reason they ought to be largely attended. There are always questions of great importance to be decided. The coming General Conference at Detroit will be no exception from the rule. Some very vital questions before that Conference are contained in the report of the Committee on Resolutions which will soon be published.

There are other questions of equal importance which are not in this report which, however, are surely worth pondering over. In the last years it has often been very hard to place our ministers. There was a time when we needed to pray: "Lord, send workers into thy vineyard." We see how some workers are drifting out of the ministry on account of the diminishing numbers of churches. But we

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furnish to a large extent the means for their training. And we are suffering from lack of income in our treasuries. Are all things just as they ought to be?

Here is another problem. The almost complete stoppage of immigration must be a matter of serious concern to us. It has naturally as its result changes in language, relationship to other churches, etc. What shall be our policy in the future?

We sometimes are afraid to face problems of this nature. But they are of vital concern to us and our future. And while we may not solve them at Detroit, yet they must be considered some day, and going to the General Conference will best fit us to catch the denominational spirit and get the denominational outlook.

Some Impelling Reasons for Going

YOU have read much in these columns regarding Detroit, the Conference City, this year. We have put before you the attractiveness in print and picture of The Nation's Fourth City. We have told you of the sights to be seen, industries to be wondered at, activities to be marvelled over. But, we would present to you and keep uppermost in your mind the true purpose of our Triennial Conference. This gathering brings together earnest Christians from all over our land who have learned to appreciate the goodness of God toward all men, who can appreciate the sacrifices of our forefathers to give us religious liberty, and who are interested in the furtherance of the Kingdom of God here on earth. To all these German Baptist preachers, laymen, and workers, this occasion will be a gathering at the well to refresh them, to encourage them, to discuss and settle problems that have arisen and confronted them in their work. It will be a time when a view of our entire German work will be seen in panorama, with our principles clearly defined. In Detroit will be those who are at the helm of our denominational work, those who have at their fingertips the movings of the German Baptists the world over. Dr. Kuhn, just back from Europe, will have much to tell.

Youth will come in for its share of prominence. The young people are taking an ever enlarging part in the responsibility of carrying on the work. The leaders of the Young People's and Sunday School Workers' Union of America will be here to portray the progress of the past and the aims and projects of the future. Sunday school and young people's problems will be discussed. The fellowship of like-minded Christians will be elevating, inspiring, and strengthening as nothing else could be.

Your church cannot afford not to send the allotted delegates and should encourage a large representation of lay workers.

Here in this gathering you will find that which is essential to a firm footing on the Rock to combat the devastating effects of this trying age and time.

We cannot too strongly urge you to avail yourself of this opportunity to recreate your mind, body, and

soul among those who can and will inspire you to carry on with determination and vigor, not to retrench but to progress in this, the King's Business. N. J. B.

What Is Patriotism?

IS he the patriot who on gala days lifts high the country's banner and shouts with the multitude? Not necessarily. He may be simply drifting with the crowd. He may be without love for his country. He may, indeed, be a parasite on the body politic. Perhaps he is a marplot and a menace to the public welfare. At all events, there is something different and better for the patriot to do who loves his country.

Lord Bryce in one of his addresses tells us that "Patriotism consists not in waving a flag, but in striving that our country shall be righteous as well as strong."

Indeed, it cannot be strong in the true sense unless it is righteous. And, we may go on to say, it cannot be thoroughly and permanently righteous without true religion in its citizenry. Church and state should, of course, be kept separate, but the citizens must be truly religious in order to be truly patriotic.

In other words, piety and patriotism go together. Righteousness and strength are compatible. The commonwealth is dependent on the Kingdom.

Child Labor

THE following set of questions from a recent number of "The American Teacher" may provide discussion on Child Labor for your group that will lead to some real action:

Do you know—

1. That more than a million children in the United States under sixteen years of age are gainfully employed, and a third of these are thirteen years or under?
 2. That 1,400,000 children between the ages of seven and fourteen are not attending school?
 3. That fifteen states do not require a certificate of physical fitness as a condition for employment?
 4. That over 52,000 children are employed in manufacturing in states which still permit them to work more than forty-eight hours a week?
 5. That twenty-one states permit fourteen-year-old children to run elevators, and fifteen permit them to oil, wipe, and clean machinery in motion?
 6. The provisions of the child labor law of your state?
 7. What provision is made for enforcement?
 8. How your state compares with other states in its protection of children?
 9. How the laws of your state compare with the standards recommended by the White House Conference on Child Health and Protection?
- Does this open a field of activity for your crowd?

Some one is looking to you for leadership; if you are spiritually blind, where will your followers land?

Awareness

MIRIAM TEICHNER

God—let me be aware.
Let me not stumble blindly down the ways,
Just getting somehow safely through the days,
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight,
Please keep me eager just to do my share.
God—let me be aware.

God—let me be aware.
Stab my soul fiercely with others' pain,
Let me walk seeing horror and stain.
Let my hands, groping, find other hands,
Give me the heart that divines, understands.
Give me the courage, wounded to fight.
Flood me with knowledge, drench me in light.
Please—keep me eager just to do my share.
God—let me be aware.

Chicago Union at Kankakee

The eleventh Annual Conference of the German Baptist Young Peoples Union of Chicago and Vicinity was held at Kankakee, Ill., from May 29-31. The conference theme was, "The Pre-eminent Christ," taken from Col. 1:18.

Rev. E. F. Muir, secured by the Kankakee society, spoke on, "The Pre-eminent Christ," at the meeting held on Friday evening. The Saturday morning service was led by the Oak Park society. Rev. Theo. W. Dons' topic was, "Is It Possible and Practical to Give Christ the Pre-eminence in Our Everyday Life?" The nature of this service was an open discussion.

A picnic lunch served by the Kankakee society, followed the morning service. The afternoon was spent in recreation, consisting of many games, but due to the rain it was held in a recreation hall instead of outdoors.

The Conference Banquet was held at the Kankakee Masonic Temple, where a large group participated in having one grand time. In addition to the good food, musical numbers and stunts, given by the different societies, were enjoyed by everyone. One of the outstanding stunts was an imitation of Sousa's Symphony Orchestra, which was given by the Oak Park society.

Dr. J. Heinrichs gave an interesting address on Saturday evening, his topic being, "The Pre-eminent Challenge of Christ."

Mr. Paul Friederichsen was in charge of the Sunday school, after which the morning worship followed. A large number were present at this service and a very interesting sermon was given by Dr. A. M. MacDonald, who spoke on, "The Great White Comrade."

The last meeting of the conference was

a consecration service. Dr. J. Heinrichs spoke on, "The Everlasting Christ."

The meetings were all well attended, and the speakers were of the best, so we feel that this conference was a blessing and a success, and we pray to God that he might bless our organization in all its projects.

GERTRUDE GRAU, Sec.

Cantata at Elgin, Ia.

(See picture on front page)

Our church has always stressed singing and therefore our choirs help considerably in our services. But our choir-leader, Bro. H. Keiser, felt our church and its friends should have a special musical treat and accordingly arranged for a cantata, "Zion," at the beginning of the year. The enlarged choir of 36 members started in due time to be ready for Easter Sunday, but owing to sickness we were unable to render it then and it was postponed to Sunday, May 10.

This was a great day for our church, Mother's Day programs in the morning service and in Sunday school and 8 P. M. was set apart for the cantata. A fine audience filled the church and the choir appeared on the enlarged platform. Rev. Ph. Lauer read appropriate portions of the 95th and 96th Psalms and led in prayer.

The director had informed the choir to sing to the glory of God, and this exalted spirit was felt throughout the entire splendid program. The spirit of the Lord helped the singers and especially those who sang solos, duets, trios and quartets. At the end of the program at 9.45 P. M. every one present felt the Lord and his church had been magnified. Congratulations for the choir and its leaders were upon many lips. A special offering was taken.

May the dear Lord help our singers to continue in his service and grant Bro. H. Keiser health and strength to continue his beloved work for many years to come! On the choir-picture at the right in front is Bro. H. Keiser and Frederick Lauer, the pianist.

PH. LAUER.

The Searchlight Class of Lodi

Although we are still a very young organization, we thought it time to give a report to the "Baptist Herald." We organized our class at Christmas time under the leadership of Miss Vera Leischner, our teacher. The officers of our class are: Katie Ehnisz, president; Goldie Johnson, vice-president; Ruth Helwig, treasurer; Violet Bietz, secretary. The name of our class is "The Searchlight Class," and our motto is: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

Our membership counts 17 members, organized of high school girls. Besides our regular Sunday meetings, we meet twice a month at various homes of the girls. At the present time we are planning on doing handwork for the Orphan's Home in St. Joseph, Mich.

In February we gave a program at the church and served light refreshments for the purpose of raising money. The

program proved to be a success and we netted a substantial sum of money.

For Mother's Day we gave a Mother's Day play in the church and presented each of our mothers with a beautiful flower corsage in love and appreciation.

We also sent Dr. Kuhn \$10 for mission purposes, which we know will help in a small way.

We are also trying to learn as much about the Bible as possible. We have learned the books of the Bible, the Beatitudes, and as many verses as we can from time to time.

Besides the serious work, we also find time for recreation. In February we were royally entertained with a Valentine Party given us by the Boy's Class. In March, the class had a Chow-Mein Feed which we enjoyed very much. In May, we entertained the boys at a Weiner Roasts on the beach.

During the evangelistic services held by Bro. H. C. Baum in January, three of our girls were converted and baptized, which made us very happy. Most of the girls are church members, and we hope the rest will soon follow.

It is our earnest desire and prayer that we as a class of girls may serve our Lord in the best way we can.

VIOLET BIETZ, Sec.

Third Oregon German Baptist Summer Assembly at Twin Rocks, Oregon

August 9-16

DAILY SCHEDULE

Breakfast 8.00.

Devotional 8.40.

CLASSES

9.00-9.50:

Teaching in the Sunday School, Rev. A. Schade.

Airplane View of the New Testament, Rev. A. Husmann.

The Story of Our Denomination and Its Principles, Rev. Wm. Graf.

10.00-10.50:

Psychology of Adolescence, Rev. A. A. Schade.

Training for Song Leaders, Rev. A. Husmann.

Christian Ethics, Rev. Wm. Graf.

11.00-11.50: *Open Forum*, conducted by Rev. A. A. Schade.

12.00: Dinner.

2.00-4.00: Planned Recreation.

6.30-7.15: Vesper Services.

7.30-8.30: Addresses and Stunts.

HELEN RICH, Sec.

A Change of Tune

Grandpa was having his after-lunch sleep in the arm-chair and emitting sounds that might easily have come from a cross-cut saw.

As father entered the room, he saw little Daisy twisting one of grandpa's vest-buttons.

"What are you doing?" he whispered. "You mustn't disturb grandpa, Daisy."

"I'm not disturbing him, daddy," explained the child. "I'm just trying to tune him in on something different from what he has been giving us."—Prairie Farmer.

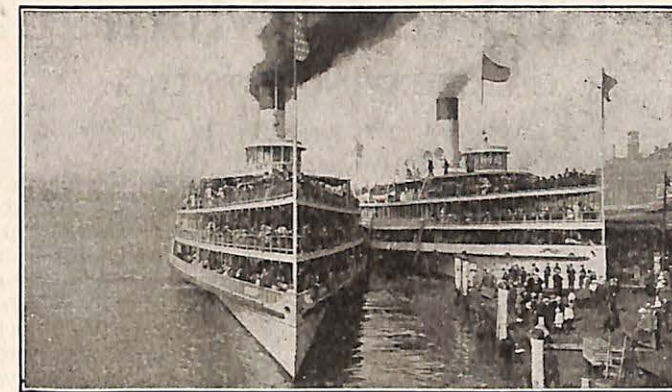
Memorial Day at the Home for the Aged in Philadelphia, Pa.

The 36th anniversary of the German Baptist Home for the Aged in Philadelphia, Pa., on Memorial Day, May 30, was one of the greatest and most festive occasions in its noteworthy history. The spacious property of the Home for the Aged was transformed into colorful picnic grounds for the many visitors who thronged to the Memorial Day festivities. Mr. Reuben Windisch, president of the board of the directors and the only original charter member still active in the administration of the Home, said elatedly that it was the largest and most enthusiastic crowd present at any of the celebrations held at the Home.

It was a day of abundant warm sunshine. The atmosphere was charged with the holiday spirit. The delicious meals, served by the women of the two Philadelphia churches, were enjoyed by 450 people at noon and almost 300 in the evening. Reunions among friends, who had not seen each other for months and even years, took place. The young men of the Philadelphia churches engaged in a ball game, cheered on from the sidelines by the members of the fair sex. Everyone was joyous, celebrating with the men's and women's boards of directors the anniversary and the special exercises of the Home.

The program of the afternoon was the crowning event of the day. The cornerstone of the new chapel, already largely under construction, was laid by Mr. Reuben Windisch, chairman of the building committee, who also acted as chairing man of the program. The large audience, gathered under the trees on the front lawn, opened the program with the singing of the hymn, "The Church's One Foundation." The history of the Home and the story of the planning for the building project was presented briefly by Mr. Windisch. A responsive Scripture reading was led by Rev. Martin L. Leuschner of the Fleischmann Memorial Church, and Rev. J. G. Draewell of the Second Church offered prayer. The singing by the choir and male chorus of the Second Church was an inspirational feature in the festivities. Mr. J. Conrad of Passaic, N. J., took moving pictures of the occasion.

The guest speaker was Rev. Charles W. Koller of the Clinton Hill Church in Newark, N. J. After paying tribute to the spirit and work of the charter members of the Home, he wove his address around the significant words in John 4:6: "Now Jacob's well was there." As Jacob, almost two thousand years before Jesus' day, had dug this well and performed a better and more efficient task than he would have dared to hope, so the original charter members and founders of the Philadelphia Home for the Aged had built more gloriously than their fondest expectations must have been. The well was a source of refreshment to those who came after him, including Jesus, who rested there and used it as a pulpit in his ministry to the Samaritan woman. The Home, too, has been and will be a



Excursion Steamers, Detroit

haven of rest and joy to the aged folk of our churches.

Other speakers on the program who spoke in impromptu manner in the absence of Rev. William Kuhn, were Rev. John Schmidt of Union City, N. J., Rev. G. H. Schneck of Passaic, N. J., Rev. C. Peters of Jamesburg, N. J., Rev. H. Kuhl of Wilmington, Del., and Rev. J. Pastoret of Philadelphia. After announcing the contents to be placed in the corner stone, Mr. Windisch laid the stone with a specially provided gold trowel, which was later presented to him in recognition of his long service on behalf of the Home.

The building project is now on its way toward completion in finishing the chapel and building the sun parlor, the infirmary and the six new rooms for guests. The entire program, including the installation of the elevator, will cost about \$35,000. It is an undertaking of Christian faith, since the entire sum has not been pledged up to the present time. But after the successful festivities of Memorial Day, the assurance is there that the many friends of the Home will strongly endorse the project and cooperate with the work by offering their gifts and pledges on behalf of the Philadelphia Home for the Aged.

A Sunday School Creed

The following is an ideal creed for a Sunday school worker:

1. I believe in the transforming power of the Word of God.

2. I believe in early regeneration in answer to faithful prayer on the part of parents and teachers.

3. I believe every unconverted pupil of suitable age is a candidate for salvation or at least offers a splendid opportunity for the teacher to tell sufficient of the "old, old story" to awaken an interest in the Son of God who gave himself for us.

4. I believe that a converted pupil is in a far better position to study the Word of God than a pupil who has not been converted, for spiritual things must be spiritually discerned.

5. I believe the critical period in the child's life is between the ages of twelve and sixteen, and that in four cases out

of five his destiny is determined before he reaches his seventeenth year.

6. I believe it costs much less time and effort to win a child than an adult; furthermore, all things being equal, a lad converted at ten is worth to the Kingdom more than ten men converted at fifty.

7. I believe, in view of the above, that God will hold me responsible, to the extent of my ability, for the salvation of the boys and girls and all others who come under my influence.—The Presbyterian Survey.

Prayer of the Unemployed

Give us this day, Lord, more than bread,
And grant unto our hands
Some daily task whereby to earn
The bread our life demands
We ask thee not to feed us, Lord,
Through idle ways that shirk,
Just payment for the bread we crave.
We ask thee but for work.

Give us this day some helpful task,
Some labor, Lord, to do
That will provide the bread we need
To failing strength renew.
For every loaf thou dost provide
We seek work in return—
Give us this day our daily task
That we our bread may earn.

If it were for ourselves alone
We would not for this plead,
But for our children, mothers, wives
(Whose is a greater need)
We ask thy bounty. Give us work
That we may strive this day
To earn the bread for those we love—
Lord, give us work, we pray.

—William Ludlum.

All the electric current in the world will not run a single electric light unless you plug into the socket. All of God's power will not help a soul that has not faith, and so does not connect with it.

Flapper: "My uncle in Venice is sending me a gondola. How am I going to play it?"

Big Boy: "You don't play a gondola; you throw it over your shoulder like a shawl."

The Girl from Montana

By GRACE LIVINGSTON HILL

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(Continuation)

At supper-time Lizzie came home much excited. She was in hot water all the afternoon. The girls had said at lunch-time that the manager was angry with Bessie, and had discharged her. She found her coat and hat, and had brought them home. The pocketbook was missing. There was only fifteen cents in it; but Lizzie was much disturbed, and so was her grandmother. They had a quiet consultation in the kitchen; and, when the aunt came, there was another whispered conversation among them.

Elizabeth felt disapproval in the air. Aunt Nan came, and sat down beside her, and talked very coldly about expenses and being dependent upon one's relatives, and let her understand thoroughly that she could not sit around and do nothing; but Elizabeth answered by telling her how the manager had been treating her. The aunt then gave her a dose of worldly wisdom, which made the girl shrink into herself. It needed only Lizzie's loud-voiced exhortations to add to her misery and make her feel ready to do anything. Supper was a most unpleasant meal. At last the grandmother spoke up.

"Well, Bessie," she said firmly, "we've decided, all of us, that, if you are going to be stubborn about this, something will have to be done; and I think the best thing is for you to go to Mrs. Bailey and see what she'll do for you. It's her business, anyway."

Elizabeth's cheeks were very red. She said nothing. She let them go on with the arrangements. Lizzie went and got her best hat, and tried it on Elizabeth to see how she would look, and produced a silk waist from her store of garments, and a spring jacket. It wasn't very warm, it's true; but Lizzie explained that the occasion demanded strenuous measures, and the jacket was undoubtedly stylish, which was the main thing to be considered. One could afford to be cold if one was stylish.

Lizzie was up early the next morning. She had agreed to put Elizabeth in battle-array to visit Rittenhouse Square. Elizabeth submitted meekly to her borrowed adornings. Her hair was brushed over her face, and curled on a hot iron, and brushed backward in a perfect mat, and then puffed out in a bigger pompadour than usual. The silk waist was put on with Lizzie's best skirt, and she was adjured not to let that drag. Then the best hat with the cheap pink plumes was set atop the elaborate coiffure; the jacket was put on; and a pair of Lizzie's long silk gloves were struggled into. They were a trifle large when on, but to the hands unaccustomed to gloves they were like being run into a mould.

Elizabeth stood it all until she was pronounced complete. Then she came and stood in front of the cheap little glass,

and surveyed herself. There were blisters in the glass that twisted her head into a grotesque shape. The hairpins stuck into her head. Lizzie had tied a spotted veil over her nose and eyes. The collar of the silk waist was frayed, and cut her neck. The skirtband was too tight, and the gloves were torture. Elizabeth turned slowly, and went downstairs, past the admiring aunt and grandmother, who exclaimed at the girl's beauty, now that she was attired to their mind, and encouraged her by saying they were sure her grandmother would want to do something for so pretty a girl.

Lizzie called out to her not to worry, as she flew for her car. She said she had heard there was a variety show in town where they wanted a girl who could shoot. If she didn't succeed with her grandmother, they would try and get her in at the show. The girls at the store knew a man who had charge of it. They said he liked pretty girls, and they thought would be glad to get her. Indeed, Mary James had promised to speak to him last night, and would let her know today about it. It would likely be a job more suited to her cousin's liking.

Elizabeth shuddered. Another man! Would he be like all the rest?—all the rest save one!

She walked a few steps in the direction she had been told to go, and then turned resolutely around, and came back. The watching grandmother felt her heart sink. What was the headstrong girl going to do next? Rebel again?

"What's the matter, Bessie?" she asked, meeting her anxiously at the door. "It's bad luck to turn back when you've started."

"I can't go this way," said the girl excitedly. "It's all a cheat. I'm not like this. It isn't mine, and I'm not going in it. I must have my own clothes and be myself when I go to see her. If she doesn't like me and want me, then I can take Robin and go back." And like another David burdened with Saul's armor she came back to get her little sling and stones.

She tore off the veil, and the sticky gloves from her cold hands, and all the finery of silk waist and belt, and donned her old plain blue coat and skirt in which she had arrived in Philadelphia. They had been frugally brushed and sponged, and made neat for a working dress. Elizabeth felt that they belonged to her. Under the jacket, which fortunately was long enough to hide her waist, she buckled her belt with the two pistols. Then she took the battered old felt hat from the closet, and tried to fasten it on; but the pompadour interfered. Relentlessly she pulled down the work of art that Lizzie had created, and brushed and combed her long hair into subjection again, and put it in its long braid down her back. Her grandmother should see her just as she

was. She should know what kind of a girl belonged to her. Then, if she chose to be a real grandmother, well and good.

Mrs. Brady was much disturbed in mind when Elizabeth came down-stairs. She exclaimed in horror, and tried to force the girl to go back, telling her it was a shame and disgrace to go in such garments into the sacred precincts of Rittenhouse Square; but the girl was not to be turned back. She would not even wait till her aunt and Lizzie came home. She would go now, at once.

Mrs. Brady sat down in her rocking-chair in despair for full five minutes after she had watched the reprehensible girl go down the street. She had not been so completely beaten since the day her own Bessie left the house and went away to a wild West to die in her own time and way. The grandmother shed a few tears. This girl was like her own Bessie, and she could not help loving her, though there was a streak of something else about her that made her seem above them all; and that was hard to bear. It must be the Bailey streak, of course. Mrs. Brady did not admire the Baileys, but she was obliged to reverence them.

If she had watched or followed Elizabeth, she would have been still more terrified. The girl went straight to the corner grocery, and demanded her own horse, handing back to the man the dollar he had paid her last Saturday night, and saying she had need of the horse at once. After some parley, in which she showed her ability to stand her own ground, the boy unhitched the horse from the wagon, and got her own old saddle from the stable. Then Elizabeth mounted her horse and rode away to Rittenhouse Square.

Chapter XIII

ANOTHER GRANDMOTHER

Elizabeth's idea in taking the horse along with her was to have all her armor on, as a warrior goes out to meet the foe. If this grandmother proved impossible, why, then so long as she had life and breath and a horse she could flee. The world was wide, and the West was still open to her. She could flee back to the wilderness that gave her breath.

The old horse stopped gravely and disappointedly before the tall, aristocratic house in Rittenhouse Square. He had hoped that city life was now to end, and that he and his dear mistress were to travel back to their beloved prairies. No amount of oats could ever make up to him for his freedom, and the quiet, and the hills. He had a feeling that he should like to go back home and die. He had seen enough of the world.

She fastened the halter to a ring in the sidewalk, which surprised him. The grocer's boy never fastened him. He looked up questioningly at the house, but saw no reason why his mistress should go in there. It was not familiar ground. Koffee and Sons never came up this way.

Elizabeth, as she crossed the sidewalk and mounted the steps before the formidable carved doors, felt that here was the

last hope of finding an earthly habitation. If this failed her, then there was the desert, and starvation, and a long, long sleep. But while the echo of the bell sounded through the high-ceiled hall there came to her the words: "Let not your hearts be troubled.... In my Fathers house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.... I will come again and receive you." How sweet that was! Then, even if she died on the desert, there was a home prepared for her. So much she had learned in Christian Endeavor meeting.

The stately butler let her in. He eyed her questioningly at first, and said madam was not up yet; but Elizabeth told him she would wait.

"Is she sick?" asked Elizabeth with a strange constriction about her heart.

"O no, she is not up yet, Miss," said the kind old butler; "she never gets up before this. You're from Mrs. Sands, I suppose." Poor soul, for once his butler eyes had been mistaken. He thought she was the little errand-girl from Madam Bailey's modiste.

"No, I'm just Elizabeth," said the girl, smiling. She felt that this man, whoever he was, was not against her, and he had a kind look.

He still thought she meant she was not the modiste, just her errand-girl. Her quaint dress and the long braid down her back made her look like a child.

"I'll tell her you've come. Be seated," said the butler, and gave her a chair in the dim hall just opposite the parlor door, where she had a glimpse of elegance such as she had never dreamed existed. She tried to think how it must be to live in such a room and walk on velvet. The carpet was deep and rich. She did not know it was a rug, nor that it was woven in some poor peasant's home and then brought here years afterward at a fabulous price. She only knew it was beautiful in its silver sheen, with gleaming colors through it like jewels in the dew.

On through another doorway she caught a glimpse of a painting on the wall. It was a man as large as life, sitting in a chair; and the face and attitude were her father's—her father's at his best. She was fairly startled. Who was it? Could it be her father? And how had they made a picture of him? He must be changed in those twenty years he had been gone from home.

Then the butler came back, and before he could speak she pointed toward the picture. "Who is it?" she asked.

"That, miss? That's Mr. John, Madam's husband that's dead a good many years. But I remember him well.

"Could I look at it? He is so much like my father." She walked rapidly over the ancient rug, unheeding its beauties, while the wondering butler followed a trifle anxiously. This was unprecedented. Mrs. Sands's errand-girls usually knew their place.

"Madam said you was to come right

up to her room," said the butler pointedly. But Elizabeth stood rooted to the ground, studying the picture. The butler had to repeat the message. She smiled and turned to follow him, and as she did so saw on a side wall the portraits of two boys.

"Who are they?" she pointed swiftly. They were much like her own two brothers.

"Them are Mr. John und Mr. James, Madam's two sons. They're both of them dead now," said the butler. "At least, Mr. James is, I'm sure. He died two years ago. But you better come right up. Madam will be wondering."

She followed the old man up the velvet-shod stairs that gave back no sound from footfall, and pondered as she went. Then that was her father, that boy with the beautiful face and the heavy wavy hair tossed back from his forehead, and the haughty, imperious, don't-care look. And here was where he lived. Here amid all this luxury.

Like a flash came the quick contrast of the home in which he had died, and a great wave of reverence for her father rolled over her. From such a home and such surroundings it would not have been strange if he had grown weary of the rough life out West, and deserted his wife, who was beneath him in station. But he had not. He had stayed by her all the years. True, he had not been of much use to her, and much of the time had been but a burden and anxiety; but he had stayed and loved her—when he was sober. She forgave him many trying ways, his faultfindings with her mother's many blunders—no wonder, when he came from this place.

The butler tapped on a door at the head of the stairs, and a maid swung it open.

"Why, you're not the girl Mrs. Sands sent the other day," said a querulous voice from the mass of lace-ruffled pillows on the great bed.

"I am Elizabeth," said the girl, as if that were a full explanation.

"Elizabeth? Elizabeth who? I don't see why she sent another girl. Are you sure you understand the directions? They're very particular, for I want my frock ready for tonight without fail." The woman sat up, leaning on one elbow. Her lace nightgown and pale-blue silk dressing-sack fell away from a round white arm that did not look as if it belonged to a very old lady. Her gray hair was becomingly aranged, and she was extremely pretty, with small features. Elizabeth looked and marvelled. Like a flash came the vision of the other grandmother at the wash-tub. The contrast was startling.

"I am Elizabeth Bailey," said the girl quietly, as if she would break a piece of hard news gently. "My father was your son John."

"The idea!" said the new grandmother, and promptly fell back upon her pillows with her hand upon her heart. "John, John, my little John. No one has mentioned his name to me for years and years. He never writes to me." She

put up a lace-trimmed handkerchief, and sobbed.

"Father died five years ago," said Elizabeth.

"You wicked girl!" said the maid. "Can't you see that Madam can't hear such talk? Go right out of the room!" The maid rushed up with smelling-salts and a glass of water, and Elizabeth in distress came and stood by the bed.

"I'm sorry I made you feel bad, grandmother," she said when she saw the fragile, childish creature on the bed was recovering somewhat.

"What right have you to call me that? Grandmother, indeed! I'm not so old as that. Besides, how do I know you belong to me? If John is dead, your mother better look after you. I'm sure I'm not responsible for you. It's her business. She wheedled John away from his home, and carried him off to that awful West, and never let him write to me. She has done it all, and now she may bear the consequences. I suppose she has sent you here to beg, but she has made a mistake. I shall not have a thing to do with her or her children."

"Grandmother!" Elizabeth's eyes flashed as they had done to the other grandmother a few hours before. "You must no talk so. I won't hear it. I wouldn't let Grandmother Brady talk about my father, and you can't talk so about my mother. She was my mother, and I loved her, and so did father love her; and she worked hard to keep him and take care of him when he drank years and years, and didn't have any money to help her. Mother was only eighteen when she married father, and you ought not to blame her. She didn't have a nice home like this. But she was good and dear, and now she is dead. Father and mother are both dead, and all the other children. A man killed my brother, and then as soon as he was buried he came and wanted me to go with him. He was an awful man, and I was afraid, and took my brother's horse and ran away. I rode all this long way because I was afraid of that man, and I wanted to go to some of my own folks, who would love me, and let me work for them, and let me go to school and learn something. But I wish now I had stayed out there and died. I could have lain down in the sage-brush, and a wild beast would have killed me perhaps, and that would be a great deal better than this; for Grandmother Brady does not understand, and you do not want me; but in my Father's house in heaven there are many mansions, and he went to prepare a place for me; so I guess I will go back to the desert, and perhaps He will send for me. Good by, grandmother."

Then before the astonished woman in the bed could recover her senses from this remarkable speech Elizabeth turned and walked majestically from the room. She was slight and not very tall, but in the strength of her pride and purity she looked almost majestic to the awestruck maid and the bewildered woman.

Down the stairs walked the girl, feeling that all the wide world was against

her. She would never again try to get a friend. She had not met a friend except in the desert. One man had been good to her, and she had let him go away; but he belonged to another woman, and she might not let him stay. There was just one thing to be thankful for. She had knowledge of her Father in heaven, and she knew what Christian Endeavor meant. She could take that with her out in the desert, and no one could take it from her. One wish she had, but maybe that was too much to hope for. If she could have a Bible of her own! She had no money left. Nothing but her mother's wedding-ring, the papers, and the envelope that had contained the money the man had given her when he left. She could not part with them, unless perhaps some one would take the ring and keep it until she could buy it back. But she would wait and hope.

She walked by the old butler with her hand on her pistol. She did not intend to let any one detain her now. He bowed pleasantly, and opened the door for her, however; and she marched down the steps to her horse. But just as she was about to mount and ride away into the unknown, where no grandmother, be she Brady or Bailey, would ever be able to search her out, no matter how hard she tried, the door suddenly opened again, and there was a great commotion. The maid and the old butler both flew out, and laid hands upon her. She dropped the bridle, and seized her pistol, covering them both with its black, forbidding muzzle.

They stopped, trembling, but the butler bravely stood his ground. He did not know why he was to detain this extraordinary young person, but he felt sure something was wrong. Probably she was a thief, and had taken some of Madam's jewels. He could call the police. He opened his mouth to do so when the maid explained.

"Madam wants you to come back. She didn't understand. She wants to see you and ask about her son. You must come, or you will kill her. She has heart- trouble, and you must not excite her."

Elizabeth put the pistol back into its holster, and, picking up the bridle again, fastened it in the ring, saying, simply, "I will come back."

"What do you want?" she asked abruptly when she returned to the bedroom.

"Don't you know that's a disrespectful way to speak?" asked the woman querulously. "What did you have to get into a temper for, and go off like that without telling me anything about my son? Sit down and tell me all about it."

"I'm sorry, grandmother," said Elizabeth, sitting down. "I thought you didn't want me and I better go."

"Well, the next time wait until I send you. What kind of a thing have you got on, anyway? That's a queer sort of a hat for a girl to wear. Take it off. You look like a rough boy with that on. You make me think of John when he had been disobeying me."

Elizabeth took off the offending head-

gear, and revealed her smoothly parted, thick brown hair in its long braid down her back.

"Why, you're rather a pretty girl if you were fixed up," said the old lady, sitting up with interest now. "I can't remember your mother, but I don't think she had fine features like that."

"They said I looked like father," said Elizabeth.

"Did they? Well, I believe it's true," with satisfaction. "I couldn't bear you if you looked like those low-down ——" "Grandmother!" Elizabeth stood up, and flashed her Bailey eyes.

"You needn't 'grandmother' me all the time," said the lady petulantly. "But you look quite handsome when you say it. Take off that ill-fitting coat. It isn't thick enough for winter, anyway. What in the world have you got round your waist? A belt? Why, that's a man's belt! And what have you got in it? Pistols? Horrors! Marie, take them away quick! I shall faint! I never could bear to be in a room with one. My husband used to have one on his closet shelf, and I never went near it, and always locked the room when he was out. You must put them out in the hall. I can't breathe where pistols are. Now sit down and tell me all about it, how old you are, and how you got here."

Elizabeth surrendered her pistols with hesitation. She felt that she must obey her grandmother, but was not altogether certain whether it was safe for her to be weaponless until she was sure this was friendly ground.

At the demand she began back as far as she could remember, and told the story of her life, pathetically, simply, without a simple claim to pity, yet so earnestly and vividly that the grandmother, lying with her eyes closed, forgot herself completely, and let the tears trickle unbidden and unheeded down her well-preserved cheeks.

When Elizabeth came to the graves in the moonlight, she gasped, and sobbed: "O, Johnny, Johnny, my little Johnny! Why did you always be such a bad, bad boy?" and when the ride in the desert was described, and the man from whom she fled, the grandmother held her breath, and said, "O, how fearful!" Her interest in the girl was growing, and kept at white heat during the whole of the story.

(To be continued)

Efficient Sunday Schools

Efficient Sunday schools are the product of a number of things, among them Spirit-filled responsible teachers; trained teachers; regular, prompt teachers; good equipment; good lighting; pleasing, comfortable quarters; good locality; competent officers; studied lessons; competition; interest; incentive; and a lot of other things. The teacher should be not only a teacher, but a builder, an executive, a wise disciplinarian, an example in character, neatness, self-control and a lot of other qualities. It is no child's job to conduct a successful Sunday school.—A. T. Rowe.

Lake Erie District Union

On May 29-31 the 9th Annual Institute of the Lake Erie District Young People's and Sunday School Workers met with the Andrews Street Church, Rochester, N. Y.

The theme for the Institute was, "The Jesus Way of Living." On Friday evening Rev. Alfred Bernadt, pastor of the High Street Church, Buffalo, N. Y., gave the opening address. His topic was, "What the Jesus Way of Living Consists of."

The Saturday services were opened with a devotional service conducted by Rev. D. Zimmerman of Arnprior, Ont., Can., This was a fitting prelude to the discussion on, "How the Jesus Way of Living finds expression in the Individual," conducted by Rev. LaRue Cober, pastor of the Genesee St. Baptist Church of Rochester. In the afternoon Prof. A. Bretschneider led a second discussion on, "How the Jesus Way of Living manifests itself in the life of the Community." Later in the afternoon there was an outing to Powder Mill Park.

Saturday evening the guests were entertained at a very fine banquet arranged by the B. Y. P. U. of the Andrews Street Church. Every one was in good humor after singing some jolly songs, conducted by Mr. B. Jacksteit. Miss Dorothy Ehrlich made a very charming and able toastmistress. There were short speeches by Rev. D. Hamel, pastor of the entertaining church, and Miss Edna Geissler, president of the Institute. Musical selections were given by Miss Ruth Bretschneider and Messrs. Max and Edmund Mittelstedt. A short humorous sketch was given by Miss Wilma Ehrlich and Mr. Frank Woyke. Prof. L. Kaiser gave a very inspiring address which formed a fitting climax for an evening of pleasure.

On Sunday morning the Institute closed with a consecration service. The consecration address was delivered by Rev. W. S. Argow of the Central Baptist Church, Erie, Pa., and the consecration prayer by Prof. A. J. Ramaker. The B. Y. P. U. of the Andrews Street Church presented a consecration pageant entitled, "The Challenge of the Cross."

The choir of the Andrews Street Church added much to the services of Friday evening and Sunday morning by their inspiring singing. We wish to thank the Andrews Street Church and their B. Y. P. U. for the kind hospitality which did so much toward making the Institute a success.

It was good to have the privilege of attending this fine gathering of young people. We were all amazed to find how much the Jesus Way of Living implied and how sadly we have missed the ideal in our own lives. May the inspiration of this Institute help us to use our talents, enjoy our privileges, rise to our dignity and realize our standing in our exalted Christ, whose we are and whom we serve!

E. M. G.

A Panorama from Philadelphia, Second Church

The choirs of the Second Church are known as efficient and wonderfully talented. On Easter Sunday night all three choirs—the ladies choir, the mixed choir and the male choir—sang alternately to an appreciative audience.

On Saturday night, April 25, the male choir met for the annual banquet. The mixed choir participated. The ladies of the church prepared and served first-class meals. The singers present with a few choice friends numbered nearly one hundred. Spiced addresses were given and appropriate songs rendered. Many thanks to our choir leader and to all the rest of the choir members.

Do you say: The Second Church is one of the aggressive churches? It is. And the singers have a great part in making a good church.

Our Sunday School Work

is prospering. Bro. Adam Yung is a tactful, consecrated leader. In our school program there is room for the youngest as well as for the oldest member of the community. Everybody is treated with consideration. The Superintendent has a fine group of workers to assist him. And there is our

Junior Church

We started it a few months ago. Miss Laura Auch is the able and consecrated "pastor" of this organization. Capable helpers assist her.

The Young People's Society

just closed a successful year. Ahe devotional meetings on Sunday nights before the presentation of the gospel messages were helpful in every way. At the monthly social gatherings the dramatic talents of the young people found expression. These meetings were a success considering the humor displayed and the crowd in attendance.

Our Saturday School

From the month of October till the 9th of May we had a school of religious instruction every Saturday afternoon from 2 to 4 o'clock. Children from 6 to 15 years attended this school. Miss Eva Yung, at present a student at Baptist Institute for Christian Workers, was the superintendent, Miss Ida Draeger and the pastor helping. Sunday night, May 10, we had our "commencement exercises," to the delight and appreciation of parents and friends.

Around the Christmas season we had a "Mother and Daughter" night. May 21 we had a "Daughter and Mother" night. The daughters carried out a well arranged program, served refreshments and handed a beautiful red rose to every mother present. About 90 daughters and mothers were there.

Some of our Sunday school pupils, 6 of them, have decided to walk in the "Jesus-Way." They made an impressive confession of their faith and were baptized on Sunday night, May 31. We are grateful for any evidence of God's favor upon us. There is much work to do



Junior Society of the Salt Creek Church, Dallas, Ore.
Leader, Mrs. George Voth

among the old and the young. Can the Lord depend upon us? Let us pray:

"Use me, dear Jesus,
Use even me!"

J. G. DRAEWELL.

Juniors at Salt Creek Celebrate Mother's Day

The Juniors together with a few members of the Senior Society of the Salt Creek Young People's Society gave a splendid program in honor of "Mother." A few verses from the book of Ruth were read by Ervin Voth while Mildred Schneider led in prayer.

Little Wilbert Scarsies gave us the opening recitation entitled "Mother." There was also a piano solo by Gladys May and a dialogue by a number of girls, "Why Mattie Washed the Dishes." The Juniors then sang the song "A Boy's and a Girl's Best Friend is Mother." An interesting sketch was given by Jake Voth and his son Lester, entitled "Fathers and sons." After a short address by our pastor, Rev. R. E. Reschke, the dialogue "The Royal Crown" was rendered with Mrs. G. Schroeder taking the "Mother" part.

Mother, sweetest word I know
In this world there is none other,
Who would love and trust us so.

L. T.

Sunday Schools' Annual Rally in Chicago

Bright and clear shone the sun Sunday afternoon, May 17, 1931, when the Sunday schools of Chicago and Vicinity met for their Seventh Annual Rally at the First Church. They came from north, south, east and west with smiling faces and they were not disappointed, as it was the best rally.

Mr. F. Grosser, Supt. of the Oak Park school, was our able song leader and with the help of the First and Second Church orchestras the singing rang out and filled the large church. Mr. Bruno Martin, Supt. of the First Church School, read the scripture lesson from the first Psalm and Rev. C. A. Daniel led in prayer. Rev. J. A. Pankratz extended a hearty welcome.

Our president, Mr. H. Siemund, then had roll call which is the big event of the

rally, causing much rivalry. There were 9 Sunday schools present and as each school was called they responded with a song or Bible verse. Several songs were original. The Sunday school having the highest percentage present received a flag. South Chicago or East Side Sunday school stood highest of the Sunday schools having no flag, so it was awarded to them. They really deserved it as they had 64 percent of their scholars present and had traveled 2 hours to be at the rally. Morton Park and Bellwood came next, for which they received the Tassel and stand. There was a total of 600 present.

Our president then introduced the speaker for the afternoon and for the first time a woman. It proved a success. Miss Alice Brimson, president of the Woman's Missionary Training School, gave a splendid talk on "Patron Saints." She told in a charming way the story of "Joan of Arc," pointing out how God needs boys and girls who are not afraid to lead and do the right. It costs a lot to follow Christ but you live forever and if you look to Christ you will wish you had more to give.

During her talk she paid a tribute to Rev. and Mrs. W. A. Petzold, who 30 years ago went to Montana to work among the Indians. Rev. Daniel afterward informed us that Rev. Petzold as a boy went to the German Baptist Sunday school in Rochester.

Miss Brimson was accompanied by Miss Jean McKenzie and Miss Elizabeth Abel, students at the school. Miss Abel sang two solos and Miss McKenzie accompanied on the piano.

The meeting was closed with the singing of "God be with you till we meet again" in both German and English. All left with a happy feeling in their hearts for having been there. The offering was \$40.

OLGA M. JUSTIN, Sec.

Like Fire and Brimstone

Villager: "I like your preaching, vicar. I learn a lot from your sermons."

Vicar: "I am very glad to hear that."

"Yes; until I heard what you had to say on Sunday I always thought Sodom and Gomorrah were man and wife!"—Tit-Bits.

Our Devotional Meeting

August F. Runtz

July 12, 1931

How Far Can We Follow Jesus? Matt. 5:21-48

Jesus was a teacher come from God, therefore his words are words of authority and followers of Christ ought to obey his teachings. However, they are so lofty, so far beyond us, that we frankly admit we have not yet been able to live up to them entirely. Some even think that they are impractical for our day and age. The contrary, however, is true, for wherever a sincere effort has been put forth to put them into practice they have not only proved workable but highly successful. Let us notice some ways in which we can follow him.

Reconciliation. "Be reconciled to thy brother, and then come and offer thy gift." Two persons have had a misunderstanding; they are not on speaking terms. How are they to become friends again? By both insisting upon their rights in the matter? Never! But if one will go to the other and sincerely say: "I'm sorry for my part in this matter, it has made you unhappy and made me unhappy, had I been Christlike it would not have happened,—come let's be friends again." It is remarkable how quickly such an attitude will melt the other's heart. Christ's method has won.

Clean Thinking. "That man would kill another if it were not for fear of the rope!" In a legal sense such a man is not a murderer, but in a moral sense he is. Just so, said Jesus, men may become adulterers, without actually committing adultery. Jesus probed into the very quick of the soul. If ever evil thoughts creep into your soul then they must be crowded out by good thoughts before they have a chance to take root.

Truthfulness. "I am the truth," said Jesus, and he would not lie even to save his life. Is a lie ever justifiable? A schoolboy was asked, "What is a lie?" to which he replied: "A lie is an abomination to the Lord and a very present help in time of trouble." Even some grown-ups will tell a lie as a "present help" or a convenience for comfort or gain. But if a person will lie what is there about him that is absolutely dependable? "Let your speech be, yea, yea; nay, nay." We can follow our Master in these things.

July 19, 1931

What Are Some Great Doctrines of Christianity?

1 John 1:8-10; 4:15, 16

All Have Sinned. In Ex. 34:7 we find three words that express the Old Testament idea of sin, and these words have their parallel in the New Testament. We read: "Forgive iniquity and transgression and sin." The word translated "sin" expresses sin as "missing one's aim;"

"missing the mark;" "choosing the lower in place of the higher." Iniquity means perversion, distortion. It is the twisting and perverting of character into a crooked thing. This meaning also lies in our word "wrong," which is only another spelling for the word "wrung," meaning something that is twisted out of its proper shape. The word "transgression" means a breaking away from a law or covenant. We group all these ideas together and call it "sin," and must say "all have sinned."

Salvation from Sin. Accepting the first statement we come to the great doctrine of Christianity that God in his love provided a way of salvation in sending his Son, who died on the cross to make an atonement for sin and so reconcile man and God. "For God so loved the world that he gave his only begotten Son." "The Son of man is come to seek and to save that which is lost." Man may not only have his sins forgiven and have an inward change take place whereby he becomes a child of God, but he may receive power over sin so that sin will no longer rule over him but he rule over sin. Salvation is freedom from the guilt and dominion of sin.

The Indwelling Christ. Christ not only died for our sin and rose again but in the person of the Holy Spirit he comes into the believer's heart. Here is one of the great truths of Christianity, that a personal, risen, omnipresent Christ may dwell within us. "I in you;" "If Christ is in you;" "Christ liveth in me" are some of the terms used in the New Testament to designate that Christ dwells in the life of the believer. The believer is also said to be in Christ: "Ye in me;" "no condemnation to them that are in Christ Jesus." As the Son is in the Father and the Father is in the Son, so the believer is in Christ and Christ is in the believer. How much stronger, purer, more courageous our lives would be if we lived in the consciousness of this great truth.

July 26, 1931

Overcoming Obstacles to Christianity

Matt. 5:13-16

Let us name three obstacles to Christianity that we ought to seek to remove. **Prejudice.** A few months ago the writer received through the mails several reproductions of placards that had been widely distributed throughout Soviet Russia. One of them showed the workman kicking God, Christ and the Pope off the face of the earth. Isn't the feeling in Russia so intense against Christianity today because of the wrong conceptions that the people had received? The only Christianity which the masses knew was the State Church under the

Czars. Again when one considers how so-called Christian people, and in the name of Christ, drove the Jew from country to country, accusing him of all sorts of impossible acts, even massacring men, women and children, is it any wonder that the Jew is prejudiced against Christianity? These prejudices may be overcome by potential teaching, noble living but mostly by loving, helpful service.

Fear. There are still millions of people on the earth who have a superstitious fear of what their idols may do to them should they forsake them; they are terrible afraid of evil spirits. In some instances people fear persecution should they become Christians. Perhaps some folks whom you know are afraid of what their chums would say. They are afraid of a sneer. The fear of man often bringeth a snare. Many Christians would be soul-winners if it were not that they lacked courage.

Indifference. One of the obstacles within the church is the indifference of Christian people, so-called, to the great cause of Christ. Our Savior was possessed of a great passion for his cause; a consuming fire burned in his soul, and he literally burned himself up in his work. The same thing could be said of the apostle Paul for he too was at white heat for his King, until his body was worn out. The apostle John sees the deadly cancer of indifference creeping into the Christian church when he says: "I would thou wert cold or hot." How can we expect to win others for Christ when we ourselves are indifferent? Don't we all have a great task right here?

August 2, 1931

What Jesus Teaches About Happiness

Matt. 5:1-12

The Quest of Happiness is a Universal One. Some may seek it one way and some another, nevertheless the fact remains that all people everywhere are seeking happiness. Some travel to the ends of the earth to find it, others seek it in power and wealth; others in amusements. Again others seek it in religion, in the good life, or in service for the Master of the very highest type. The apostle Paul said: "Woe is me if I preach not the gospel." In those words he confessed that his present life of service was the only one in which he could really be happy. Again he says: "I have learned . . . to be content." Can you have happiness without contentment?

Happiness is not born of Outward Circumstances or Conditions. Jesus saw that most people were disappointed and disillusioned in their quest of happiness, for when happiness is sought in outward circumstances it is simply a phantom

that is always just beyond reach. Here is a truth that lies on the surface and yet every person has to learn it for himself. How often we imagine that the person who has wealth or position or fame or has become the darling of society has a cup running over with happiness. How sadly we are mistaken.

Happiness must come from within. "Blessed are the pure in heart." "Happiness depends not upon what we have, nor upon what we do, but upon what we are. If we seek happiness on the outside, we shall miss it forever. Happiness, if it ever comes, must come from within. It does not depend upon the kind of house in which we live; it depends upon the kind of man that lives in the house." "My joy I give unto you," said Jesus. First of all the fountain of life must be right, then it must flow in service. Jesus knew that the greatest joy comes to an individual when he is able to do something for another and then see them enjoy what he has been able to do for them. Think back to the happiest moments of your own life.

August 9, 1931

Good and Bad Features in Amusements

Rom. 14: 13-23

Amusements are essential for our well-being. As soon as we mention the word "amusements" many folks think about sinful indulgence. Amusements need not be sinful, in fact they are as God-given as the day of rest, however like it, they too may be abused. No one doubts but what we can serve God better with healthy bodies and keen minds than we could without them. Our bodies are the temple of God, how are we to take care of them? "The bow cannot always be bent." If you keep it under tension the life will soon leave it. Even so our bodies are so constructed that periods of labor must alternate with periods of diversion. "A merry heart doeth good like a medicine," says the Bible. Perhaps if we laughed more and criticized less our bodies would be healthier and more worthwhile.

Some amusements are detrimental to body and soul, for they wreck the body and poison the mind and corrupt the whole character; they dull the sense of purity and honor and virtue, and fill the soul with pictures of lewdness and filth and shame. People have gone through life with bodies wracked with pain and souls filled with remorse because of one night's carousing. The supreme test of any amusement is, what are its results? If it robs you of your manhood and womanhood, then it is bad. If "the morning after" finds you with an aching head, and a body all fagged out, a soul filled with regrets, remorse sitting where conscience sat before, and your peace of mind gone, then it is bad. We ought to go one step farther and say if it does not have something positively good in it, if it does not enlarge life, then it is bad.

Amusements should be an asset. Every amusement should be truly a re-creation,

i. e. create new strength after toil for body and soul, and the chief end to be sought is the building of Christian character. Of what value is even a healthy body if the character is not strong and Christlike and capable of doing good. Should we not ask of every amusement, will it help me to think clearer and cleaner thoughts? Will it enlarge life? Will it help me overcome temptations? Will it make it easier for me to live the life I ought to live?

A Quiet Talk With God Each Day Daily Bible Readers' Course

- July 6-12. How Far Can We Follow Jesus? Matt. 5:21-48.
- " 6. Friendliness. Matt. 5:21-26.
- " 7. Clean Thinking. Matt. 5:27-30.
- " 8. Loyalty. Matt. 5:31, 32.
- " 9. Truthfulness. Matt. 5:33-37.
- " 10. Generosity. Matt. 5:38-42.
- " 11. Love. Matt. 5:43-48.
- " 12. Trust. Matt. 6:19-34.
- " 13-19. What Are Some Great Doctrines of Christianity? 1 John 1:8-10; 4:16, 17.
- " 13. We Have Sinned. 1 John 1:8-10.
- " 14. God Will Forgive. Ps. 32:1-11.
- " 15. God Saves from Sin. 1 John 5:18-21.
- " 16. God Loves Us. 1 John 4: 15, 16.
- " 17. Love the Law of Life. 1 John 4:17:21.
- " 18. God Lived in Christ. John 1:1-14.
- " 19. God Lives in Us. John 14:15-24.
- " 20-26. Overcoming Obstacles to Christianity. Matt. 5: 13-16.
- " 20. Ignorance. Matt. 5:13-16.
- " 21. Prejudice. Acts 17:10-15.
- " 22. Fear. Acts 17:1-9.
- " 23. Custom. John 4:1-26.
- " 24. Pride. Acts 17:16-31.
- " 25. Laziness. Matt. 19:23-30.
- " 26. Selfishness. Matt. 19:23-30.
- " 27-Aug. 2. What Jesus Teaches About Happiness. Matt. 5: 1-12.
- " 27. Humility. Matt. 5:1-12.
- " 28. Sympathy. Heb. 10:32-39.
- " 29. Righteousness. John 1:45-51.
- " 30. Mercy. Matt. 18:21-35.
- " 31. Purity. Gen. 39:7-23.
- Aug. 1. Peacefulness. Gen. 26:12-22.
- " 2. Stability. Eph. 6:10-20.
- " 3-9. Good and Bad Features in Amusements. Rom. 14:13-23.
- " 3. We Should Play. Zech. 8:1-8.
- " 4. Harmful Amusements. Prov. 4:10-19.
- " 5. Questionable Amusements. 1 Thess. 5:21-23.
- " 6. Helpful Amusements. Phil. 4: 8, 9.
- " 7. Considerate Amusements. 1 Cor. 8:1-13.
- " 8. Too Much Play. Prov. 21:16-23.
- " 9. Clean Fun. John 15:9-15.

Detroit

The General Conference City, 1931

V

Detroit came into possession of the United States government after the Revolutionary War. During the war of 1812 the government at Washington sent a detachment of 600 soldiers to defend Detroit against the British and the Indians under Tecumseh, who, like Pontiac, tried to restore the Indian territory. General Hull, who was in charge of the fort at the time, surrendered finally to the British and Indians, but Perry's victory on Lake Erie and the Battle of the Thames, which ended that war in the west, restored the city to the United States.

The nineteenth century was one of slow but continual development in the city. In 1832 there were about 4000 inhabitants in Detroit, most of whom were French. However, immigration from the east and the small beginnings of industry saw a gradual growth and in 1850 the village had a population of 40,000. The village, however, saw no real phenomenal growth until the beginning of the twentieth century. Before the year 1920 shipbuilding was perhaps the greatest industry in the city. The position of Detroit on the waterways of the Great Lakes made it one of the shipbuilding centers of the nation and at the present time that industry employs thousands of men. It is recorded that in 1810, flax, hemp, woolen goods, wax, soap, candles, liquors and leather goods were also manufactured here, but the total value of the products was only \$24,270. In 1899, Detroit had 1259 factories manufacturing machine shop products, pharmaceuticals, tobacco, clothing, stoves and furnaces. Slaughtering and meat packing were also important industries here. The entire valuation in that year was \$88,366,000. Detroit was twelfth in population, and sixteenth in the value of manufactured products. At that time, however, the automobile had not been perfected and its development was slow until the first part of the twentieth century.

Fortune has made Detroit the automobile capital of the world and with this industry came the mechanical genius that was necessary for other industries, until today Detroit is the city of many industries and destined to become the greatest industrial center in the world. Large manufacturers have come to realize that Detroit possesses the proper dispositions for mass production, that it is the center of a huge market, that it is readily accessible to 75% of the population of the United States. It was in the nature of things that after Detroit had monopolized the automobile industry that other industries would quickly follow in the wake of vast industrial expansion. Detroit had to be the center of tool making industry inasmuch as 75% of the automobiles are manufactured within a radius of 85 miles of the city. Other industries saw that to increase their production, to get the best mechanical workmanship, to associate

themselves nearer the greatest market and automobile accessory market they had to settle in Detroit and that has been the reason for Detroit's continual growth since 1900. The list of all the producing concerns in the Detroit area today numbers 2435, and 759 of these came into the city during the past ten years. This has been the reason for the phenomenal rise of Detroit's population from 285,704 in 1900 to almost 2,000,000 in 1930. The growth of the city has made it an ever-increasing market for all kinds of goods, and, necessarily, manufacturers come to Detroit in order to be where their market is chiefly concentrated.

Sheboygan Anniversary

(Concluded from p. 12)

It was his privilege to receive 22 souls by baptism. At the time from 1897-1909 Miss H. Neve served as missionary. Under her leadership the Sunday school experienced its high tide in number and attendance. The Rev. F. L. Goergens came to the field in 1903 and served until 1908. Under his leadership the parsonage was built and a debt, resting heavy on the church, removed, and 22 persons received by baptism. Following him the Rev. Emil Mueller served the church from 1908-22. He received 23 souls by baptism. Rev. F. W. Bartel served as pastor from 1922-26. Under his leadership 21 souls were baptized and the dining hall and garage built in. Since September 1926 the present pastor has been on the field. Seven persons have been received by baptism, the new electric light fixtures installed and the baptistry beautified with a Jordan painting. During the 40 years 131 souls have been received by baptism and \$1482 given for missions. May the Lord grant his blessing in the future so that at the time of the golden anniversary the church can report still greater things.

A. ROHDE.

Just As Good

"Fadder," said to little Jewish boy, "gif me a quarter."

"Vat for should I gif you a quarter?" asked the father.

"I vant to go to the circus; dey got a great big snake dere."

"You should vaste money to go to the circus to see a big snake? Here, take dis magnifying glass and look at a vorm."—Knoxville Journal.

Willing to Oblige

An angler who had been trying to hook something for the last six hours, was sitting gloomily at his task, when a mother and her little son came along.

"Oh!" cried the youngster, "do let me see you catch a fish!"

Addressing the angler, the mother said, severely: "Now, don't you catch a fish for him until he says 'Please.'"—Tit-Bits.

* * *

What is originality? Undetected plagiarism.—W. R. I.

A Letter from a Missionary in East Africa

Africa Inland Mission,
Kijabe, Kenya Colony, East Africa,

April 5, 1931.

Rev. August P. Mihm,
7348 Madison St.,
Forest Park, Ill.,
U. S. America.

My dear Brother Mihm:

I thank you first of all for the "Baptist Herald" which you kindly offered to send me, and which is coming regularly.

I next want to tell you some news which I would like very much for you to pass on to Rev. Wm. Kuhn, and also to Rev. H. Wernick. We are soon to move from this present location, the reason is that the Kenya Colony authorities will not permit me to practice dentistry here, and the field of the African Inland Mission does not only take in this Colony, but others also, so we will soon be in the Belgian Congo (D. V.), serving our blessed Lord there. The exact location has not yet been determined, but I will notify you concerning that as soon as I know where the Congo Field Council will have us be located.

Today is Easter Sunday as you will note by the date, and the Lord has blessed the work here again, in that seven were baptized by immersion. Of course you know that a baptismal service here is quite different from what it is back in the States, but it is the same with the Lord. It may mean a lot of persecution for these saints to endure, to take a stand for the Lord, by permitting themselves to openly acknowledge him through baptism, but his grace is sufficient for all their needs as it is for all our needs.

After we had been out here one month, some one has undertaken our support and we praise Him again for His faithfulness in the way He supplies all our needs according to His riches in glory by Christ Jesus. It is wonderful to lead a life of sole dependence on our Lord, and to see the way in which he works out all to good. My, he certainly has been working in our lives in the last year.

Africa is a wonderful land, and we all are very glad to be here in the place of opportunity, and we love the work a great deal, and our only desire is to serve Him more faithfully and fully. My, they say that the Congo is quite different from this place, for the natives are not as civilized as they are here, and we rejoice to think that we will be permitted to go into a place which has not been reached with the Gospel, so that some more may hear, and some more can believe.

Pray for us, for the Lord knows us and he knows our very need, and your prayers will help spread the Gospel. Our best regards to all who know us, and with kind Christian love to all from us, I am,

Yours sincerely in His service,

FERD. C. SHERMAN.

Summer Assemblies

In the interest of our young people attending summer assemblies this year we are advising that the needed TEXT BOOKS

can be procured of the Publication House at Cleveland.

The text books to be used by Secretary A. A. Schade at

Independence Lake, Minn., July 6-12 are "The Prophets and their Times" by Powies Smith, \$2.25, and for supplemental reading "Prophecy and the Prophets" by Eiselin, \$2.50.

The book for the course on Baptist Principles will be Vedder's "A short History of the Baptists," 50 cts.

For the courses at

Twin Rocks, Oregon, Aug. 9-16

the books prescribed are "Psychology of Adolescence" by Tracy, \$1.50, and "Teaching in the Church School" by Selden Roberts, \$1.00.

These books can be furnished promptly at the advertised prices postpaid.

H. P. DONNER, Business Manager.

Make It

Handicraft for Boys and Girls

These Handicraft articles are compiled and classified for use in week-day and vacation church schools.

Articles which the younger children can make are collected in a volume called Make It—for Beginners and Primary Children; articles suitable for older girls' groups are included in Make It—for Junior-Intermediate Girls; articles for older boys' groups are compiled in Make It—for Junior-Intermediate Boys. This material is presented in loose-leaf form in cardboard cover.

75 cts. each

Two New Books

of strong and convincing appeal

One of them is of British origin and has created a big market as evidenced by the 130,000 copies which have been printed. It is a true story, or series of stories, grown out of the slum life of England. It bears the title

God of the Slums

and this book of 167 pages

can be had for \$1.25

postage paid

The other is just from the press and portrays the life of Henry F. Milans who though brilliant and prosperous fell from the chair of Managing Editor of one of the great New York dailies to the life of a bum of the Bowery, owing all to an insatiable appetite for strong drink. But the book also tells how God picked him out of the gutter and put his feet on the Eternal Rock. This thrilling book has for its title

Out of the Depths

It has 224 pages and costs

\$1.50 post paid

If you have any doubt about the practicability of "prohibition"; if your faith in the power of God to save to the uttermost has become weak; if you need to be fired with a new zeal for service, you must read these books. You need both of them to read and to pass to others to read. You will do well to buy them even if times seem hard and even if you must go without a meal to save the cost of the books.

German Baptist Publication Society
3734 Payne Ave., Cleveland, O.