

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., JUNE 1, 1931

Number Eleven

Today I Graduate

P. R. HAYWARD

Today I graduate!

Lord, I thank thee that this great day of my life at last has come.

I thank thee for the years of waiting. I am grateful for the long hard pull, for the days of study, for the equipment of my mind, for the friendships I have made, and for the teachers who have helped.

I thank thee for the preparation I have received in these years for the serious business of life.

Grant me the grace of being humble. Save me from false pride in myself. Hold me back from the paralysis of my powers that will come with self-conceit.

Keep me back from envy of those who have done better than I. Save me also from feelings superior to those who have not done so well.

Above all, O God, grant that I may not feel satisfied with what I have done, but that I may look upon this day as the beginning, and not the end, of my education. Amen.

What's Happening

Have you entered the Essay Contest regarding the General Conference in Detroit? We have already received some essays. Look up details in the "Baptist Herald" of May 15 and resolve to become a winner.

Rev. J. E. Ehrhorn, pastor of the church at Okeene, Okla., has resigned to take effect the first of June. Bro. Ehrhorn has accepted a call from the Cottonwood Church, Lorena, Texas, and will enter on his new charge the first Sunday in June.

Mr. Charles Zoschke of the Mt. Zion Church, Geary Co., Kans., who was so pleasantly surprised by his coworkers in his home church, as reported on another page, is, as many know, the vice-president of our National Young People's and Sunday School Workers' Union.

Roland Ehrhorn, son of Rev. J. E. Ehrhorn, is to be married to Miss Georgine Coley, the Young Peoples director of Dr. Truett's church in Dallas, Texas, and editor of the Junior-Intermediate Leaders department in the B. Y. P. U. Magazine. The wedding is to take place on June 12. Congratulations!

The Northern Baptist Convention will meet in Kansas City, Mo., during June 3-8. The meeting place is the auditorium of Ararat Temple. It will interest German Baptist folks to know that Rev. A. J. Harms, Th. D., of Chicago and Mr. H. Theodore Sorg of Newark are listed among the speakers of the convention.

The group of Greek Christians working on Baptist principles in Athens, Greece, and led by Dr. C. Metallinos is displaying much zeal in evangelism. Dr. Metallinos has lately written a twenty-page booklet on "The Evidences of the Resurrection of Christ" which was circulated during Easter in 60,000 copies. He writes that "the Lord's work is progressing, Christ is glorified."

Rev. Geo. W. Pust of Emery, S. Dak., baptized seven people on Sunday evening, May 3, and at the celebration of the Lord's Supper, which followed the baptism, welcomed the newly baptized into the church with two others who had joined by letter. Bro. Pust's father passed away in April at his home in Montana after a lingering illness. We extend the sympathy of the "Herald" family to Bro. Pust.

Rev. E. J. Baumgartner, pastor of the Fourth St. Baptist Church, Dayton, O., had the joy of holding two baptismal services recently. On Sunday, April 26, nine young people made this public confession and on Sunday, May 3, ten more followed in the Master's steps. One was received by letter, making total additions to the church since the first of the year twenty-nine. Hard pressed for more classroom in the growing Sunday school, the former living quarters for the church sexton have been arranged for this purpose.

The Tenth Annual Convention of the South Dakota's Baptist Young People's and Sunday School Workers' Union will

be held at Emery June 15-17. Rev. H. W. Bayles and Field Secretary A. A. Schade are the chief speakers. "Stewardship, the Home and the Sunday School, the Teacher and her pupils, the Responsibility of the Young People toward the Church" are some of the other topics to be treated by representatives of the various societies of the Union. Dinner and supper are 25 cts. per meal. Lodging and breakfast and registration are free.

The German Baptist Orphan's Home in St. Joseph, Mich., has its own Boy Scout troupe (No. 25). At an early morning fire in the immediate neighborhood of the Home on Michigan and Langley avenues on May 15 the scouts dashed into the flaming building and formed a furniture saving brigade. They were soaked by the streams of water firemen played on the flames, but braved the discomfort and worked until everything movable had been taken from the dwelling. Boy Scout Commissioner Noll extended the troupe special recognition in the St. Joseph newspapers.

Meriden Pastor Resigns

We regret that Rev. J. L. Hartwick's health has failed him in the midst of an active ministry with the Liberty Street Baptist Church of Meriden, Conn. The work of the church was progressing in a most desirable manner. Bro. Hartwick has been under medical observation for several months, and since there was no improvement, the doctor advised a change of climate and rest. This untimely resignation on May 1 brought to both pastor and church moments of sorrow. The sympathy of the church, Friendly Bible Class, and Ladies Aid was revealed in raising special funds for the departing shepherd. Bro. Hartwick, his wife, and three small boys are moving west to live in the neighborhood of Mr. Hartwick's parents in Illinois at present. We hope for Bro. Hartwick's speedy recovery to the best of health, and that he might be able to reassume his duties in the active ministry with renewed vigor and strength.

Attention!

Spring Rally, Texas B. Y. P. U. & S. S. Workers' Union
at Cameron Park, Waco, Texas, Sunday, June 14

Everybody be there!

9.45-10.50: Sunday school.
Song Service, John Kitlitz.
Speakers for Seniors and Adults: Rev. A. Becker, Bro. Lampert.
Speakers for Juniors and Intermediates: Rev. C. C. Laborn, Miss Heusi.
11.00-12.00: Sermon by Rev. Ph. Potzner. Substitute, Rev. C. C. Gossen.
2.15: Afternoon meeting.
Song service, Rev. C. C. Gossen.
Rally program of two special numbers by each B. Y. P. U.
30-minute addresses by following: Rev. C. H. Edinger, Rev. J. E. Ehrhorn.

Farewell to Dr. and Mrs. F. W. Meyer

Grace Baptist Church, Racine, Wis., has enjoyed an immense inspiration and blessing for having had Dr. and Mrs. F. W. Meyer in our midst, off and on, for nearly nine months. They have addressed the church and various church groups a number of times, giving us a vision of the tasks and privileges awaiting us on foreign fields.

A farewell reception to the Meyers, given by the church April 29, was a big climax to their visit in Racine. The B. Y. P. U. gave a missionary play, "Missionary Arithmetic," by Hiltner, which taught us to "divide our money and talents, subtract from the world's great need, add to our own happiness, and the result will be God's blessing multiplied a thousand fold on us and on them." Representatives from the Milwaukee, Kenosha and Racine churches brought messages of best wishes. Dr. and Mrs. Meyer responded in hearty appreciation.

Mr. Alfred R. Hilker, church organist and minister of music, arranged a musicale vesper service in honor of Mrs. Meyer, who is a soloist of repute. This occasion was a big event in the city, with an attendance of about 400 people. The chorus was composed of 12 leading solo voices of the city, including Mrs. Meyer. Mrs. Meyer is well known as Ruth Schacht, daughter of Mr. and Mrs. August Schacht of Racine.

Dr. and Mrs. Meyer and their three children, Frederick, Milton and Richard, sailed from Seattle May 16, enroute to their beloved work in Capiz, Philippine Islands. The Meyers have done an outstanding piece of work in the eleven years of their labors in the Philippines. The hospital of which Dr. Meyer is in charge has been increased from a 20 bed institution to 70 beds with a nurses' training school of 25 pupils. The interest and prayers of friends throughout the states follow them in their work.

The Baptist Herald

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The Baptist Herald

What Does Education Mean?

MANY of us may be able to define education in words that appear in the dictionary without having any adequate idea of the true meaning of education. John Ruskin, one of the greatest of our seers, truly tells us that:

"Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery, and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, but above all—by example."

Have you such an education? Do you want such an education? Are you willing to promote such an education?

Your High School Diploma

SEVERAL thousand young people will this month receive their diplomas. What do those diplomas represent? What does a high-school education give to a boy or girl?

The classic and the correct answer is, of course, "That depends." Chiefly it depends upon what you put into your high school. If you put in good ability and earnest study, you were investing in yourself something like ten dollars a day. Supposing your school offers annually one hundred and eighty days of teaching. That would be \$1800 for a year, or \$7200 for the four-year's course. You may not, of course, "realize" on it; that, too, depends, just as if you had \$7000 invested in a garage, a drug store, a wheat farm, or a fruit ranch. But, as a friend of mine once said, "Very few people with diplomas starve to death." And, other things being equal, you will, because of your high-school training, have an increased earning ability, and so get more of the things money can buy.

BECAUSE you have graduated from high school, you will be able not only to get, but to give, more of the things that money cannot (and that money can) buy. You will be a better citizen. The trouble with the so-called backward countries of the world is not so much that they have this or that form of government or have, or lack, certain resources. It is that so few of their people have had high school educations. You will be a better Christian. The sad and often disgraceful difference between church members and rival denominations is due, not so much to the fact that we are bad as that we are ignorant. Today it may seem a long way off,

but if you ever have a home of your own, you will find that you are a better parent for having spent time in high school. You will be able to enter into the life of your children as an uneducated, or even a self-educated, father or mother could not possibly do.

As you grow older you will find in some of the things you have learned in high school a sort of protection and insurance against destructive and poisonous influences. "If I were a father and sending my boy from home," writes George Herbert Palmer, "I should tremble at his departure if I knew that he had no regard for beauty." And to recognize and value beauty is one of the things that may be learned in school—though not everyone learns it.

YOU are likely to find, too, as you grow older (and especially as you continue your education) that school, in giving you a love of books, has supplied you with relaxations and safety valves of immense value. Gilbert Chesterton, the British essayist, says: "If the modern man wishes to float into fairyland, he reads a book; if he wishes to dash into the thick of battle, he reads a book; if he wishes to soar into heaven, he reads a book; if he wishes to slide down the banister, he reads a book." Quite true, and again and again the book saves him from sulks and worries. It does more than that. In disappointments and bereavements so heart-breaking that one is moved to forgive the uneducated man who would drown his grief in drink, the man who has learned to love books will find in them a safe and sane anesthetic.

In all these ways you are better off for the years you have spent in high school; but neither high school nor college ever saved anyone. It is still up to you; and it "depends" so much that you must forgive us if we older people get nervous sometimes in watching you. The decisions that you will make within the next few years—perhaps this summer—are vitally important, very possible the most important decisions of your life. The memories that you store up in these next few years are likely to be the most precious or the most unpleasant you will ever have. The friendships of these present years are going to influence you more than you can now imagine, and some of them will probably last for all your life. The grooves of habit which you are forming now will, in a few years, deepen into the ruts of failure or the channels of success. Within these next few years you will have decided, probably, whether for all the rest of your life you are going to be lazy or industrious, orderly or careless, economical or thrifless, stingy or generous, reverent or flippant. Terrible alternatives! And you can't pass on them at fifty. You must decide them now—in these next few crucial years.

But, after all, a high-school diploma is a good start, a better start, I think, than \$10,000 would be invested in any business. All things are uncertain, and business, a business man sometimes feels, is most uncertain of all. Money invested in business can be lost easily. But money invested in yourself may, not unfairly, be likened to treasure in heaven. You have put it where moth and rust doth not break through and steal.—Classmate.

The Culture of Conscience

EDUCATION is of course aimed at the development of the mind. It also includes the discipline of the body. But more important than either of these is the training of our moral powers.

It was as far back as the middle of the last century that an eminent educator has this to say of education: "He that shall send his son to a school wherein his mental powers are trained in the very fullest way, and expect that by reason of that training his moral powers shall be educated, **without a direct training addressed to them**,—that man has mistaken the very nature of things."

The statement is as true today as when it was first published in 1850. The culture that does not include the culture of conscience is warped and defective if not actually harmful and deadly. "The fear of the Lord is the beginning of wisdom."

Whittier on the Bible

We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read.

—John Greenleaf Whittier.

Deodorized Print

ENTERTAINING printers of periodicals and books are now seeking, with every prospect of success, some means of counteracting the bad smell of printer's ink and of some kinds of paper. The coming literature is to be a delight to the nose as well as to the eye.

Now if we could only be sure of a purifying of the reading matter! But that appears increasingly difficult. Infidelity and licentiousness, philosophical flippancy, lies disguised by the devil's own craft,—these are coming from the press in augmented amounts every year.

There is only one chemistry that will clean up our reading matter. It must act on the minds of the readers. When men refuse to buy these harmful mental drugs and insist on pure and strengthening food, they will get it, and not before. Essentially deodorized print depends on clean souls.—C. E. World.

Fellowship at Institutes

BISHOP WILLIAM A. QUAYLE once said that there is no loneliness like that of the city. There is the loneliness of the mountains, and the pines; there is the loneliness of the seaside and the pounding surf; there is the loneliness of the desert and the deep shadows of night; but there is no loneliness like the loneliness of a great, crowded city.

The city is not the only place where lonely folks are. On thousands of farms across our land are young men and women who find little real comradeship with folks for whom they care and who care for them.

Whatever else we may say about our machine civilization, it has not made us better friends. We have lost something out of modern life. Some folks are saying that we are losing the quality of our life—which is life itself. We travel more miles, see more things, but bring back little which we can really call our own. We meet more people, but have fewer friends. I know one man who has lived sixty years of a useful life, and cannot count a single lasting friendship.

INSTITUTE offers one chance for real friendship to take root. Not long ago I talked with a man who first met his wife at Institute. Why not? What better place to meet and get acquainted with a girl than a week of camping by a mountain lake? We sometimes come to know a person better in one week in camp than in a year as his neighbors at home. Institute offers opportunity to start some friendships that will last through life. It is a place where acquaintances become real friends.

There is a chance for our fellowship at Institute to bridge some gaps in life which can scarcely be bridged otherwise. Here is a pastor who feels that his young people do not understand him. They likewise feel that he misunderstands them. In hundreds of churches this gulf has widened until pastors are saying in despair what one pastor said to me not long ago, "I wish you would tell me what I can do to hold my young people. They are simply walking out on us 'en masse.'" I do not know a single pastor who has had to say this if he has been with his crowd at Institute. Over and over again, when young people are telling what Institute has meant to them, they say, "We found that ministers are just as human as anyone, and we felt we really got to know our pastor."

PERHAPS the most lasting value of Institute is the fellowship of the group that comes from a local church to spend the week together in a cabin, under a friendly leader. Happy the delegation if that leader is their pastor. They come as a bundle of individuals, often knowing little of what it means really to share life. We have seen them in the remarkably short period of a week return as a genuine group, with an experience that will make it hard for them ever to be less than true friends.

Many young people would say that this is the supreme value which Institute has to offer—the opportunity to share life with a group of friends. It will put our friendship to the test as few experiences will. But we'll know whether we have the right to expect friends, and we'll learn how to be friends. At one Institute a girl came to camp with about twenty-five others from her own church, one of whom was her girl chum. They differed over some matter, misunderstanding developed, and on the last day of the Institute it looked as if they were to go home enemies instead of friends. She went to an older leader and told him about it. He helped her to face the outcome of their severed friendship. She decided that the entire value of the Institute to her, and her value to her group depended on repairing the broken friendship. She went to the girl, they wept it out together, and their abiding friendship has become a real treasure.

Perhaps I have said enough to make someone want to go to Institute for the privilege of sharing life with friends. There are other ways of spending a week. Automobiles, pleasure resorts, amusement parks—there are a score of alternatives to a week at Institute. But in which of these does one find the values so often denied us in our hurried machine age—time to allow a really great friendship to grow. Perhaps the worst thing modern life does to us is to rob us of the capacity for sharing life. Automobiles, mass production, "canned" amusements, apartment house and suburban life do not develop the capacity for deep and lasting friendships.

As Harry Emerson Fosdick says, "No man is the whole of himself; his friends are the rest of him. A man's bare individuality is like the piece of grit that gets into an oyster shell, but the pearl of his life is made by relationships that are built up around it. Let a man endeavor to abstract from his life all the meaning that has come from friends, family, and social relationships, and he will soon see how very small his narrow self is, and how his true and greater self is inconceivable without the social body of which he is a member."

If we are ever to become worthy of real friends, we need above all else to get away from the hurly burly and learn how to live with folks.—Owen M. Geer in Epworth Herald.

A Great Dedication

ONE of the newest of Boston schools has on its walls this inscription: "Dedicated to the preparation of youth for the responsibilities of life."

That is the true ideal of education. More than that, it is the true ideal of religion.

Every home should be dedicated to the preparation of youth for the responsibilities of life. If it is virtually dedicated to the pursuit of pleasure, or to money-making, or to ambition, it does not deserve the noble name of home.

Every church, with all its institutions, should be dedicated to the preparation of youth for the responsibilities of life. And this high task should be part of the dedication of every Christian.

Editorial Jottings

THE PASTOR who occasionally looks in upon his church school in a patronizing manner is rearing a generation who, a few years later, will occasionally look in upon his church in the same way.

IF IDLE MINDS are the Devil's workshop, idle hands are just as truly his tools. Empty, unsatisfactory leisure time or a fruitless search for an honest day's work, make fertile soil for the seeds of the destructive forces of society.

CHRISTIANITY is in great danger of succumbing to modern business. If it does yield, it will be only another big business corporation. If Christianity does not release fervor enough to melt business and mold it for God's glory, business will release enough chilliness to freeze out Christianity.

HOW MANY TIMES do we think of home-missions as a force many miles removed from our own door-step. Yet many a church has a home-mission task great enough to challenge old and young alike if the members will make a kindly and intelligent examination of the needs of the neighborhood.

"**BUSINESS DEPRESSIONS**," says Roger Babson, the famous economist and statistician, "are caused by dissipation, dishonesty and disobedience to God's will—a general collapse of moral character. They are cured by moral awakening, spiritual revival, and the rehabilitation of righteousness." This is looking at the depression from the moral point of view. It may not explain all conditions and causes, but Mr. Babson's view may go deeper in its explanation than many superficial reasons offered. He touches matters that are ordinarily overlooked by those who only look at the surface. Righteousness still exalts a nation in every way.

WE WELCOME the "Association News" into the journalistic field of our German Baptist churches of North America. It is the official publication of the German Baptists' Life Association and carries the name of Rev. C. E. Panke of Buffalo as editor. It is a monthly publication of 12 pages with English and German reading matter, devoted to the affairs of our Life Association and the promotion of fraternal insurance. The first and second numbers of the new organ have made a pleasing and favorable impression on us and we congratulate the Life Association and the new editor on this forward move. It ought to boost the worthy cause of life insurance in our circles and beyond. We wish the new venture all success.

Don't forget the
Essay Contest on
General Conference
See last "Baptist Herald"



New Haven Young People who gave pageant at Southbury

New Haven Society Visits Old Folks' Home

The Young People's Society of the First German Baptist Church of New Haven, Conn., recently presented a very interesting and effective program to the inmates of the Baptist Old Folks' Home at Southbury, Conn.

A cast of about twenty-five people made the trip to Southbury to present the pageant "The Quest." It was a splendid portrayal of the story of Christ; dealing with his triumphant ministry, speaking of the many miracles and then the closing depicted the resurrection of Christ.

During the course of the presentation several sacred musical selections were rendered.

The audience voiced their keen approval to the cast and hoped that the group would return in the near future to present another program.

Mother's Day at Glory Hills Baptist Church, Alberta

Sunday evening, May 10, the girls' class gave a very impressive Mother's Day program. This was the first attempt that the ladies made in putting on a program and they certainly deserve full credit. The program consisted of string orchestra selections, girl's choruses, quartettes, solo, recitations, dialogs and speeches. A unique feature of this memorial service was when all the mothers of the girls taking part were each presented with a red carnation. Miss Esther Jespersen and Miss Annie Albrecht, our two school teachers, fittingly made the presentation on behalf of the girls. This was in the form of a surprise for the mothers. The young ladies and young men's classes contributed to cover the cost of the flowers. Also several beautiful carnations were sent to sick and lonely mothers who could not attend. A great deal of the success of this program is due to Miss Alma Helen Jespersen, the energetic and talented leader of the girls. May God bless our mothers and continue to inspire our boys and girls to revere, love and obey them!

A REPORTER.

B. Y. P. U., Portland, Oregon

The B. Y. P. U. of the First Church, Portland, consists of four societies. You already have read about two of them and now I am introducing the third, called the P. E. P. group.

This group was organized in 1929 with young boys and girls from the ages of 16-20 years inclusive. The P. E. P. group is very lively and enthusiastic. Their membership has grown so rapidly under their able leader, that it now numbers 37. Nearly every Sunday evening they take great pleasure in welcoming visitors.

The executive committee, Melvin Becker, president, Laura Meier, vice-president, Margaret Sass, secretary, Alfred Neuman, treasurer, Hildegart Dapp, pianist, and Wesley Aplanalp, librarian, divided the membership into four different groups under the leadership of Laura Meier, Ruth Beltz, Grace Meier, and Alfred Neuman. Each group with its seven to eight members renders one program each month.

The group programs have been very inspirational. Some were topics discussed to help us all to be better citizens; others to be better church workers; in general, to be better Christians. At other times Rev. J. Kratt and Mr. Henry Schroeder gave very helpful talks.

It is the wish and the prayer of the group that they live up to their name, "Prayer, Education, and Praise."

A. WARDIN, Reporter.

Corona, S. Dak., B. Y. P. U.

As Corona Young People we greet you all, in the name of our Lord.

On Sunday evening, April 19, we gave a mission program. The program consisted mainly of a solo, two duets, two choir selections, three dialogs, namely: "In the Claws of the Russian Bear," "With the City Missionary in Vienna, Austria," and "The Stolen Testament," three recitations, also a reading, which we hope were all enjoyed.

An offering was taken which goes to help our mission in Cameroon.

For a little more than a year we have had our society divided into three groups,

each having a leader. These groups take turns in giving programs for our meetings on the first and third Tuesdays of each month and also lead the prayer meetings we have on the second and fourth Sunday before evening services. We find this a satisfactory way of giving all a chance of something to do.

May we as a society and as children of our Savior grow spiritually wiser and try to do our best in all things!

MABEL POPPEN, Sec.

Additions to the Braese Loan Library, Forest Park, Ill.

We are happy to announce the following books, which have been added to our Braese Loan Library:

Worship

Worship in the Church School. J. Sherman Wallace.

For Young Men and Women

Spiritual Culture. Fred'k. A. Noble.

Stewardship

Training in Stewardship. Frank H. Leavell.

Missions

The Waiting Isles. Baptist Missions in the Carribean. Chas. S. Detweiler.

Missionary Methods for Sunday School Workers. Geo. H. Trull.

Clough, Kingdom Builder in South India. Herbert W. Hines.

Bible

How to Understand the Bible. Martin Anstey.

War and Peace

The Turn Toward Peace. Florence B. Boeckel.

The Sunday School

Special Days in the Sunday School. Marion Lawrance.

Adult Department of Sunday School

The Adult Department. Its Scope and Opportunity. Ida S. Blick.

Young People's Division

The Senior Boy. Eugene C. Foster.

Teacher Training

Outfitting the Teacher of Religion. James H. Snowden.

Teaching in the Church School. Seldon L. Roberts.

Drama and Pageantry

Juvenile Comedies. Grace Sorenson.

Quick Curtains. Kenneth S. Goodman.

Fifteen Minute Problem Plays. Letitia W. Wood. (For Young People's Society.)

Wholesome Fiction

According to Pattern. Grace Livingston Hill.

The Enchanted Barn. Grace Livingston Hill.

The Custard Cup. Florence Bingham Livingston.

Splendor of God. Honore Willsie Morrow.

Brother Saul. Donn Byrne.

Ginger Ella. Ethel Hueston.

These books can be loaned to young people and Sunday school workers for the period of one month on application to Rev. A. P. Mihm, Box 6, Forest Park, Ill.

The Sunday School

The Teaching Church

VICTOR H. KEISER

What will the church of tomorrow be?

1. It will be a church whose whole program converges upon religious education, not content as are most churches today to let religious education go along a parallel and independent way.

2. It will be a church that puts the interests of its growing members first. It will not relegate the children to the dark and dingy rooms of the church, nor give them the mere crumbs of the financial budget, nor the left-overs of the leadership power.

3. It will be a church that regards its ministry to one age group as important as to any other, a church that has its program so articulated and conducted as to make the life of every age from the cradle to the grave, satisfying, complete, abundant, religious.

4. It will be a church in which the emphases upon education and evangelism are completely fused. It will see that the process of Christian education must have its climax in evangelism, the calling of men to personal commitment to the way of Jesus, and it will be aware of the danger of evangelism apart from education, of converting men and women from insignificant sins to savorless religion. The program which the church of the future will use to win adherents (or adherence) to the Jesus way of life will be one of educational evangelism.

5. It will be a church in which teaching and preaching are co-ordinate functions. Both teachers and preachers will be kept humble by the consciousness that one plants and the other waters, but God gives the increase. The church of tomorrow will regard the teacher to be as important as the preacher, but will not put either function above the other.

6. It will be a church whose teachers, as its preachers, enlist, not for "three months' service," but for "the duration of the war." It will call some to make teaching in the church their vocation, but more to make it their avocation. It will see that every teacher enters upon his calling with a sense of its sacredness, knowing well the sacrifices that will be demanded, anticipating rich and abiding joys, but above all with a firm and ever deepening purpose to be a worker in the vineyard throughout all his life.

7. It will be a church that tests its success or failure, not superficially but by the kind of character it produces, by its effect upon the life of its community and its world, and by the intensity, the depth, the harmony, the completeness of the religious life it produces.

* * *

Surround yourself with good books and you will have a fortress that will protect you from hours of loneliness.



Bro. Carles Zoschke and his class. Mt. Zion Church, Geary Co., Kans.

Pleasant Surprise at Mt. Zion Church

Sunday, April 5, will long be remembered by the members of the Mt. Zion Baptist Church, Geary County, Kansas. All nature seemed to join with us in singing "Hail, glorious morning, descending from the sky. Hail, glorious Easter, resurrection day." The attendance in Sunday school was unusually good.

After an inspiring Easter worship our pastor, Rev. R. Klein, asked Bro. Chas. Zoschke, president of our B. Y. P. U. and also teacher of the Young People's Class, to come to the front. He extended the heartiest congratulations of the congregation to Bro. Zoschke on his birthday, and in behalf of the Sunday school class, he presented to him the book "The Bible in my Daily Life." Miss Alvina Zernickow then presented to him a motto, "The House by the side of the Road," and in fitting words expressed the appreciation of the B. Y. P. U. for the many years of untiring service Bro. Zoschke has dedicated to the work of the society.

Bro. Klein then congratulated four other members of the church and Sunday school, whose birthdays chanced to be on Easter Sunday or a few days previous. The entire congregation was invited to the basement where the ladies had prepared a bountiful dinner. When the guests of honor had been seated, Mrs. Klein brought in the most delectable birthday cake, decorated with pink candles, pink flowers and green leaves. When the work of art was divided, it proved to be just as pleasing to the palate as to the sight.

On Sunday, May 3, we again had a delightful surprise. This time we were surprised by a visit from one of our spiritual sons, Bro. H. F. Schade. Bro. Schade was visiting his sick brother in Manhattan, and came over to attend our

morning worship. He gave us an encouraging sermon which was enjoyed by everyone. "Blest be the tie that binds our hearts in Christian love. The fellowship of kindred minds is like to that above." REPORTER.

The Voice of God

I am sure every one here has seen the dog and the talking machine. It shows a small fox-terrier dog looking into the horn of a talking machine, with one ear pricked up, listening to the voice within the machine. The advertisement tells us that the voice he hears is that of his master. So the title of the picture is "His Master's Voice." Did you ever think that inside of each of us, just as inside of that talking machine in the picture, there is a voice that speaks? Yes, dozens of voices, and we pick out of those voices the one which is our Master's voice: Jesus said: "A stranger will they not follow, for they know not the voice of strangers." The strongest voice on the inside of us is the voice of God. It is a good voice to listen to. Listen to it and it will become your master. When Jesus was a boy of twelve, he heard God talking to him in the temple, and when his parents found him he said, "Wist ye not that I must be about my Father's business?" He always listened to the voice of God and acted upon it. That is why we love and worship him today. His Father's voice was the Master's voice for him. You can do no better than to listen to God's voice as he did.—J. H. Chidley.

* * *

Only the self-made man who lets God have a hand in the job has reason to be proud of the result.

* * *

The art of living consists largely in knowing how to brush away the little things that are likely to irritate.

cold? Wouldn't he like a—a—shawl or something?"

The girl drew the old coat from her shoulders, and threw it over him, her grandmother watching her fearless handling of the horse with pride and awe.

"We're used to sharing this together," said the girl simply.

"Nan sews in an up-town dressmaker's place," explained Mrs. Brady by and by, when the wash was hung out in fear-some proximity to the weary horse's heels, and the two had returned to the warm kitchen to clean up and get supper. "Nan's your ma's sister, you know, older'n her by two years; and Lizzie, that's her girl, she's about 's old 's you. She's got a good place in the ten-cent store. Nan's hussand died four years ago, and her and me've been livin' together ever since. It'll be nice fer you and Lizzie to be together. She'll make it lively fer you right away. Prob'ly she can get you a place at the same store. She'll be here at half past six tonight. This is her week to get out early."

The aunt came in first. She was a tall, thin woman with faded brown hair and a faint resemblance to Elizabeth's mother. Her shoulders stooped slightly, and her voice was nasal. Her mouth looked as if it was used to holding pins in one corner and gossiping out of the other. She was one of the kind who always get into a rocking-chair to sew if they can, and rock as they sew. Nevertheless, she was skilful in her way, and commanded good wages. She welcomed the new niece reluctantly, more excited over her remarkable appearance among her relatives after so long a silence than pleased, Elizabeth felt. But after she had satisfied her curiosity, she was kind, beginning to talk about Lizzie, and mentally compared this thin, brown girl with rough hair and dowdy clothes to her own stylish daughter. Then Lizzie burst in. They could hear her calling to a young man who had walked home with her, even before she entered the house.

"It's just fine out, ma!" she exclaimed. "Grandma, ain't supper ready yet? I never was so hungry in all my life. I could eat a house afre."

She stopped short at sight of Elizabeth. She had been chewing gum—Lizzie was always chewing gum—but her jaws ceased action in sheer astonishment.

"This is your cousin Bessie, come all the way from Montana on horseback, Lizzie. She's your aunt Bessie's child. Her folks is dead now, and she's come to live with us. You must see if you can't get her a place in the ten-cent store 'long with you," said the grandmother.

Lizzie came airily forward, and grasped her cousin's hand in mid-air, giving it a lateral shake that bewildered Elizabeth.

"Pleased to meet you," she chattered glibly, and set her jaws to work again. One could not embarrass Lizzie long. But she kept her eyes on the stranger, and let them wander disapprovingly over her apparel in a pointed way as she took out the long hat-pins from the cumbersome hat she wore and adjusted her ponderous pompadour.

"Lizzie 'll have to help you fix up,"

said the aunt, noting Lizzie's glance. You're all out of style. I suppose they get behind times out in Montana. Lizzie, can't you show her how to fix her hair pompadour?"

Lizzie brightened. If there was a prospect of changing things, she was not averse to a cousin of her own age; but she never could take such a dowdy-looking girl into society, not the society of the ten-cent store.

"O, cert," answered Lizzie affably. "I'll fix you fine. Don't you worry. How'd you get so awful tanned? I s'pose riding. You look like you'd been to the seashore, and lay out on the beach in the sun. But 'tain't the right time o' year quite. It must be great to ride horse-back!"

"I'll teach you how if you want to learn," said Elizabeth, endeavoring to show a return of the kindly offer.

"Me? What would I ride? Have to ride a counter, I guess. I guess you won't find much to ride here in the city, 'cept trolley-cars."

"Bessie's got a horse. He's out in the yard now," said the grandmother with pride.

"A horse! All your own? Gee whiz! Won't the girls stare when I tell them? Say, we can borrow a rig at the livery some night, and take a ride. Dan'll go with us, and get the rig for us. Won't that be great?"

Elizabeth smiled. She felt the glow of at last contributing something to the family pleasure. She did not wish her coming to be so entirely a wet blanket as it had seemed at first; for, to tell the truth, she had seen blank dismay on the face of each separate relative as her identity had been made known. Her heart was lonely, and she hungered for some one who "belonged" and loved her.

Supper was put on the table, and the two girls began to get a little acquainted, chattering over clothes and the arrangement of hair.

"Do you know whether there is anything in Philadelphia called 'Christian Endeavor'?" asked Elizabeth after the supper-table was cleared off.

"O, Chrishun 'deavor! Yes, I used t' b'long," answered Lizzie. She had removed the gum from her mouth while she ate her supper, but now it was busy again between sentences. "Yes, we have one down in our church. It was real interesting, too; but I got mad at one of the members, and quit. She was a stuck-up old maid, anyway. She was always turning round and scowling at us girls if we just whispered the least bit, or smiled; and one night she was leading the meeting, and Jim Forbes got in a corner behind a post, and made mouths at her behind his book. He looked awful funny. It was something fierce the way she always screwed her face up when she sang, and he looked just like her. We girls, Hetty and Em'line and I, got to laughing, and we just couldn't stop; and didn't that old thing stop the singing after one verse, and look right at us, and say she thought Christian Endeavor members should remember whose house they were in, and that the owner was there, and all

that rot. I nearly died, I was so mad. Everbody looked around, and we girls choked, and got up and went out. I haven't been there since. The lookout came to see us 'bout it; but I said I wouldn't go back where I'd been insulted, and I've never been inside the doors since. But she's moved away now. I wouldn't mind going back if you want to go."

"Whose house did she mean it was? Was it her house?"

"O, no, it wasn't her house," laughed Lizzie. "It was the church. She meant it was God's house, I s'pose, but she needn't have been so pernickety. We weren't doing any harm."

"Does God have a house?"

"Why, yes; didn't you know that? Why, you talk like a heathen, Bessie. Didn't you have any churches in Montana?"

"Yes, there was a church fifty miles away. I heard about it once, but I never saw it," answered Elizabeth. "But what did the woman mean? Who did she say was there? God? Was God in the church? Did she see him, and know he was there, when you laughed?"

"O, you silly!" giggled Lizzie. "Wouldn't the girls laugh at you, though, if they could hear you talk? Why, of course God was there. He's everywhere, you know," with superior knowledge; "but I didn't see him. You can't see God."

"Why not?"

"Why, because you can't!" answered her cousin with final logic. "Say, haven't you any other clothes with you at all? I'd take you down with me in the morning if you was fixed up."

(To be continued)

Englewood Joybells

The first milestone was reached by the Englewood Joybells, Englewood Church, Chicago, March 24, 1931. And they celebrated their birthday with a social evening. They invited their friends to visit with them and the Joybells did all they could to make the evening a success.

Miss Bertha Lengefeld, their president, extended a hearty welcome and then the Joybells sang a greeting.

A four-act missionary play, entitled "The Pill Bottle," was given by the members. It was amusing and still serious enough to make us see the need of women missionaries.

Between each act was music and reciting. Refreshments were served at the close. It was a very delightful evening.

BOOSTER.

With the Hammer

A man was praising his wife, as all men ought to do on proper occasions. "She's as womanly a woman as ever was," he said. "But she can hammer nails like lightning."

"That's remarkable," said a listener. "Yes, sir," said the first speaker, "you know lightning never strikes twice in the same place."—Christian Science Monitor.

The Iowa Association

held its 94th gathering with the church in Elgin, Ia., from April 21-23. Rev. Brenner, who was the messenger on the preceding Sunday, preached very acceptably both morning and evening to good audiences. At the opening service on Tuesday evening, the local pastor, Rev. Ph. Lauer, bade delegates and guests a most hearty welcome to which the vice-moderator, Rev. C. F. Dallmus, fittingly responded. Rev. H. Lohr delivered the opening sermon on the greatest of all themes, "The Precious Blood of Christ," 1 Pet 1:18, 19. Wednesday evening Rev. C. F. Zummach preached a powerful and practical sermon on "The Meaning of the Cross" with Luke 9:23 as his text. The closing sermon was brought in a masterly way by Rev. A. W. Lang on "The Model Church of Thessalonica" and based on 1 Thess. 1. All these messages were well received. Devotional meetings before the morning and afternoon sessions were led by Rev. A. W. Lang and the writer.

During the day sessions, a number of essays and addresses were given, followed by lively discussions. Rev. A. G. Lang gave an interesting paper on "Have the Jews as a Nation, according to Scripture, still a Future?" In his enthusiastic way, Rev. Dallmus treated the theme, "Nature and State of the Present Age." He also gave an address on "The Consummation or the Rapture of the Church or the Body of Christ." Rev. Lauer pictured before our eyes with much profit "The Foreign Missions of our Denomination." "The Minister as an Executive" was the timely topic dealt with by Rev. Zummach in an able and instructive paper, and Rev. V. Wolff read an appreciative essay on "What are the Signs of the Times saying to us?"

Of the twelve churches which constitute the association, nine were represented with 39 delegates and a large number of visitors. The reports of the churches gave evidence of loyal work which is being done in spite of many hindrances and difficulties. Seven churches reported baptisms. Buffalo Center is happy with Rev. A. W. Lang as their new and able leader. Due notice was taken of the home-going of Rev. D. Siems, for many years a true co-worker in the association. His blessed memory abides. It was decided that the association, in the future, meet only annually in the fall, instead of semi-annually. The treasurer was instructed to turn all funds, with the exception of ten dollars, over to the General Missionary Treasury.

The well-trained young singers of the church in Elgin, with Bro. H. Keiser as director and Freddie Lauer as organist, contributed much to make the evening services blessed. In the vote of thanks special mention of the kind hospitality of the entertaining church in church, home and kitchen, and of the careful watch-care and leadership of their beloved pastor, Rev. Lauer. It was good to be in Elgin. The Lord willing, Parkersburg is to be the next gathering place. The Mission offering was \$44.65.

HILKO SWYTER, Sec.



Congregation of the Mt. Zion Baptist Church, Geary Co., Kans.

Minnesota State News

We read a lot about the different societies in the "Herald" but not so much about our State Unions. What is the matter, aren't they doing anything? Well, just to let you know that our State Union is doing something I will try and let you know what we have been doing. I am no officer in the Union but that makes no difference because I have been asked to make a report.

This is the ninth year that our Union has been working together with the rest of the state societies and every year it has been growing. We always have had our state assemblies and Mid-Winter Institutes and different state rallies now and then. The young people have always turned out in great numbers and we hope that they will do also when our state assembly comes around in July. Talking about assemblies I just want to remind the young people in the state of Minnesota that they should not forget to plan their vacations so that they can be at our new assembly grounds out at Lake Independence from July 6-12. Don't forget to be there the full time and receive something that you can use all the rest of your life.

Our State officers have been real faithful this year as all the officers have been in the past. Our state president, William Adam, and vice-president, Milton Schroeder, have tried something this year that we as state young people are proud of. Last fall after everybody settled down for the winter those two young men started to plan how they could get acquainted with our young people all over the state and how they could get in closer touch with them all. They got in touch with all the ministers in the state and asked them if they would be willing to give an evening service so that they could have full charge. All of the ministers were very glad to do this and so these young men planned a program that they thought would be interesting and helpful to our young people and started out to visit every German Baptist church in the state.

Our president usually talked to the Sunday school in the morning and then had full charge of the evening service. In the evening after a song service,

scripture, prayer, and special music, our vice-president gave a 25-minute talk on "Service," which was very interesting and helpful to both young and old. Our president always told us something about our State work. I think that everybody in the state enjoyed this because the boys are doing the same thing again this Spring. I know that the Lord has blessed them wherever they went and whatever they did. The boys are very sincere about their work and I am sure that we as Minnesota young people will back them up in every way possible. This is the first time this plan has been tried and we as young people all over the state hope that our officers in the future will keep this visitation up because it is really accomplishing something for our state work. ONE WHO HEARD THEM.

Chicago Sunday School Teachers' Union

On Tuesday evening, April 21, 1931, the Sunday School Teachers' Union of Chicago and Vicinity held their annual meeting at the Humboldt Park church.

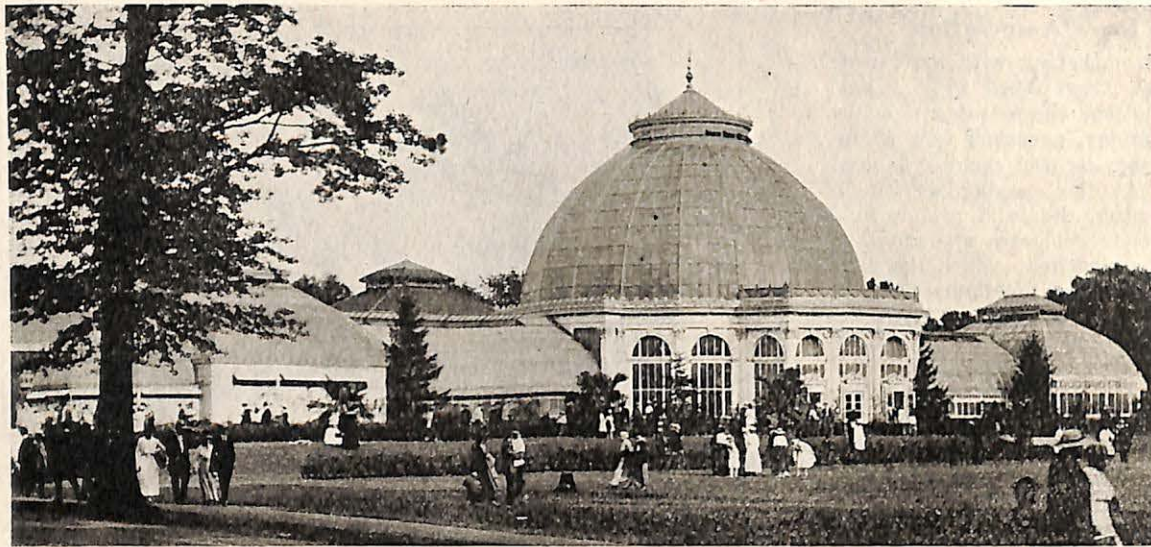
The delegates met at 6 P. M. for luncheon, after which was held the business meeting. Reports were given and the treasury showed a balance of \$58.76, of which \$50 was given for missions.

The officers for the coming year are: Mr. H. Siemund, president; Mr. F. Grosser, vice-president; Mrs. E. Engbrecht, treasurer; Mrs. H. Lange corresponding secretary, and Olga M. Justin, recording secretary.

The evening session began with a devotional meeting led by Mr. Wm. Haack, Supt. of the local school. An inspiring address, "Airplane View of Christian Education," was given by Rev. Bruno Luebeck, pastor of the South Chicago church.

The musical part of the evening was furnished by the male chorus of Humboldt Park; piano solo, Elizabeth Kalweit, First Church, and a vocal solo by Mrs. E. Engbrecht of S. Chicago Church.

It was a very enjoyable evening. We adjourned with song and prayer, after which we were served with coffee and cake. OLGA M. JUSTIN, Rec. Sec.



Detroit The General Conference City, 1931

III

Henry Ford's Greenfield American Village is the new addition to the many interesting features of Detroit and is the expression of the American sentiment for the treasures of its traditions. Here at Greenfield the motor king has grouped hundreds of interesting relics of American life and has founded a typical American village of colonial days in the desire to perpetuate the institutions that grew and flourished out of the American idea of living.

Greenfield American village is the only thing of its kind in the world and its setting is enhanced by its association with Detroit, where the latest developments of the machine age are placed side by side with the old familiar scenes of our childhood. The idea of the village which Henry Ford has created was the result of growth and development. His first impulse was probably to preserve merely his own family traditions and group the many interesting relics of his younger days into a single collection. It was his own little romance, flames by the fire of his memory to soothe and comfort the declining hours of an eventful and productive life. This instinct is part of us all. It's the message of reminiscence that actuates us to cherish the playthings of a younger day. We all like to preserve the tools and the toys that shaped our lives. It seems that the wrinkles of time merely serve to enhance their sacred character. The secret of the spell and lure of the Old World is simply the result of its historical associations which the toxin of age has made more beautiful, because on this ground genius once stepped, poets have sung their songs, architects have traced their prayers, sculptors have all but imparted life to the products of their creative genius, and painters have reproduced the flower and blossom of nature.

And so with this idea germinating in

Horticultural Buildings, Belle Isle Park

the mind and imagination of Henry Ford, he has created an entire American village of colonial days and has placed it immediately beside the forces of modern progress. This is a revelation of the two-fold character of the man and it suggests the thought that aside from his great interests in mass production there is a place and a sincere regard for the best in American life and all the things that have contributed to its present condition. And so Mr. Ford has spent over a decade gathering these relics and here we can see his former home, fragments of the china that was used in that home and the many things of household use that have been preserved in this museum. The old fashioned music boxes, a set of glass balls, one of the oldest forms of music making in the world, reed organs, zithers, and harmoniums can all be seen here. In the automotive display we can see the largest and only bicycle of its kind in the world, big-wheeled bicycles, gigs, cutters, surreys, family coaches and the battered buggy that used to get a coat of paint when visitors came to the country. Every form of transportation from the earliest to the latest achievements in scientific engineering are on display.

In the colonial home are spinning wheels, looms, instruments of rug making, quilting frames, costumes of all ages and for all occasions, cabinets, Exeter pottery and Sandwich glass, toys and replicas of early Saxon houses. In the Menlo Park group of buildings is the house where Edison perfected the first incandescent light. Here also stands the machine shop where he labored through the long hours of the night, the carbon house, the carpenter's shop, and even the South London boarding house, the first house in the world lighted by electricity, the original Edison equipment and tools used in the experiment and the photometer room where Edison measured the candle power of the first successful lamp.

On off there on the village green stands

The Famous Clinton Inn,

built in 1830, one of the important stops for stage-coaches on the Chicago turn-

pike. Upstairs in this house can still be seen the ballroom where many happy romances began, and probably some ended. The village store is here, its shelves loaded with remedies and nostrums never heard of any more, and beside this the barber shop, the blacksmith shop, and the grist and saw mill that stood for 100 years on the banks of Stony Creek, at Frenchtown, north of Monroe, Mich. The tannery wagon works and harness shop, the little New England church, the postmark of early American civilization which Henry Ford liked so well, the little red school, the forerunner of modern educational institutions, the cobbler shop and the railway station, which is the famous Smith Creek station, are all here in a beautiful and reminiscent ensemble of American traditional history.

The entire village is a faithful replica of an ordinary colonial village in its primitive homeliness and plainness. There is nothing like it anywhere else in the world. It is a shrine dedicated to the ideals of American life that was created out of the rugged adventure of the early colonists in their desire to enjoy equal liberties and rights. The Greenfield American village completes the historical picture of Detroit. It is the expression, graphically illustrated, of the English colonization. Detroit has many historic spots where the imprint of French civilization can still be seen, and the new city, the city of giant skyscrapers and industrial empires, is the city of the American civilization.

Big Business

A real estate man who was always talking of sales in terms of thousands of dollars, was greeted one evening by his eleven-year-old son, who announced, "Well, Dad, I've sold the dog."
"You've sold the dog?"
"Yes."
"What for?"
"For ten thousand dollars."
"Ten thousand dollars? What are you talking about? Where is the money?"
"I didn't get the money, Dad," responded the son. "I got two five-thousand-dollar cats for it."—E. H.



Detroit Skyline from Detroit River

Detroit, a Center of Baptist Growth

H. C. GLEISS

For many years Detroit has been one of the most beautiful cities in America. It has, in the last 16 years, also developed into one of the principal industrial centers of America. Along with these other developments has come an aggressive Christian life, in which the Baptists have had a major part.

The First Baptist Church in Detroit was organized in 1827. The first Negro Baptist church, known as the Second Baptist Church, was organized in 1836. It now has a membership of more than 4400. The first German church was organized in 1864. It is now known as the Bethel Baptist Church, which has one of the most beautiful church properties in the city, worth more than \$200,000.

In 1915, the Baptist churches in the territory now known as Metropolitan Detroit, had 26 churches among the white people and two among the negroes. We now have 57 white churches, of which 18 are among the non-English speaking groups. Among the colored people there are more than 70 churches. Our white churches in 1915 had less than 9000 members. They now have more than 20,000. The negro churches then had less than 1000, they now have nearly 30,000. The growth of the city has been from less than one-half million to more than one and one-half million, or more than 300% growth. The total Baptist growth has been from 10,000 to nearly 50,000, or a 500% growth. Yes, the very large increase among the Negro Baptists swells this total, but then they figured largely in the total increase of the population. Our Baptist churches in the great cities can increase and grow, if the work is undertaken in faith and in aggressive spirit.

Through the Northern Baptist Convention standards of organization for Baptist work in our major cities have been developed. They are divided into three classes, one for metropolitan centers of 500,000 population or more, another for cities of more than 100,000, but less than 500,000, and a third class has to do with cities of less than 100,000. Detroit has one of the best organized metropolitan

Baptist organizations. It has been in existence as a missionary and social union for more than 50 years. In 1916, it was organized into a more aggressive missionary force. Rev. W. O. Anderson, D. D., came as General Superintendent and served for one year. Since October, 1917, Rev. H. C. Gleiss, D. D., has been Superintendent. He is widely known among our German speaking churches, since his father was a pastor of German churches from 1867 to 1897, and Dr. Gleiss, himself, was pastor of German churches for 14 years.

The Four German Churches of Detroit are among our best and most aggressive organizations. They have furnished some of the best leaders in the local missionary work. Rev. J. H. Moehlmann was a member of the Missionary Committee for 15 years, and for most of the time its Secretary. Rev. C. A. Daniel was vice-president and active leader in the Missionary Department for many years, as was also Rev. Frank Kaiser. Mr. C. J. Netting, of the Bethel Church, has been an active worker in the local missionary cause for more than 25 years. He has been vice-president, chairman of the Building Committee, member of the Finance Committee, and for five years he served acceptably as president. Mr. E. E. Staub, of the Ebenezer Church, reorganized the financial and accounting system, and was for a number of years the auditor. Mr. Frank Koppin, one of the charter members of Ebenezer, has also been an officer, rendering valuable services for many years. Mr. Otto R. Ernst, of the Burns Avenue Church, has been one of the most loyal supporters, member of the Finance Committee and chairman of the Building Committee for a number of years. Space will not permit us to name all the active supporters, but the victories of the Baptists in Detroit cannot be recounted without giving a prominent place to our German-speaking churches.

The Outlook Is Both Critical and Very Promising

It is critical because Detroit has perhaps suffered more severely in this last depression than any of the major cities in America. All of our churches have suffered, thousands of members have felt

the sting of hunger. The City of Detroit has spent millions in public welfare assistance. During March more than \$1,800,000 was expended for public welfare. Under such conditions our Baptist churches have suffered greatly. Nevertheless, they are not discouraged. From April 12 to 19, a general, simultaneous Every Member Financial Campaign was carried through, in which nearly all of our churches took some part, and through which all of them were greatly benefited. Now that business is picking up, we are confident that brighter days are ahead for Detroit.

Work for Baptists is most promising. We have many new churches in newer sections of the city, which are growing rapidly. The past year our churches received 2289 members, of which 1317 came by baptism. These are wonderfully encouraging returns. Sixteen years ago the Baptist had only two strong churches. We have now five churches with more than 1000 members each, and three other churches which are rapidly nearing the same class. With a hearty co-operation and a united front, the Baptists of Detroit, working through the Detroit Baptist Union, are facing their most promising future.

We are very happy to have the General Conference come to Detroit this summer. We plan to give them a royal welcome and a princely entertainment. Come, ye blessed of the Lord, and bring a blessing with you.

Do It Now

WALTER M. LEE

If you have a thing to do,
Do it now.

Right at once and sooner too,
Do it now.

Do not lay it on the pile
Of the correspondence file
What's the use to wait a while,
Do it now!

If you have a thing to say,
Say it now.

Do not wait another day,
Say it now.

Give a prod to mother wit,
Summon up your gall and grit,
Know your mind and utter it,
Say it now!

Our Devotional Meeting

August F. Runtz

June 14, 1931

True and False Friendships

John 15:10-15

One of the most beautiful things in all the world is friendship. Among the wonderful stories of our Old Testament there are two that deal especially with friendship. The first is the story of Ruth as she leaves her home-land and friends refusing to part from her mother-in-law, Naomi. Ruth there gave expression to one of the finest gems in all literature: "Whither thou goest, I will go . . . the Lord do so to me, and more also, if aught but death part thee and me." This story is about a friendship between woman and woman, the other one between man and man: the story of Jonathan and David. "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

"A friend loveth at all times." Not the person who flatters me; not the person who assures me that I am perfect in all ways is my true friend. He is my truest friend who helps me to live up to the best that is in me; who in a sympathetic way will tell me of my faults; who is constantly challenging me to something nobler and higher; who is calling out the good that is in me, and imparting to my soul that which is pure and good; the very thought of whom makes me ashamed of every mean and low thought that I have ever cherished.

Wrong friendships may prove terrible disastrous. "Bad company is the ruin of good character," said the Apostle Paul. Jesus' story of the Prodigal is an apt illustration. This young man had his "hail-fellows well-met," and pretty soon they had spent his money and made of him a swine-herder, but when he was in distress not one of them lifted a finger to help him out of his difficulty. Many a young life has been utterly ruined by the influence of wrong companions. It is better to remain at home than to ride away in splendor and walk back in misery and rags. Choose well your friends, for if they are the wrong kind they may make you do things, or cause you to become, what you never thought yourself capable of doing or becoming; but if they are the right kind they will help you to become noble and good. Are your friends making it easier or harder for you to do right?

June 21, 1931

How Decide What Is Right and What Is Wrong

John 7:17

How often we are confronted with the question whether a given action is right or wrong. How are we to decide what is right and what is wrong?

Obey your conscience. God has placed within our souls a monitor, that is a sort

of moral judge, who gives his verdict upon our very action saying: "This is right," or "This is wrong," "This I ought to do," or "This I ought not to do." With this there is also an attending feeling that we ought to approve and do the right, and disapprove and refuse to do the wrong. Whoever will follow the voice of conscience will not go far astray. We ought to make one qualification, however; namely that our conscience needs to be enlightened. The Apostle Paul at first persecuted the Christians believing that he was doing right.

Observe the past. As we look over history it is not hard to see that there is a moral law in the universe. "The stars in their courses fought against Sisera." The whole universe is against the wrong. Certain things bring joy and peace, and other things cause sorrow and suffering. These results are not always immediately apparent. However, by looking back we may tell the right from the wrong by the results.

The greatest good to the greatest number. What will be the result of a contemplated action? If it will be good for us and for the greatest number of others, surely then it cannot be wrong. If, however, in its results, it will be bad for us and for others, surely then it cannot be right. If every one were to act a given way, would the world be a better place to live in or not? If happiness were to result, it is right. If it would bring sorrow, then it is wrong.

Prayer. If we will enlighten our conscience by the reading of the Bible, and if we will earnestly ask God to guide us by his Holy Spirit to do the thing that is right, and then do what we conscientiously believe to be right, then we cannot be far astray.

June 28, 1931

My Attitude Toward Other Races in This Country

Gal. 3:26-29

Immigrants all! A great crop of people has grown up in this country who claim that their parents came to America on the "Mayflower," and strange to say, many of them imagine themselves the original Americans and all the others intruders. But are not all those, whose parents actually did come over in the "Mayflower," children of immigrants? We are all either immigrants or children of immigrants, and there is no reason therefore why we should look down upon the people of another race than our own, calling them "Waps," "Dagos," etc. However, some of us have been here longer and have become more assimilated into the life of the country, we have therefore an obligation toward those not assimilated.

Friendliness. And by friendliness we mean helpfulness, interest and appreciation. Any self-respecting person will resent our coming to him with a "better-than-thou" attitude. We need a sensitized heart to make a proper approach. We need the spirit of Christ. Unscrupulous, smooth-tongued scoundrels have made a new-comer suspicious of every one in this country. We must restore confidence. We need also to appreciate the good that is in every race. "From Immigrant to Inventor" (Michael Pupin's Life) is a story that could be multiplied many times.

Bring them Christ. Many of the peoples of Europe have become suspicious, if not altogether hostile, to the church, and of course, also toward Christ. Perhaps we cannot blame them, for in many of these countries organized religion has been absolutely indifferent to the material and spiritual needs of the people and at times even tyrannical. Many of the anti-church organizations in this country are composed of people who came to this country in recent years. It takes a good deal of tact and Christian grace to win them for Christ. However, when properly approached they are very susceptible to the gospel message. More and more Protestant Christianity is seeing not only its duty but also its wonderful opportunity among the "foreign element" in this country. We German Baptists would not be unmindful of the splendid interest that the American Baptists took in our work for so many years until we were able to carry it on alone.

July 5, 1931

What Is Christian Patriotism?

Matt. 6:33; Ps. 122:1-9

Christ as a Patriot. If the definition for patriotism "the passion inspiring one to serve one's country" is correct, then surely we may list Jesus as a great patriot. After a life of effort spent in behalf of his people he overlooks the city of Jerusalem and with tear-stained face cries out: "If thou hadst known, even thou, . . . the things which belong unto thy peace! . . . Thine enemies shall cast a trench about thee, and compass thee round, . . . and lay thee level with the ground, and thy children within thee."

Seeking the Country's Welfare. "I will seek thy good," is David's pledge in the Psalm. There is a good deal of false patriotism prevalent in every land. Many seem to think if they wave the flag and sing the national anthem lustily then they are patriotic. During the World War a shoe-manufacturer in Canada made many shoes for the soldiers, but when these shoes were worn in the muddy trenches they went to pieces. The soles were made of paper! How many deaths

June 1, 1931

were caused or how many bodies crippled for life as a result of those shoes no one knows. Doubtless those manufacturers floated large flags and made speeches, but in reality they were worse than traitors. And these were not the only ones to grow rich at the cost of human misery. The Christian patriot will seek the welfare of his country as a whole, and he will not want his country to prosper at the expense of some other country. He will not strive to rise by trampling under foot a weaker nation.

Obey the Laws. There is a good deal of lawlessness in our day by people who say that the law is interfering with their personal liberty. And many simple-minded folks forget that there cannot be liberty for any one without law for every one. When you take away law, you have not liberty but anarchy. Martin Luther gives this definition: "A Christian man is the most free lord of all and is subject to none; a Christian man is the most dutiful servant of all and is subject to everyone." Montesquieu says: "Liberty is the right to do what the laws allow; and if a citizen could do what the law forbids, it would be no longer liberty, because others would have the same powers."

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

- June 8-14. True and False Friendships. John 15:10-15.
- " 8. An Unselfish Friendship. 1 Sam. 18:1-5.
- " 9. A Ruinous Friendship. Luke 15:1-19.
- " 10. A Sensible Friendship. Gen. 24:15-58.
- " 11. A Disastrous Friendship. Judges 16:4-21.
- " 12. An Instructive Friendship. Acts 18:24-28.
- " 13. A Foolish Friendship. Gen. 13:11-13; 14:8-12.
- " 14. A Helpful Friendship. John 1:43-49.
- " 15-21. How Decide What Is Right and Wrong? John 7:17.
- " 15. Counsel. Prov. 4:1-9.
- " 16. Reason. Luke 12:54-59.
- " 17. Experience. Ps. 32:1-11.
- " 18. History. 1 Cor. 10:1-13.
- " 19. The Bible. Deut. 10:12-15.
- " 20. The Spirit's Voice. Rom. 8:12-17.
- " 21. Jesus' Example. Matt. 16:21-26.
- " 22-28. My Attitude Toward Other Races in This Country. Gal. 3:26-29.
- " 22. The Appreciative Samaritan. Luke 17:11-19.
- " 23. The Humble Canaanitish Woman. Matt. 15:21-28.
- " 24. The Believing Roman. Matt. 8:5-13.
- " 25. The Burden-bearing African. Mark 15:16-21.
- " 26. The Eager Ethiopian. Acts 8:27-39.
- " 27. The Searching Greeks. John 12:20-36.

- June 28. The Responsive Foreigners. Acts 11:19-26.
- " 29-July 5. What Is Christian Patriotism? Matt. 6:33; Ps. 122:1-9.
- " 29. Seeking for Righteousness. Isa. 54:11-17.
- " 30. Seeking for Fraternity. Matt. 6:31-33.
- July 1. Seeking for Peace. Ps. 122:1-9.
- " 2. Seeking for Prosperity. Jer. 33:1-9.
- " 3. Seeking for Justice. Exod. 18:13-26.
- " 4. Respect for Law. Rom. 13:1-7.
- " 5. Sharing the Cost. Mark 12:13-17.

The Delaware Conference

The conference of the Delaware Association was held in our German Baptist Church in Bethlehem, Pa., from April 26-29. Bethlehem is an ideal conference city. The historical associations recall the missionary activities of Count Zinzendorf and other Moravians, whose religious impact is still perceptible in the spiritual life of the community. The city lies peacefully in the valley, nestled between the hills, with the Lehigh river wedging its way through the length of the town. The little but lovely Baptist church is a stone's throw away from the picturesque campus of Lehigh University, situated on the wooded hillside to the south of the city.

Here the delegates from the churches in Baltimore, Md., Wilmington, Del., Jamesburg, N. J., and Philadelphia, Pa., met for three days of inspirational sessions and abundant programs. The friendliness and thoughtfulness of the minister, Rev. Henry Schnuit, and the warm hospitality of the church members in their homes were distinct features of the conference days. A spiritual fervor pervaded everything that was said and done, which made a deep impression upon those who at any time were present.

Rev. J. G. Draewell of Philadelphia spoke at both services on Sunday to crowds that filled the church to overflowing. The devotional services under the leadership of Miss Ruth Doescher and Rev. John Pastoret of Philadelphia, Rev. John Schmidt of Union City and Rev. G. Schwandt, formerly of Baltimore, guided the thoughts of the conference into a deeper spiritual channel. Essays covering every conceivable religious topic were read with each minister of the conference taking part. The time for discussion was limited, but the stimulation to more consecrated thinking on the subjects was everywhere evident. The crowded evening services were addressed by Rev. C. Peters of Jamesburg, Rev. Martin L. Leuschner of Philadelphia, Rev. Gustav Schmidt of Baltimore, and Rev. Herman Kuhl of Wilmington.

At the closing session the Rev. H. Schnuit said that the conference had come to a close much too quickly for the Bethlehem folk, and the same thought was expressed by the delegates from

other churches. Next year the conference will move to the other extreme of the association to the city of Baltimore. But in the meantime the memories of those days in Bethlehem will grow brighter and more wonderful and the spiritual inspiration received will be transformed into the deeds of Christian living. The Bethlehem of Pennsylvania is now a spiritual "Holy Land" in our memories!

M. L. LEUSCHNER.

New Books

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

Southern Melodies. By Fannie E. Hamilton. Christopher Publishing House, Boston. \$1.50.

Lovers of poetry will be interested and delighted with this book of verse. The variety and many-sidedness of Mrs. Hamilton's verse is one of its charms. Some are written for children; others depict the beauties of nature and others give expression to some life experience, inner mood or heart conviction. Readers will find it a real pleasure to enter this world so well presented in "Southern Melodies."

The Challenge of Change. By John Milton Moore. Missionary Education Movement, 150 Fifth Ave., New York, Publishers. Cloth \$1.00. Paper 60 cts. 204 pages.

Dr. Moore, the former pastor of the Marcy Ave. Baptist Church and until recently one of the secretaries of the Federal Council of Churches, attempts through this book to voice the conception of home missions proclaimed at the North American Home Missions Congress held in Washington in 1930. It presents a view and treatment of home missions far more comprehensive and broader than usually held. The problem of Christianizing America has been made far more difficult by the changes which have come over our civilization. The forces of materialism, industrialism, imperialism, nationalism and sectarianism must be overcome and our life redeemed. Every American community is home mission ground today. Home missions is no longer confined to frontiers in which a few consecrated missionaries labor. Every local congregation must become a missionary agency performing vital redemptive service right where we live. "The Challenge of Change" is a real challenging book and presents facts that should lead to a searching review of our present-day plans and methods.

The Mission—A Play by Max Grinss. The Christopher Publishing House, Boston. \$1.00.

This book is full of poorly constructed sentences, faulty English and shows careless proof-reading. The play itself is crude, loosely constructed in plot and hardly worth-while. This book is not up to the usual standard of this publishing house.

Selected Gems. By Mercedes Gilbert. Christopher Publishing House, Boston. \$1.50.

Selected Gems of Poetry, Comedy and Drama contains a collection of poems and

monologues, many of them in negro dialect, and a drama, "Environment," closes the collection. The monologues have been broadcasted over nation-wide radio stations. The poems are in both serious and lighter vein and a number of them can be used as readings for programs and society meetings.

Facing Old Testament Facts. By Craig S. Thoms. The Judson Press, Philadelphia. 313 pages. \$1.50.

The author is well known as a minister of the gospel, an educator and an author. He is now professor of Sociology in the University of South Dakota. The book is an outgrowth of the author's experience with a Student's Bible class while pastor in a university town and his classes in the Bible while professor in the university. There are naturally many problems and perplexities arising from a study of the Old Testament that enter into the minds of young people and this book is an honest and commendable endeavor to meet them. The moral ideas that were current in the olden days are shown in their relationship to Jesus Christ. We may not agree with the author's definition of inspiration and the chapter on "Miracles" seems to us to be weak and indecisive, yet the basic values of the Old Testament and its teaching value are finely emphasized and brought out in a striking way. The study of these facts cannot but lead to a true and helpful appreciation of the Old Testament. After all it is the forerunner of the New Testament and one is constantly reminded of what the writer of the Epistle to the Hebrews said: "God, having of old times spoken unto the fathers by divers portions and in divers manners, hath at the end of these days spoken to us in his Son." A thorough study of the book will pay.

God and the Census. By Robert N. McLean, author of "Jumping Beans," etc. Council of Women for Home Missions and Missionary Education Movement, New York, Publishers. Cloth \$1.00. Paper 60 cts.

A census is far more than a counting of noses. For the next ten years the material gathered in the census of 1930 will serve as the source for every serious study about the people of the United States. The census is a barometer of national progress. But back of all community changes are spiritual realities which it is not so easy to count. Yet these spiritual values must be estimated. We must count God. This is also a home mission study book and stresses the fact that many home mission fields are not geographical in character. In the realm of education, social and race relation, in the business world there are vast areas where Christ is not heeded. This book is intended to be a study book for young people and pertinent questions are offered as to their relation to the missionary enterprise. "Our budgets," says the author, "are bankrupt because there are so many of us whose spiritual lives are bankrupt. We count everything and everybody, but we do not count God."

German Baptist Young People's Union at Buffalo Center,

June 9-11
PROGRAM

Tuesday Evening.....Local Society
7.45: Song Service.

Scripture Reading..Vice-President of
..... local Society
Prayer.....Rev. A. W. Lang
Musical NumberLocal Society
Address of Welcome....President of
..... local Society
Response.....President of State Society
Musical NumberLocal Society
Address.....Dr. A. J. Harms
Reception....In Dining Room of Church

WEDNESDAY MORNING

9.00: Devotional Meeting..Steamboat
..... Rock
Musical Number Steamboat Rock
9.45: Appointment of Committees.
10.00: Address Rev. A. A. Schade
Musical Number...Burlington
..... Society

11.00: AddressDr. A. J. Harms

WEDNESDAY AFTERNOON

1.45: Song Service....George Society
2.00: Reports of Societies.
Musical Number...Victor Society

2.30: AddressDr. A. J. Harms

WEDNESDAY EVENING

7.45: Song Service.....Parkersburg
..... Society
Scripture Reading.
Prayer.
Musical Number..Sheffield Society
Address.....Rev. A. G. Lang
Musical Number Muscatine

THURSDAY MORNING

6.00: Sunrise Prayer Meeting.....
.....Victor Society

7.30: Breakfast.

9.00: Devotional Meeting.Elgin Society
Musical Number...Elgin Society

9.45: Business Session and Election of Officers.
Musical Number

.....Aplington Society

10.45: Address.....Rev. A. A. Schade

THURSDAY AFTERNOON

Recreation.

THURSDAY EVENING

7.45: Song Service

.....Baileyville Society

Scripture Reading.

Prayer.

Musical Number...Baileyville

..... Society

Address.....Rev. A. A. Schade

Musical Number..George Society

Consecration Meeting.

A cordial invitation is extended to all.

HARRY STOVER, State President.

* * *

"A scientist says that we ought to eat food that will develop the cranium."

"Well, I suggest an appropriate menu."

"And that is?"

"Noodle soup, head cheese, cocoanut pie."

Indian Christian Women and Russian Sufferers

From a lady missionary in India Dr. J. H. Rushbrooke, General Secretary, Baptist World Alliance, has received a letter containing the following:

"We have a small group of women in our Telugu Baptist church here, who for four years have been putting aside a handgrip of rice when cooking. The first day of each month the rice is collected and sold to our Boys' Boarding School. Last year in the annual meeting the women were disposing of their rice fund, when it was suggested and unanimously voted to send ten rupees to our Baptist brethren in Russia who are enduring suffering for Christ's sake.... The contribution is not large, but it is only one of others they made with their rice collection; and it means that our Indian women are thinking of others and are praying for Russia and the persecuted Christians there. To me the fact that the suggestion came not from me but from the women makes the gift the more fragrant."

When the "New Generation" Began

We are told that the "new ideas" of the younger generation are "progressive." Typical young people of today insist upon a new freedom, unhindered self-expression, that they may make needed contribution to the progress of the human race. A cartoon in a recent issue of "Collier's" admirably satirizes this. It is a ridiculous picture of Adam, Eve, and Cain. Cain had just killed Abel, a portion of whose body is seen lying full length on the ground. Adam is showing considerable excitement over the murder, and Eve is trying to quiet him down. Cain, smoking a cigaret, looks unconcernedly at the dead body of his brother. Under the picture are the words Eve is speaking to Adam, "Now don't take on, Adam. You simply don't understand Cain. He belongs to another generation which is solving its problems in its own way—facing the facts of life frankly, fearlessly, wide-eyed, and unashamed."—The Sunday School Times.

Where Credit Was Due

A self-confident sophomore was taking his Christmas examination in a difficult subject. He came to a question the answer of which he had no conception. Knowing the professor intimately, he wrote on the paper the number of the question and,

"Only God knows the answer to this; merry Christmas."

After the recess was over the professor handed the marked papers back to the class. Under his writing at the difficult question the sophomore found these words:

"God gets a hundred, you get zero; happy New Year."—The Presbyterian Magazine.