

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., OCTOBER 15, 1931

Number Twenty



Robed Choir, Bethel Baptist Church, Detroit, Mich.
Mr. Glen L. Klepinger, Director

What's Happening

Rev. Rudolf Klein, pastor of the Mt. Zion Church, Geary Co., Kans., has resigned and closed his work on Sept. 30. Bro. Klein has entered Ottawa University, Ottawa, Kans., to pursue a course of studies.

Rev. A. G. Schlesinger, pastor of the church at Lansing, Mich., has resigned and closes his work on Dec. 1. Bro. Schlesinger has accepted the call of the First German Baptist Church of St. Paul, Minn.

Watch out for the announcement of our new serial story in the next "Baptist Herald." We have a story in view that will come up to "The Girl from Montana." We realize that is saying much but we mean it.

Rev. George Hensel, pastor of the Walnut St. Church, Newark, N. J., for the past seven years, has accepted the call of the Immanuel Baptist Church, Kankakee, Ill., succeeding the Rev. J. H. Ansberg. Bro. Hensel will enter upon his new pastorate early in January, 1932.

The Sunday School Association of the North Dakota Central "Vereinigung" will meet with the church at Linton, N. Dak., Nov. 3-5, 1931. Rev. A. Heringer, Rev. A. Alf and Rev. A. P. Mihm will speak on the various evenings. A rich program is provided for the day sessions. All Sunday school workers of the Association are earnestly invited to be present.

Rev. W. J. Zirbes, pastor of the Second German Baptist Church of Brooklyn, N. Y., has resigned and expects to retire from the active pastorate. He will make his home in Paterson, N. J. Bro. Zirbes' pastorate in Brooklyn extended over a period of 17 years, the same as his former pastorate with the First German Baptist Church (now Shaker Square Church) in Cleveland, Ohio.

Our front page picture presents the robed choir of the Bethel Baptist Church, Detroit, Rev. Paul Wengel, pastor. The singing and appearance of this choir at the General Conference received much favorable comment. Mr. Glen L. Klepinger, the director of the General Conference Mass Choir, is director of the choir. He is head of the department of music in Northeastern High School.

"Slightly Soiled, Greatly Reduced in Price," the address of Rev. Chas. W. Koller before the Young People's Union at Detroit, can now be had gratis in tract leaflet form, suitable for enclosure in envelopes. Write into our office how many copies you can use and we will mail them. The Union has published 2000 copies for circulation. Address Rev. A. P. Mihm, Box 6, Forest Park, Ill.

The Philadelphia German Baptist Home for the Aged will hold its Donation Day program on Saturday, October 17. The new chapel of the Home will be dedicated with appropriate exercises on Sunday afternoon and evening, Oct. 18. Rev. Wm. Kuhn, D. D., will be the principal speaker. Cash gifts and donations of merchandise will be appreciated and may be sent to the Home at 7023 Rising Sun Ave., Philadelphia, Pa.

Mr. Arthur Ittermann, a graduate of the 1931 class of the German Department of the Colgate-Rochester Divinity School, is the newly-elected pastor of the East Side (formerly South Chicago) church, Chicago, to succeed Rev. Bruno Luebeck. He began his pastorate Oct. 1. Mr. Ittermann has been engaged in missionary and supply work in our German Baptist churches in Chicago during the summer months.

In 1917 Southern Baptists numbered 2,744,098, while in 1930 they numbered 3,770,645, which is a gain of 1,026,547. The value of church property aggregated \$61,159,186.00 in 1917, while in 1930 it was \$213,327,088.00, which is a gain of \$152,167,902.00. The total contribution of churches for all purposes were \$13,415,884.67 in 1917, while they were \$39,337,148.98 in 1930, which is a gain of \$25,912,264.31.

The East Side Church, Chicago, dedicated its remodeled church building on Wednesday evening, Sept. 30. The pastor, Rev. B. H. Luebeck, gave a historical address and led in the act of dedication and the prayer of dedication. Greetings were brought by Rev. P. A. Friederichsen and Rev. H. Koch of Chicago, former pastors, and by Revs. J. A. Pankrat, C. A. Daniel and E. R. Lengefeld representing Chicago German Baptist churches and by General Secretary A. P. Mihm, representing the wider fellowship. The solo of Miss Netty Krause and the anthems of the choir under the direction of Mr. H. Gnass were uplifting. The main auditorium has been entirely redecorated, a new enclosed main entrance added and a splendid basement room with all kitchen and toilet facilities puts enlarged quarters for young people's and Sunday school work at the disposal of the church. This basement is cheery, attractive and well-lighted by day and night. By building now the costs amounted to only somewhat over \$9000, a saving of \$4000 as compared with a year or two ago. The inception of this improvement came under the pastorate of Rev. C. F. Lehr, was organized and promoted under the pastorate of Rev. G. C. Schwandt and now carried out during the pastorate of Rev. B. H. Luebeck which has just closed. The church is to be heartily congratulated upon the successful execution of this worthy enterprise.

An impressive Commission Service was held at the East Side Church, Chi-

ago, Ill., for Rev. B. H. Luebeck, late pastor of the church, on Friday evening, Oct. 2. Prof. Baker of the Chair of Missions at the Divinity School, University of Chicago, gave the main address on "Deeds, Gestures and Attitudes." He stressed the point that our missionary gesture and attitude hitherto has been mostly that of benevolence, but it is not enough. It must be that of brotherhood. Dr. J. H. Franklin of the American Baptist Foreign Mission Society, recently returned from a visit to China, spoke on conditions in that country and made the presentation of the Commission to Bro. Luebeck. Prof. Jacob Heinrichs of the Northern Baptist Seminary, Chicago, offered the consecration prayer. Rev. C. A. Daniel presided at the service and other parts were taken by Rev. E. R. Lengefeld, Rev. A. P. Mihm and Mr. Arthur Ittermann. Words of recognition were addressed to Bro. Luebeck for his faithful service by Mr. W. Van der Hoogt, Supt. of the Sunday school and by Miss Frida Kalick on behalf of the B. Y. P. U. A beautiful basket of roses was presented to Bro. Luebeck who closed the service with a prayer of deep feeling. Solos by Miss Genevieve Bernson and Mr. Fred Lechner, as well as an anthem by the choir and a male quartet added much to the program of the evening. A social hour with refreshments followed in the new basement room. Bro. Luebeck left Chicago on Saturday, Oct. 3, for Hartford, Conn., where he will spend three months in study of Oriental Culture at the Hartford Seminary Foundation. After that, in January 1932, he will sail for his new field in Swatow, China.

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

Honesty and Dependability Needed

ONE of the disquieting and distressing signs of our day is the great number of men who break down, fail and sorely disappoint in some great position of trust which has been given them.

We refer especially to the sadly increasing number of men in high financial positions, such as bank officials, who have been unfaithful in their responsible positions and proved themselves all of a sudden as thieves and embezzlers. Some have been engaged in secret wrong-doing for years, all the while posing as respected members of society, even as regular and faithful church members and yet they have been diverting the funds and savings of others entrusted to their care to reckless speculation, wild quick-rich schemes or for selfish personal purposes. Often this roguery has been done with a skill and cunning that baffles understanding and description. They somehow juggled their accounts, covered up their crooked methods so that examiners and accountants were fooled again and again and put their O. K. on the clever deceit of these swindlers.

One such bank official in Chicago has just been discovered as a thief and embezzler. He has stolen the stupendous sum of over three and a half million dollars. His thievery stretched over the long period of 12 and more years, yet was so cunningly carried on that no suspicion was aroused until something was accidentally discovered while he was on his recent summer vacation. Yet during all these years, this man went in and out among his fellows, regarded as an honest and trustful man by his own family, by his neighbors, his church and his superior officers in the great bank where he had his position. What a terrific disappointment he proved to be when his dishonesty was uncovered! What an example of stupefied moral sense and deadened conscience!

Our banks are constantly installing larger and stronger safety vaults to protect their securities, but what does the greater thickness of steel and the greater intricacies of safety locks avail if the men who have access to these vaults and are supposed to guard these valuable bonds and notes are not honest and trustworthy but lowdown and mean crooks despite their seeming respectability?

Our great need today is men of integrity, men of inflexible honesty, of unbending truthfulness in all their dealings, men who are dependable and trustworthy, who even though temptation be strong, will not in the slightest deviate from the path of honesty to commit a breach of trust. We need men who are impelled by a strong consciousness of their responsibility to God and man to follow stern and rigid standards of right.

We are living in days when graft, bribery, racketeering and the loose and wasteful administration of public and private funds is alarmingly prevalent in many quarters. When many men in position of public office prove unfaithful, how needful it is to have men whom we can trust, if faith in one another is not to perish and society to break down. Men and women who are to act as our leaders, as our agents, as our trustees, must honor and respect such trust, they must be inwardly true in their lives, men who would rather die than stray ever so lightly from the path of rectitude. Unless our day produces such men in larger measure than hitherto, we are failing even in the lower realm of common morality, not to speak of our failure to measure up to the higher standards of the kingdom of heaven on earth.

Fifty Years of the General Missionary Society

(Congratulatory Address by the Editor of the "Baptist Herald" on behalf of the Y. P. and S. S. W. Union at the Golden Jubilee of the Society at General Conference, Detroit, Aug. 25, 1931)

IT is eminently fitting that the other branches of our denominational life and work are assembled here tonight to congratulate our General Missionary Society on its fifty years of significant and worth-while life-history, and to join with it and all of our people on this notable occasion to "praise God from whom all blessings flow."

It is especially seemly and befitting that the youngest member of the General Conference family, our Young People's and Sunday School Workers' Union, be represented and have a voice at this grand birthday party; that we also bring our happy greetings, our felicitations, our good wishes and fervent and sincere prayers for God's continued favor and blessing upon the General Missionary Society and its splendid work in the days to come. Perhaps you will

Pardon a Personal Reference

at this point.

As one whose personal and closer contact with the General Missionary Society dates back 24 years ago, when I first had the privilege to sit on the General Missionary Committee—its youngest member at the time—as a representative of the Atlantic Conference, as one who represented the Eastern Conference for a number of years and was a member of the former Executive Committee, and as one whose office has been located in the General Missionary headquarters for the past ten years, I may in all modesty claim to know something about the work of the Society, its former statesmanlike General

Secretary, G. A. Schulte, who always was an inspiration to me, and also to love and esteem its present General Secretary, Bro. Wm. Kuhn, whom God raised up to be its energetic leader and wise executive for the last 15 years. Then again as the newly published memorial volume shows there have been intimate relations between the Missionary Society and the Young People's and Sunday school work of our denomination for years back. Under the auspices of this Society Bro. Kuhn devoted himself to the young people's work as Field Secretary for 3 years from 1913-1916, and in 1921 Bro. F. A. Bloodow and I were elected as Secretaries for young people's and Sunday work under a co-operative arrangement between the Missionary and the Publication Societies. We labored in this capacity for a year until our Y. P. & S. S. W. Union was formed at St. Paul in 1922.

In view of all this, I deem it a happy coincidence that I am privileged to stand here and to represent our Young People's organization on this auspicious occasion—the host of those, who please God—we trust and hope and believe, will be the loyal supporters of the General Missionary Society as it continues to carry on its God-given task.

We congratulate the General Missionary Society and rejoice in its history because it was organized for the more effective and faithful carrying out of the greatest commission that our Lord Jesus Christ ever gave to his followers,—that of bringing his gospel of salvation to a lost world and in this world primarily to our brothers according to the flesh.

We Rejoice Because It Is a Missionary Society

So we rejoice at this anniversary because it is a missionary society. It could not be otherwise for Baptists, especially German Baptists, to exist together for any length of time, to fellowship together for any considerable period without founding such a society. Baptists claim to be, and I believe are, people of the New Testament and after the pattern of the New Testament. The spirit of missions is the spirit of the New Testament. The New Testament draws its breath in missions, it incarnates missions and wherever it goes, it creates missions. We are glad and thankful for our General Missionary Society because it proves that our people are engaged in a work that is near and dear to the heart of our Lord. Missions, somebody has said, is Christianity in earnest, in action. It characterizes Christianity as being real. It deals in the essentials of the kingdom,—the spread and propagation of the gospel.

"Any man who has a religion," says Dr. Robert E. Speer, "is bound to do one of two things with it. If it isn't true, he must give it up. If it is true, he must give it away." As we study the progress of our own Missionary Society's labors, we see how it moved along the very line of Christ's plan and program. First at Jerusalem,—here at home among our German Immigrant people; then in Germany, our Judaea, we lent a helping hand; then in the other countries of Europe, among the brethren of

the dispersion, our Samaria; and then far across the seas, to India and Burma and China and Africa, even the uttermost parts of the earth. If by anything, then surely by the scope of our missionary outreach we can check up on ourselves as to whether we measure up to Christ's standard because it is still true, "A Christianity that is not international has never known its Master."

"The curse of much of the religion of today," says Mrs. H. B. Montgomery in her latest missionary book ("The Preaching Value of Missions"), "is churchianity, parochialism, small views of the meaning of the cross, small enthusiasm for the gospel; the 'crumb' Christians who are satisfied with the crumbs that fall from the Master's table when they might sit as guests at the marriage supper of the Lamb; the mite Christians, who are satisfied with dropping in their 'mites' when they might be 'hilarious' givers whom God loves. There is no correction for short-sighted views of Christianity like Christian missions."

Fifty Years of Worth-While Work

We congratulate the General Missionary Society for its honorable record of 50 years of worth-while work,—work that tells and counts and remains long after many other human efforts and achievements have sunk into oblivion.

While thinking about the fiftieth celebration a word of Tennyson's came bobbing up in my mind again and again. It is that word in "Locksley Hall": "Better fifty years of Europe than a cycle of Cathay."

What the poet meant was, better fifty years of the pulsing, active, onward-marching life of Europe than a thousand years of the sluggish, quiescent life of a civilization that has seen its best, that is passive and standing still.

So we say in viewing and reviewing this anniversary: Better fifty years of fruitful working for the high goals of the kingdom of God than pursuing even the otherwise legitimate but lower affairs of mankind for long centuries.

Better fifty years of active, intensive, sacrificial labor for the salvation of mankind than a thousand years of dreamy inactivity and slumbering stagnation in proposed but unenacted well-doing.

Better fifty years of such altruistic, Christlike, Christian work such as the Missionary Society can record than a thousand years of restless and unsatisfying toil for merely selfish ends and for mere personal profit and exploitation.

Work of the nature and kind that we may glimpse as we behold our Society in its 50 years is the fulfilling of the Christ-appointed career of his followers and disciples in being the light of the world and the salt of the earth. For we remember what Jesus said about the supreme, preeminent value of the human soul, about the one thing needful, about seeking first the kingdom of God and his

The Young People Congratulate

We are bringing the congratulations of the young people to the Society tonight. Young people in our day, we are told, are always hunting for a thrill. They like the thrill of big things, of being tied up with something big and worth-while. Active participation in the work of our General Missionary Society with its world-wide program will furnish the thrill of being linked up through it with a big enterprise, with the thrill of conquest, of winning this old world for our Christ.

Christ cannot be satisfied with our moderation, with our calmness, our little faith, our smug self-satisfaction, with our small gains. He dreamed in continents. He planned for a universe. With terrible earnestness he sent forth his followers to win the world. He still needs youth for his cause. He is still appealing to young people to give their best to this great enterprise which is still unfinished. He still challenges them to take up the cross and to follow him, to become fishers of men, to be his witnesses even to the uttermost parts of the earth. We cannot be idle and inert while the yearning of Christ's heart for his brethren is unsatisfied. We believe that our young people will respond to that kind of heroic call, to that kind of worth-while work.

Someone has finely said: "Anniversaries are only pauses between climbs." Our General Missionary Society pauses at the fiftieth milestone to commemorate God's care, guidance and preserving grace,—not to erect a tombstone to mark an ending of its blessed career, but to erect a memorial stone, which will be an "Ebenezer," and a spur and a stimulant for even more abundant labors in the Lord.

Harvest Time

RUTH WESLEY

THE gray dawn steals softly into morning as the golden sun rises above the distant eastern horizon, transforming the sky into a glorious scene of rose and gold and sends sparkling rays on the silent, blue lake. The birds break into a lively chorus of pleasant little songs and twitterings.

Another day has come and it is harvest time! Look out upon the fields. The golden grain is gathered in sheaves, and placed in long neat rows. The corn is cut and awaiting the reaper's hand, while the large field is bespeckled with huge, golden pumpkins. The trees in the orchard bend down beneath the weight of the riches of the fruit. The leaves of the trees have changed color, and are now most beautifully orange, crimson, brown and red.

A soft breeze rustles the leaves of the trees and brings with it the wondrous, sweet odor of the freshly harvested grain, mingled with the odor of ripened fruit.

The day passes. The sun sets behind the western horizon. One moment it lingers, then swiftly sinks out of sight, sending out a last, bright ray to touch

a distant cloudlet and change it to a shimmering pink fairy boat. The heavens are transformed into rose, gold, yellow, pink and violet, and slowly they fade into night.

Harvest time! What a beautiful time it is. The scene is a masterpiece which only the Master of all arts could create. However it is not only a beautiful picture, but a very wonderful reality. Every Christian ought to give sincerest thanks to the Creator for harvest time.

Church Morale

MANY people are crying "hard times" who are sufficiently well off. There are calamity-howlers who ought to be cheer-leaders instead. There are too many retrenchment propositions. They are paving the way to small things. We must not break down the morale of the people. When we reduce our task we reduce our personal efficiency. The way to fail is to keep on doing small things. Our recent denominational retrenchment has weakened denominational morale among the churches. Retrenchment is the popular suggestion for all financial troubles in church administration. Many churches are able to do more, instead of being compelled to do less. Our failure to do larger things is due not to a lack of money, but to a loss of church morale. We must have the victorious spirit before we can give the world victorious achievements.—George W. Quick in C. E. World.

Some Goals to Strive for

(ADOPTED AT DETROIT BY Y. P. AND S. S. W. U.)

IN order that we as Christian young people may exert the widest and most helpful influence upon the world and thereby promote the coming of the Kingdom of God in all phases of human society we hereby declare it to be our purpose and intention to:

a—Avoid all degrading indulgences and amusements.

b—Give our support to all agencies seeking sobriety, law-observance, social justice, and the outlawry of war, as a means of settling international disputes.

c—Maintain and promote the New Testament ideals of purity and moral conduct in personal and family relationships.

d—Practice faithful stewardship of time and money as well as of personal influence.

e—Engage in soul-winning and the building up of the church of Christ at home and throughout the ends of the earth.



Baptism, Ballantine, Mont., Sept. 6, 1931

Montana Mission Notes

Dear Bro. Mihm:—

Send you a few lines for the "Baptist Herald" referring to our mission work during the summer. The many disappointments caused by the drouth and summer heat in the most parts of the State found their counteraction in some blessed experiences we enjoyed in the Lord's work. On August 23 we baptized two promising youths of our Lambert Sunday school. On August 30 the ladies in our Vida church organized a "Helping Hand Society" to do some work for the Master and help some poor families in the drouth-stricken community. Anybody who would like to assist our sisters in this noble work by sending clothes or patches of goods for needlework may do so and send same to the president, Mrs. Clara Jensen, Vida, Mont.

On Sept. 6 we had the joy of baptizing two believers on our new mission field, Ballantine. The place of baptism was on historic ground, for it is close to Pompey's pillar, a rock about 200 feet high, standing in the Yellowstone valley not far from the river, that Captain Clark discovered on the Lewis and Clark expedition, July 25, 1806. The river and surroundings here are well adapted for a baptismal service. Rimrock Heights and stately trees enclose the majestically flowing Yellowstone river. Rev. Bro. Dobrovolsky was invited and came. A large crowd gathered to witness such an unheard event as a baptism in the Yellowstone. A number of gospel songs with intervening reading of the Scripture referring to the teaching and practice of biblical baptism, and two songs by the candidates as a personal testimony made a deep impression. Bro. Dobrovolsky used as his text Mark 16:16 and with convincing power spoke of faith and baptism as a means to salvation. The writer followed with a short talk in English on the baptism of Jesus, and the first biblical baptism in this part of the country took place, causing much comment. Some were deeply touched, others ridiculed. It cost our brother and sister quite a struggle to tear loose from false doctrines, friends and associates, but the many blessings and overwhelming joy received in following the Master's footsteps is well worth the sacrifice.

arranged games for young and old and also all the winners received handsome prizes. Everybody had a rollicking time at this picnic, which was the conclusion of the 1931 D. C. I. Union.

The spirit of fellowship was vividly expressed throughout the three days, and we are looking forward to next year's convention which will be held in Indianapolis.

The newly elected officers of the D. C. I. Union are: Mr. Leonard V. Vogt of Indianapolis, president; Miss Viola Hartmann of Cincinnati, vice-president; Miss Jeanette Reinicke of Dayton, secretary-treasurer.

Mound Prairie B. Y. P. U.

Even though we may have a very small society ours is a "live wire" nevertheless. Our young people have co-operated wonderfully the past year, which is indeed a great asset to our society.

We have been given a great opportunity of making use of our various abilities as leaders, speakers, and entertainers. Especially now in the absence of a pastor the Sunday evening meetings are entirely in our hands except when we have preaching services once every four or five weeks.

During the time we had a regular pastor every other Sunday evening the young people had complete charge of the evening service during which some very interesting, helpful and well delivered talks were rendered. We are encouraging our "younger" young people to take part to which they are readily responding.

Last fall we gave a musical program in our mission Sunday school building. After Rev. and Mrs. E. Bibelheimer left, the mission Sunday school has been in the hands of a few young people. It is needless to say it is quite a responsibility but with the help of our school teacher and the scholars themselves we are able to carry on the work and witness results. Several times during the year we give programs in our neighboring churches which they return.

In connection with our annual business meeting this fall we had a "watermelon feed" at the home of one of the members.

Last month we gave an ice-cream social at our church lawn. A short program was given in connection with it.

This summer we have been ably assisted by Alfred Bibelheimer, a student at the Rochester Seminary, who filled the pulpit after Rev. E. Bibelheimer's departure. We were very grateful for the tireless effort he put forth, so in appreciation the society surprised him with a party. He was presented with a few small tokens to remember us by. We had the privilege to have Rev. A. Kraemer and Rev. A. Ittermann, both of Canada, with us who gave us a goodly number of inspiring words and suggestions.

Our sincere desire is to do bigger and better work for our Master.

MAY BARBISCH, Sec.

The Sunday School

Today

H. O. SPELLMAN

There is no better day than this;
To do what you desire;
To start anew, to follow through,
Push your ambition higher.

Another day may cloud your sky,
Today the sun is bright;
Don't hesitate, or fear your fate,
Do what you know is right.

Today is passing rapidly,
So live that set of sun
Will find you happy, strong, content,
With every duty done.

The Sunday School Today

The Sunday school, as it is today, needs to be recognized. Indeed, it clamors for attention. We would limit it to all our attention. It is well and good to roam far ahead, and to look aloft, and to do research work, near and remote. We find no fault with those who are deep in psychology and pedagogy and psychiatry. All fields are open, and all scientific pursuits legitimate.

But they make a dismal mistake who imagine that this is all—or first. Our main interest is in the Sunday school as it is; not the church schools indefinitely and at large, but the school that we have all known of old—and loved of old—that meets on Sunday in the church. Whatever may be, or ought to be, this is what is. It is the greatest asset of the church, and our largest opportunity. It is also our immediate responsibility.

We have indulged in a good deal of criticism of the Sunday school in recent years. We have called it unscientific and disorderly. We have ridiculed its lessons and disparaged its teachers. We have contrasted it with the public school, and usually to its shame. After reading some of these strictures and listening to some of these critics we have received the impression that the Sunday school is poor and weak and "nigh unto cursing."

But such critics have been taken too seriously. The first reasonable question is, What has the Sunday school to its credit? What is it doing for souls and for the church? What are its practical limitations? Why contrast it with the public schools? What is to be gained by disparaging it?

Do our caustic friends think that by this method they are going to halt the vast school army at once and turn it in their direction? It may be necessary to remind them that criticisms are so easy that no one is accredited by them alone. Whether the critic realizes it or not, those whom he strikes may naturally arise with the question, "And who are you?" It will take a mighty leader, and many of them, to arouse and guide the many

millions that compose the Sunday school host of today. The sober minded realize that this is not going to be done in a hurry, whoever leads, and that attempts at leadership by mediocre men and women are naturally futile.

Is this a reactionary plea? By no means. Let us always favor progress and work for better things. But this is not a case of "destruction first." We cannot build the new building on the site of the old. The figure is rather that of a fruit tree that by purging may bring forth more fruit. But by no means must it be disturbed in its constant bearing. We cannot destroy the Sunday schools that are now running, nor can we do anything to hinder or embarrass them. We need all the fruit that they are bearing, and we need it now.

All our schools will assemble next Sunday. What are we doing in anticipation of this session? There will be millions of boys and girls gathered in them, and they all have souls. They are growing rapidly into manhood and womanhood. They will make generic choices that will mean eternal weal or woe. They will be bound to the church and the community by ties of virtue and loyalty, or they will drift into the broad way of vice and misery.

Our problem is immediate: it is the Sunday school as it is; the boys and girls as they are; the lessons and teachers as they are; and the churches as they are. In spite of all defects and shortcomings and limitations we must work today. We cannot afford to rest on our oars until we secure a better boat and chart. The neglect of today's opportunities means lasting loss. And no criticism of our schools or teachers or lessons that will hurt the work of today should be uttered or tolerated.

There is a mine of wisdom in the precept to do with our might what our hands find to do.—The Church School Journal.

Making the Story Paper Popular

The teacher who is in love with her work, and prayerfully trying to make the most of her opportunity, knows that she must not let her good work end with the lesson story, important as this is.

The child should be encouraged, of course, to put some time on his lesson at home. Then there is his story paper. Does he use it? Maybe he does after a fashion, and maybe he never takes it from the classroom. It is not unusual for the janitor to have a considerable-sized roll of papers to pick up after Sunday school is over in the average Sunday school; maybe not more than one or two from a classroom, but there should be none.

Why do some pupils habitually leave their papers? Largely because they aren't interested enough to remember to

take them. Why are they not interested? Principally because the teacher has never made it a business to see that they are.

Some children devour everything readable within their reach. Others have to be encouraged to read anything at all. One teacher has tried this plan. She takes a little time just after the papers are given out to run through the paper and note the good things it contains. She has already looked over a copy, so she knows what is there to be noticed. By just a few well-chosen suggestions she can arouse an interest in an article or story or stunt which, without this starter, would never have been noticed by the non-readers in her class. She starts the readers talking, and this also helps arouse the interest of those not so used to reading. If there is a serial, she gets the class talking about previous chapters and speculating on the probable development of the current chapter by looking at the illustrations.

While out on hikes, and at class parties, and at the business meeting she brings up things that have been in the paper. She encourages the other pupils to use the suggestions found in the paper. In fact, she makes the paper a real working tool of the class, so that those who do not get their copies regularly find that they are losing something.—The Junior Teacher.

What Do You Look At?

We all love pictures. Who can measure their influence? Washington wanted to be a sailor because of the lure of a picture of a ship at sea which he often looked at as a boy. With one hundred million people attending the movies every week, who can tell the influence of the pictures on their lives? Those of us who have an idea what that influence can be owe it to ourselves and to our Christian profession to see that we look at the right kind of pictures.

Did you notice that when the White House fire compelled President Hoover to set up his offices in the rooms of the War and Navy Building, he took the rooms formerly occupied by General Pershing? And one of the first things the President did was to have all pictures of war, generals and any other pictures suggestive of war removed from the walls of the rooms. Probably that was because the President believes in peace. He does not care for pictures that suggest war as a means of accomplishing an end. Proper pictures induce the peace mood. What do you look at?—Exchange.

* * *

No matter what qualities of personality the teacher possesses, if she lacks deepening religious experience, if she has no sense of the presence of God, no habit of daily communication with him, she is not fitted to lead little children into the kingdom of God.—Edna Dean Baker.

October

CLARA MAY PREBLE

Gay October days are here!
Glorious days of colorful cheer,
Leaves put on their gaudy gowns:
Golds and russets, reds and browns;
Like a gypsy's brilliant dress
Is the woodland's loveliness;
While her streaming tresses hold
Twined within a band of gold.

Leaves are falling from the trees
With the rustle of each breeze;
Sailing from October skies
Like a band of butterflies—
Crackling, crunching, on the ground—
Such a cheery, gladsome sound,
As we gaily walk along.
Listen to October's song!

Heroes and Heroes in Disguise

KLARA BICKEL

Many people make the statement that the world is a place of extreme wickedness at the present time. It cannot be denied that crime is rampant, especially in our large cities. But what does history report in regard to pirates and vikings? Pirates of yore made ocean travel extremely hazardous. The Vikings, a sturdy and courageous lot, were nevertheless unscrupulous and ruthless in dealing with their fellow men. During the middle ages the so-called "Raubritter" (Robber Barons) filled the hearts of travelers on highways and byways with fear and trembling. To be attacked by these blackguards was a common occurrence.

In view of these facts, we should not be too pessimistic in regard to our times. Let us consider the splendid display of good will and the recognition of achievement not only in our country but practically in every part of the civilized world. Many persons of merit receive high recognition and are honored and revered in our days. How different the treatment of many famous people in bygone days! What was the reward of Columbus, the great discoverer? Very little praise and honor but a great deal of hostility and cruelty! This is only one case where distinguished people expected and deserved assistance and some recognition, but—in vain! Not until they departed from this world and in some cases many years later were they and their achievements appreciated. What a contrast when we recall the royal ovations given to Lindbergh in Europe and America just a few years ago! Columbus and Lindbergh are heroes in the true sense of the word as the following definitions will show.

What Really Is a Hero or Heroine?

"A man or a woman of distinguished courage—moral or physical." Another: "A person with great qualities along one line." Observing some heroes at a closer range may be an impetus to us to achieve greater things.

Holy Scripture records words and deeds of many heroes and heroines. Any

of us could mention several Biblical heroes of faith on the spur of the moment. People like Abraham, Queen Esther, Paul and Stephen stand out as bright stars in the realm of faith. In history we will find a whole throng of heroes.

Queen Louise of Prussia has the honor of being a famous national heroine. She traveled in mid-winter by stage coach from Brandenburg to Memel, formerly the Northern frontier city of Germany, in order to plead with Napoleon to save her country. The humiliating treatment she received from the great conqueror and the hardships of the trip caused her early death. Arnold Winkelried permitted his body to be pierced by numerous lances in order to defend his beloved Switzerland against the enemy.—John Wicliffe, a parish priest of England, has the honor of being the first translator of the Bible into English. After translating part of the Bible, he made the statement: "The Sacred Scriptures are the property of the people and one which no one should be allowed to wrest from them." Unfortunately the leaders of the church did not agree with him and persecuted Wycliffe and deprived him of his position. Did he relent? No, he continued working until the whole Bible had been translated and consequently he is honored by the entire Christian world today. In Martin Luther, reformer and translator of the German Bible, we have a similar case. As a hero of Evangelical faith, he fearlessly attacked the errors of the Catholic church of his time. Neither persecution nor threats of death could persuade Luther to change his views or course of action.

Heroic Figures of Later Christian Days

Advancing a step further in the annals of the Christian church, we encounter many heroic figures: William Carey, pioneer missionary in foreign fields; Hudson Taylor, great missionary of the China Faith Mission and many others. David Livingstone stands out as a unique figure in missionary efforts as well as in the field of exploration. He sacrificed his strength and life to the cause of Christianizing and exploring darkest Africa.

Not only History, Christianity and exploration can boast of many heroes. Other fields of activity are equally well represented. The records of scientific and medical research overflow with reports of heroic efforts and achievement. People like Louis Pasteur in searching for a cure for hydrophobia; Robert Koch in discovering the tuberculosis bacillus; Madame Marie Curie in discovering radium risked health, yes, even their lives working with various substances in order to make these famous and helpful discoveries. Some of them did not only risk their lives but became martyrs of the cause. Many of these heroic figures have been and still are honored; they certainly deserve all the praise and homage bestowed upon them, but

The Heroes in Disguise Must Not Be Forgotten

What does the word "disguise" mean? One meaning: To be concealed or hidden or covered up. This interpretation is to be used in connection with the word hero—heroes in disguise. Great is their number! When you read books like: Hough's "Covered Wagon," Rölvaag's "Giants in the Earth," Cather's "My Antonia," you marvel at the heroic undertakings of the people portrayed in these books. They were ordinary folks traveling over vast areas of our country seeking new homes. What tremendous difficulties and hardships they faced at every turn in the road but how bravely they conquered them! Then after weeks, yes months of journeying they would settle, build their homes, in many cases very primitive abodes. New trials confronted them as they toiled from dawn to late at night in order to wrest a living from the soil. Homesickness, privations of different kinds often made their lot a very hard one. Pioneers are mentioned collectively in most cases, but every one of them deserves individual and honorable mention,—trues heroes in disguise!

When on cold winter days our furnaces and stoves spread warmth throughout our homes, we rarely think of the brave miners, who risk their lives daily, yes hourly, in order to bring up the black diamonds. These men toil away in the dark of the earth deprived of sunshine and fresh air. Do we ever consider the drabness hanging over the working hours of the motormen and guards of subway or underground trains? The motorman, boxed in a small compartment of the train, directs the train through dark tunnels hour after hour.

How many of us ever give one thought to the many garment workers who labor in the sweat shops of our big cities? They often work under very unfavorable conditions. And then the throng of home workers—many women who stitch away at garments for a mere pittance. In order to eke out a scant living, they must work from early morning to late at night.

If you had the opportunity to watch the workmen toil in erecting a sky scraper in New York or other parts of the globe, you would marvel at the fearlessness of these men. One wrong move and they may crash to the pavement, maimed; in most cases instantly killed. Some may say: "They are being well paid." That might be, but no money will repay them for the risks they are obliged to take. Did you ever stop to think of

The Many Widowed and Forsaken Mothers

who toil all day at some trade or household? Then come home to cook, wash and mend for their fatherless children. Not only that but many a night's rest is disturbed by nursing a sick child. The next day finds these mothers at their daily tasks, often with a heavy heart thinking of their fatherless children.

Then again sons and daughters have given up their ambitions and fondest dreams to support aged parents. When we turn to

The Field of Religious and Missionary Effort

we find an overwhelming number of heroes in disguise. Only the heavenly annals will disclose the names of this throng! When the foreign missionaries from England and America first went out into the foreign field, communications with the homeland were not as they are now. It took weeks, in some cases months, to get in touch with their own country. To be cut off from fellow Christians, family ties severed, surrounded by gross ignorance and filth, these circumstances either created courageous hearts or floored their victims.

In most cases these heroes in disguise stood the test. Some missionaries who were especially adapted to translating the scriptures into foreign tongues, or ranked high as organizers or some other capacity, received recognition. Many equally faithful and courageous but not as gifted or successful, remained unmentioned.

A goodly number of heroes in disguise have been placed before our mental eye, others might be considered. Although their names are not recorded in halls of fame, we here pay homage to these, not unknown, but unrecognized heroes!

Some of us might be heroes in disguise at the present time or called upon to enter this state later. Let us then with the help of God fulfill our mission cheerfully although we are laboring under very great difficulties, also under trying circumstances. This may be a preparatory school and the opportunity to become a great and recognized hero may present itself to us at a later date. Should this chance be withheld, we know that our heavenly Father has a reward in store for us if we proved to be faithful heroes in disguise.

Farewell Service for Rev. and Mrs. Geis

A farewell service in honor of our missionaries, Rev. and Mrs. Geo. J. Geis, was held at the Clinton Hill Baptist Church, Newark, N. J., on Wednesday evening, Sept. 16. It proved a most happy occasion, with a missionary enthusiasm and warmth of fellowship that will be long remembered.

Among the speakers of the evening was Rev. Frederick Niebuhr, lifelong friend of Rev. Geis, and his schoolmate in Rochester. Warm greetings were brought also in brief addresses by Dr. J. C. Robbins, a secretary of the American Baptist Foreign Mission Society, and Dr. Geo. E. Dawkins, pastor of the Peddie Memorial Baptist Church of Newark. After responses by Rev. and Mrs. Geis, the congregation went down into the basement of the church where refreshments were served and personal fellowship with our honored guests was enjoyed and the final farewells spoken. On the following morning our missionary

friends sailed, with happy hearts and with a great eagerness to get back to their task in Burma, where the Lord has so richly blessed their labors in the past forty years.

Our Women's Missionary Society rendered a splendid service in providing the refreshments which added so much in making the evening memorable. The appropriate words to Rev. and Mrs. Geis by our president, Mrs. J. B. Klausmann, gave beautiful and fitting expression to that deepened missionary interest which Rev. and Mrs. Geis have aroused among us, and the renewed devotion with which we shall follow their labors as our personal representatives to the distant Kachins.

Proposed Fellowship Meetings for the German Baptist Y. P. Union of New York and Vicinity 1931-1932

1. A devotional period of 15 minutes under the direction of the General Secretary or other officers of the Union.
2. Program of 30-45 minutes to be given by the visiting society.
3. Collection for missions in Cameroon.
4. Get together and get acquainted and play games.
5. Refreshments served by entertaining society.

Schedule of the meetings. Place of meeting, date and program given by: Jamesburg, N. J., Oct. 18, 1931, Passaic, N. J.

Brooklyn, First Church, Oct. 20, Harlem, N. Y.

Brooklyn, Second Church, Oct. 27, Union City, Second Church.

New York, Third Church, Nov. 10, Jersey City.

Immanuel, New York, Nov. 17, Union City, First Church.

Clinton Hill, Newark, Nov. 24, Hoboken.

Walnut St., Newark, Dec. 1, New York, Third Church.

Evangel, Newark, Dec. 8, West New York.

Harlem, N. Y., Jan. 19, 1932, Walnut St., Newark.

Passaic, N. J., Jan. 26, Evangel, Newark.

West New York, Feb. 2, Brooklyn, First Church.

Jersey City, Feb. 9, Brooklyn, Sec. Church.

Hoboken, March 1, Passaic, N. J.

Union City, Second Church, March 8, Immanuel, New York.

Union City, First Church, March 15, Clinton Hill, Newark.

P. S. Please make the programs spiritual and constructive. For good dialogs write to Rev. A. P. Mihm, 7346 Madison St., Forest Park, Ill. If the date is inconvenient, arrange a suitable date with the other society, and notify the General Secretary.

JOHN SCHMIDT,
411 8th St.,
Union City, N. J.

The Southwestern Conference

The 51st session of the Southwestern Conference met with the Zion Baptist Church of Okeene, Okla., August 12-16, 1931. Though for various reasons there was no representation from the more distant churches in Nebraska and Colorado, the visitors from the churches of Oklahoma and Kansas nevertheless made up the deficiency so that the attendance was comparable to other annual gatherings. Already on the first evening the capacity of the building was taxed. Thereafter, with the exception of Sunday evening, the evening services were held on the spacious church lawn under the starry canopy of heaven.

The business sessions were under the able leadership of Bro. Aug. Rosner. The church reports showed splendid ingatherings of souls and other forms of definite progress in most of the churches. As a whole the reports were very encouraging. Even more extensive and definite progress is our aim for the coming year.

We were happy to have with us our venerable Bro. H. Koch of the Old People's Home in Chicago and the congenial and jovial Bro. Paul Gebauer, our new missionary to the Cameroons. Both blessed us with their genial fellowship and with several inspiring and uplifting addresses. Our interest in the great cause of our denomination was greatly benefited and furthered by their visit. Our interest and prayers will especially follow Bro. Gebauer as he labors in the Cameroons.

The meetings were opened each morning with devotionals under the leadership of Brothers Gebauer, Borchers and Klein, at which a splendid spirit of prayer manifested itself. Helpful and instructive essays and talks were given by the brethren Hoeffner, Socolofsky and Knopf, and by Bro. Foll "in absentia" per written page. Bro. Roth gave a stirring message on Thursday evening. Bro. Geo. A. Lang brought the opening and closing messages. Bro. R. Vassel delivered a blessed missionary sermon on Sunday morning, after which the mission offering was taken. The sum amounted to some \$200.

Musical selections, interspersed during the services, were rendered by the church choir, quartett and others, which greatly beautified the services and uplifted the spirits. The Okeene people are most hospitable and spared nothing in making the conference enjoyable and convenient. To the kind pastor, Bro. Chas. Wagner, to the Okeene church and to all who contributed to the success of the Conference, we again say: "Thank you; God bless you for your kindness!" To our Lord and God we give thanks for the favorable weather and for the blessings of the past. May all of these benefits be stepping stones to further blessings!

THE REPORTER.

* * *

If we attend to our giving the good Lord will attend to our receiving.



Baptism, Lambert, Mont., August 23, 1931

B. Y. P. U. of Washburn, N. Dak.

During the past year the B. Y. P. U. of Washburn, N. Dak., has been having a great success in their meetings.

With a membership of 65 members, and a majority of the members present at all meetings, there is proof that the meetings were of great help.

During the year much has been learned through the study of great missionary men and many interesting discussions.

Sunday evening, June 28, Rev. Geo. W. Pust of Emery, S. Dak., gave us a very interesting talk "On Being Victorious."

Sunday, August 2, a number of our young people motored to Martin, N. Dak., for the young people's convention, which was very interesting and helpful. In the evening we had the honor of having Reinhold Sigmund, a student at Rochester, N. Y., here at Washburn, who gave us an interesting talk on "The Youth of Today," which was greatly enjoyed by all.

The members of the B. Y. P. U. are all active and always willing to take part at meetings. They have had good leadership and are willing helpers for the leaders which makes the meetings successful.

FREDA SAUER.

B. Y. P. U. of Creston, Nebraska

Our B. Y. P. U. had its annual program on Sunday afternoon, Sept. 20. Friends from far and near gathered in the church at 2.30 o'clock.

Bro. A. Prang, our president, opened the meeting. Much to our pleasure we had Rev. A. Husmann, pastor of Tacoma, Wash., in our midst. He was the main speaker, and he spoke on a subject very suitable for the occasion. Rev. Husmann was president of this young people's society about eight years ago.

The local choir and men's chorus helped to make the program a success. The program consisted of recitations and one dialog, "Die Stimme aus der Bergpredigt." From the secretary's report we learned that our society met 17 times during the year.

The collection was \$24. We decided not to have any refreshments but to use that money with the collection for mission purposes. We hope and pray for a more successful year.

J. J. RENZ.

The Dorcas Society, Spruce St. Baptist Church, Buffalo, N. Y.

Ten regular monthly meetings were held during the year with an average attendance of 15 at each meeting.

In July, 1930, we had an enjoyable day with Mrs. Tersliessen at Crystal Beach.

In August, we sponsored a moonlight excursion around Grand Island. Due to everybody's hearty co-operation, the affair was a success.

In September, we deposited in the bank \$100 to start a missionary fund, to be added unto when our finances permit. In November, our annual banquet was held at the Y. M. C. A. and our thank-offering that evening amounted to \$55.

For Christmas, 1930, we sent 50 small towels to our St. Joseph Orphanage and \$5 worth of toys to Capiz, Philippine Islands, where our president, Miss Mabel Stumpf, was stationed as a missionary. We also sold 100 pounds of walnuts and Christmas cards at the holiday season.

Sunday, Nov. 16, a trip was made to the Odd Fellows Home at Lockport where we visited and sang for the old folks. Our pastor, Rev. Cramer, preached a short sermon.

We always remember our aged and shut-in members with flowers and greeting cards at the different holidays and derive much blessing when we visit the sick.

We are still sewing bandages and sending them to the Philippines where they are greatly needed and appreciated.

Last February, we went with our pastor to the Home of the Friendless. It was an interesting and happy hour, both for us and the 67 old ladies in the home.

We made new baptismal robes for our church and on Father's Day, we took charge of the evening church service.

At our last meeting our treasurer reported a balance of \$127.52.

Our activities for the coming year include marking bandages, visiting the sick and shut-ins and the study of some book on missions or some other interesting subject.

Last January we sustained a great blow when Mabel Becker, one of our most loved members, fell asleep in Jesus. Our loss was so great, that even now, we can scarcely comprehend it. Suffice it to say that she was Christianity personi-

fied in so far as mortal can attain that ideal. We as a society can never forget her.

Our officers for the new year are: President, Miss Mabel Stumpf; vice-president, Miss Alice Nova; treasurer, Mrs. A. N. Bodenbender; secretary, Mrs. H. W. Geiger.

Our motto is found in the book of Acts, chapter 9, verse 36. Dorcas is a wonderful example and if we can emulate her to even a small degree, we feel we are successful.

MRS. H. W. GEIGER, Sec.

Cut It Down

(With Approval of the Editors)

GRENVILLE KLEISER

If you have a thing to say,
Cut it down.
Something you must write today,
Cut it down.
Let your words be short and few;
Aim to make them clear and true;
Monosyllables will do;
Cut it down.
Do you spend more than you get?
Cut it down.
Daily get in deeper debt?
Cut it down.
Do not strive to make a show;
Settle promptly what you owe;
Pay your way or do not go;
Cut it down.

Are you writing to the press?
Cut it down.
Make it half or even less,
Cut it down.
Editors like pithy prose,
Lengthy letters are their foes,
Take a hint from "one who knows,"
Cut it down.

Have to make a speech tonight?
Cut it down.
Wish to have it sound all right?
Cut it down.
Do not be a talking bore,
Better far to listen more;
Don't monopolize the floor;
Cut it down.

The Load Limit

A railroad man once called a friend's attention to the figures stamped upon the trucks on the railway. On one truck he pointed out the figures 5-3-0. He explained that these figures represented what is called the load limit of the truck. That particular truck was able to carry five tons, three hundred weight, and any heavier weight would be dangerous.

The religious teacher of the railroad man saw a good point and declared that every man has a load limit. When a heavier burden or a greater temptation is imposed upon him there is danger to him and others associated with him on the railroad of life. But as Paul wrote in immortal words, "God is faithful. He will not suffer you to be tempted above that ye are able; and will with the temptation make also the way of escape that ye may be able to endure it."

Before and After

MRS. WM. SCHINDLER

The future seemed so dark
No star of hope in sight,
The burdens were so heavy,
And sin reigned in its might.
I groped in darkness for unseen power,
But found no help or light,
Oh woe! this life seemed hard to bear,
And human strength at best is frail.

So I groped on, and on, and on,
To find some strength to lean upon,
I knelt at the cross, and whom did I see?
The Lord who hath said, "Cast all on me."
Now my heart is singing,
For hope and light I see.
The Lord hath placed his hand in mine,
So soul, why fear?

Outside 'tis dark and drear,
But now, my Lord is ever near,
Life no longer is a dread
But filled with joy and songs instead.
For he has placed his hand in mine.
And now I see the gleaming star
Of life, and peace, and hope afar.
So nothing can molest me,
And nothing will unrest me.
No troubles, woe or strife,
To have God's hand in mine
Is all I ask in life.

Detroit, Mich.

Chicago Religious Survey

Dr. Arthur E. Holt, professor of social ethics at Chicago Theological Seminary, recently presented at the United Ministers' Meeting of Chicago a report of The United Religious Survey of that city. The report contains a considerable amount of statistical data of special interest to Chicago, which, according to the last religious census, has 1499 churches and 1,228,586 members, but describes also certain trends that are of general interest.

The city, says the report, was settled in "four great epochs," dominated by different racial stocks. "In the first epoch which extended from 1833 to 1850 the old American stock of the first settlement came bringing Methodist, Presbyterian, Baptist, Congregational and Episcopalian churches. This stock is now found quite largely in the suburbs or along the lake front. The second settlement was from 1860 to 1890. During this period the newcomers were from North Europe and they brought an increase in Lutheran and Irish Catholic churches. The third period begins with 1890 and continues to the World War. During this period our immigrants were from southern and eastern Europe and they established an increased number of Italian, Polish and Bohemian Catholic churches and Jewish synagogues. At the end of this period the largest church in Chicago was a Catholic church.

"The fourth period is from the World War to the present time. The newcomers are from rural America, including an increased number of Negroes, Mexicans and rural whites. They have increased the number of Protestants in Chicago.

The largest Protestant church is now a Negro Baptist church of from twelve to fourteen thousand members."

The Catholic Church in Chicago had in 1926 601,492 members and 256 churches. "The geographical parish is supplemented by racially adapted parishes which are expected ultimately to fade from the picture, leaving a carefully planned system of geographical parishes."

The issue facing the Protestant churches is stated to be, "Can the Protestant churches by co-operative planning accomplish what the Roman Catholics accomplish by centralized administration?"

The study shows that "the strength of Protestantism is also its weakness," it adapts itself to "varying shades of opinion and belief in a greatly diversified culture;" on the other hand, the Protestant churches tend to disintegrate as the community disintegrates; and "the delinquency areas of Chicago are the areas of weak Protestant churches."

"Metropolitan Chicago is more and more being conceived of as a unit in the administration of religion." Parishes are being organized into larger units. The strength of the strongest churches is being placed at the disposal of the weakest through the instrumentality of city-wide organization of churches.

Two facts reported seem to be of especial significance:

"Churches are succeeding which take account of the needs of their communities.

"There is no indication that labor is deserting the church. From generation to generation, laboring peoples have built the largest churches."

The document is in the nature of an interim report since the United Religious Survey is continuing for another year.

How the Talents Grew

The multiplication of the talents in the parable was effected by trading. It was not effected by idleness, luck, speculation, cunning, cheating, or by any device by which men try to get something for nothing, but was made by the profitable exchange of goods or mutual service. Wealth simply remains so much wealth as long as it is stored up in a warehouse or bank, but when it is invested in productive processes it becomes reproductive and multiplies itself many fold. The turning of seeds into harvest, raw materials into fine goods, one dollar into two or ten, and a thousand into a million, is useful service. The same law runs into higher fields. We cannot reap a harvest from the mind unless we sow it with the seeds of ideas, and cultivate them. Truth grows by trading—the exchange of thought, the useful employment of the knowledge we have. When we invest our truth, teaching it to others or turning it to practical service, it immediately begins to grow clearer in our own minds and to widen out its boundaries.

Prayer of an Unemployed Man

W. C. ACKERLY

Here in the quiet of my room, O God, I come to thee for friendship; to feel That Some One is with me, though unseen.

All day I have seen a multitude of people,
But I am still lonely and hungry for human cheer.

No life has touched mine in understanding;

No hand has clasped mine in friendship;
My heart is empty and my hands are idle.
Help me to feel thy presence,
So that the disappointment of this day
Shall not overwhelm me.

Keep me from becoming cynical and bitter;

Keep me warm and human, and set a new faith
Before my eyes—a new hope to live by
And a new spirit with which to overcome discouragements.

Guide me to that very necessary thing
Of life—WORK!
Abide with me and be my friend.

In the name of Him who went about
Doing good. Amen.

Am.

The Parish House Got a Thicker Coat of Plaster

Imagine the surprise of plasterers, painters and plumbers when they, along with all the other workmen who had a part in building a beautifully designed parish house, were invited to send representatives to the opening banquet. Of course there were speeches.

"All have had a part in making our dream of a parish house come true," the pastor said. "We are deeply grateful to every worker for his loyal and generous co-operation. And now I want to introduce some of the laborers who have helped the most, and to whom we express our warm appreciation."

One of the responses was made by a plasterer, and his speech was the first he had ever made. "This is the first time I have ever attended a meeting where anyone thanked the workmen," he said with many "uhs" and "ahs." "I just want to say that I'm mighty glad to be here, and also that I'm pretty ashamed of myself. We skipped the plaster in one of the rooms; in fact, did a rush job, but I think the plasterers would like to do the job over."

And that's how the parish house got a thicker coat of plaster. If the pastor had not been so thoughtful and appreciative that shoddy job would not have been done over. But that isn't the moral of this true story! Write it yourself!

* * *

The early church was noted for its poverty and power; the church of today is noted for its wealth and weakness.—Henry Alford Porter.

Columbus

JOAQUIN MILLER

Behind him lay the gray Azores,
Behind the gates of Hercules,
Before him not the ghost of shores,
Before him only shoreless seas.
The good mate said, "Now must we pray,
For lo! the very stars are gone.
Brave Admiral speak, What shall I say?"
Why say, "Sail on! sail on! and on!"

They sailed and sailed as winds might
blow

Until at last the blanched mate said,
"Why, now not even God would know
Should I and all my men fall dead.
These very words forget their way
For God from these dread seas is gone.
Now speak, brave Admiral, speak and
say"—
He said, "Sail on! sail on! and on!"

They sailed. They sailed. Then spoke
the mate:

"This mad sea shows its teeth tonight
He curls his lip, he lies in wait
With lifted teeth, as if to bite,
Brave Admiral, say but one good word:
What shall we do when hope is gone?"
The words leapt like a leaping sword:
"Sail on! sail on! and on!"

Then pale and worn he kept his deck,
And peered through darkness. Oh, that
night

Of all dark nights! And then a speck—
A light! A light! A light! A light!
It grew, a starlit flag unfurled!
It grew to be Time's burst of dawn,
He gained a world; he gave that world
Its grandest lesson: On, sail on!

Success in the Bible

The word "success" occurs only once in the Bible, and in that once a definition of success is given. Here it is: "Only be thou strong and very courageous, that thou mayest observe to do according to the law which Moses my servant commanded thee: turn not from it to right or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then thou shalt have good success."

In this definition you see courage is the requirement that is mentioned for success. No matter what goal you have set for yourself, you will find that courage is necessary to reach it. It requires courage to break a habit, to make a resolution and keep it. But no boy who has ever shown that courage has been sorry, because in the end he has proved the truth of the verse. By showing courage and living up to his ideals he has won success.

Opposition that breaks the will of a weak man strengthens that of a determined one.

Youth the Best Endowment Fund

It seems to me that in making out our budgets we forget that youth is the best endowment fund which the church has. We forget that the church has its supreme opportunity today in the realm of youth. Through the young its most significant contribution to the progress of humanity must be made. We often remind ourselves that youth is the age of greatest susceptibility to religious awakenings. In making out our budgets, however, we seem to forget that it is also the age of the greatest number of moral shipwrecks, the age of the gang, the hoodlum, and the criminal. Thus, in the words of Professor Betts, "From the point of view of society and the future of the church, it is probably ten times more important to have ten young persons present and active in the church than to have one hundred gray-haired saints whose day is done."

These are facts that must be taken into consideration when budgets are made. The church is losing its young people today, not so much because youth is flighty and indifferent and irreligious, but very largely because the church has had so little to give to youth of what it really needs. If the Baptist youths of today are to participate in Baptist enterprises ten years from today, we must not forget, even when we make our budgets, that these youth are the next generation which shall inherit the earth.—R. Holland in Y. P. Leader, March 1931.

Great Missionary Sayings

"The world has many religions; it has but one gospel."—George Owen.

"All the world is my parish."—John Wesley.

"I see no business in life but the work of Christ."—Henry Martyn.

"Fear God and work hard."—David Livingstone.

"We can do it if we will."—The Men of the Haystack.

"We can do it and we will."—Samuel B. Capen.

"The bigger the work, the greater the joy in doing it."—Henry B. Stanley.

"The lesson of the missionary is the enchanter's wand."—Charles Darwin.

"The work of winning the world to Christ is the most honorable and blessed service in which any human being can be employed."—C. F. Schwartz.

"I am in the best service for the best of masters and upon the best terms."—John Williams.

"Nothing earthly will make me give up my work in despair."—David Livingstone.

"The greatest hindrances to the evangelization of the world are those within the church."—John R. Mott.

"I will place no value on anything I have or may possess, except in relation to the kingdom of Christ."—Livingstone's resolution, made in young manhood.

"Your love has a broken wing if it cannot fly across the sea."—Maltbie D. Babcock.

Missionary Reading

K. V. SILVERTHORN

An excellent definition of missions is "Christianity in action." Missionary books make vivid for us the scenes and the incidents where action of this kind takes place and the persons who are the actors.

There is a general impression that missionary reading is dull and dry, yet no books published today are more full of human interest, adventure, action, and the thrill of life than are missionary books. And best of all, they are true.

In them, men and women are having the sort of adventure of which we dream, and are living the themes about which writers weave romance. In such books are presented the lives and customs of people of other races and nations; here we may satisfy our curiosity and our desire for the unusual. We have many such books: "On the edge of the Primeval Forest," by that great missionary, doctor, and musician in the Congo, Albert Schweitzer; "The Oregon Trail," telling of the claiming of our great Northwest, by Parkman; a book by S. Hall Young, the great apostle of Alaska, "Adventures in Alaska;" a book by Grenfell, whose heroic work in Labrador has thrilled us, "Labrador in China;" and "The Spirit of the Game," by Basil Mathews, whose writing always holds the interest of young people.

Next to first-hand contacts, the best possible way to know, to understand, and to appreciate the people of other races is through books written by them or by our missionaries, who know, love, and work with them. Some of the books of interest in this field are: "Raj, Brigand Chief," by Carmichael; "Sons of Africa," by Golluck; "Our Southern Highlanders," by Kephart; "Torch Bearers in China," by Basil Mathews; "The Girl who Walked Without Fear," by Rice.

Missionaries dislike being made to seem heroic and yet there are no truer heroes in all the world. This fact is shown in such missionary biographies as: "Gentleman Unafraid," by Willoughby; "Borden, of Yale '09," by Mrs. H. Taylor; "Girl of an Indian Garden," by Robinson; "The Letters of Maxwell Chaplin," by George Stewart; "Frank Higgins: Trail Blazer," by Whittles; "Wilfred Grenfell, the Master Mariner," by Mathews; "Tales of Great Missionaries for Young People," by Serrell.

The Younger Group

In the young people's society the emphasis needs to be kept on the word "young." That is to say, care must be taken so that the older willing workers will not carry all the burdens. To the younger group must be given heavy duties, and it must have its chance to learn to lead. Otherwise, the young people's society ceases to be what it is called.

Not many of us can speak eloquently, but we can all tell the truth.

God Sees the Upper Side

My life is but a weaving
Between my God and me;
I may but choose the colors,
He worketh steadily.
Full oft he weaveth sorrow,
And I in foolish pride
Forget he sees the upper
And I the lower side.

—The Guild.

The Pace That Kills

CARLTON M. SHERWOOD

Hasn't too much been said about the difficulty of being a Christian in an age of speed?

We are prepared to concede that speed may injure our minds and bodies. There is a pace that kills, in the sense of physical and mental illnesses.

But the difficulties that the church faces today seem to be for the most part such problems as Jesus himself had to face in his ministry in Palestine.

When he mourned over Jerusalem it was not because of the speed of its traffic, but because of the stoniness of its heart. The scribes and the Pharisees who opposed him were not kept from him by the pressure of many duties, but because his way of life went counter to their whole concept of formal religion. Indifference and selfishness were the twin enemies of Jesus among the people of Jerusalem and Galilee, as they are his enemies to day in New York, London, or Calcutta.

Read again the parable of the man who invited his friends to a feast. (Luke 14:16-24.) Brought up to date, here are the man engrossed in a business deal, the man who is trying out his new car and can think of nothing else, and the man who puts human love before divine worship. The Cadillac need take the indifferent Christian's mind no more fully than the trying of a new yoke of oxen two thousand years ago. It's not the pace that is mainly at fault; it's the direction. We can go as far from God on horseback, or indeed in the armchair, as in the latest tri-motored airplane.

The machine is being used to help religion. Our church buildings are a composite of machine products speedily and inexpensively produced. Bibles that cost a few pennies are helping to evangelize the world. Religious leaders are using machinery and organization to accomplish results that would be virtually impossible without these time-saving measures. Speed and energy can serve the church. We do not need to be slow and unprogressive in order to win God's blessing.

Weather and Life

A negro minister struck off a bit of homely philosophy when, as reported in an exchange, he said in his sermons:

"Life, my brethren, am mostly made up of prayin' for rain and wishin' it would cl'ar off!"

Nine times out of ten self-control is merely an index of Christ-control.

How a Missionary Invented a Language

Dr. Hiram Bingham, a missionary who died some years ago after having devoted the greater part of his life to missionary work in the Gilbert Islands, invented "Gilbertese," the written language of those islands.

When Dr. Bingham went out to the Gilberts many years ago, he found out in a very short time that one of the chief difficulties before him in his mission was the fact that the islanders had no written language. Accordingly, this ingenious missionary set about to supply the deficiency and to build a language, being obliged to collect his own vocabulary and construct his own grammar.

The good doctor experienced much difficulty in finding a Gilbertese equivalent for "prayer," a circumstance that led him into a strange mistake. The word he did use meant "to practise incantations," a meaning precisely the opposite of what he meant to convey.

He had the New Testament about three-quarters translated when, by reason of ill health, he was compelled to return to his own country. Ten years later, however, when he had gone back to the Gilberts, he was persuaded to undertake the task of translating the Old Testament into the new language. At that time he was quite advanced in years, and the work involved a direct translation from the Hebrew, with which he was not very familiar. In 1890 he was enabled to read the last proof of this last chapter of the last book of the Bible as done into Gilbertese.

Even this laborious task did not end the missionary's labors. He started to write a Gilbertese dictionary. When it was ready for the press, a messenger to whom the work was entrusted for delivery to the printer, lost the manuscript, and the work had to be done over. At last he accomplished the task, and the dictionary is a memorial to a patient man's untiring efforts.—The Challenge.

It was Van Dyke who said, "Indifference to missions is the worst kind of treason. Enthusiasm for missions is the measure of our faith in Christ and of our love to man."

Minister's Children

Calvin Coolidge said recently, "The homes of our ministers have been very superior places for the rearing of boys." Mr. Coolidge is always careful in his statements, and he is correct usually and he is correct in this instance. He was writing of his friend William M. Butler, who is the son of a Methodist minister. A study of "Who's Who" will reveal the fact that the children of the parsonage will make their way in the world. Some biologists have urged that the clergy be subsidized to enable them to rear large families, and someone has said that about the luckiest thing in the world is for a boy or girl to be the child of a high-grade minister who has married the daughter of a minister.

Smiles

A Negro mammy had a family of unusually well-behaved boys. One day her mistress asked, "Sally, how do you raise your boys so well?"

"Ah'll tell you, missus," answered Sally. "Ah raise 'em wid a barrel stave, and Ah raise 'em frequently!"

Clara: "You may not believe it, but I said 'No' to seven different men during the summer."

Maude: "Oh, I don't doubt it. What were they selling?"

"Sistah Jones, I'se takin' up a collection fo' de benefit of our worthy pastah," exclaimed one of the brethren. "You know he's leavin' us fo' to take a church down in Mobile, an' we thought we'd get together and' give him a little momentum."

Boring Young Man (holding forth to pretty girl): "You know, I'm funny like that—always throw myself into anything I undertake."

Pretty Girl (sweetly): "How splendid! Why don't you dig a well?"

Professor: "See here, my man, who told you to plant all that new shrubbery in my front yard?"

Gardener: "Why, your wife, of course."

Professor: "Mighty pretty, isn't it?"

"Marriage," said the philosopher, "is like a railroad sign. When you see a pretty girl you stop; then you look, and after you're married, you listen."

Food Values

They were discussing diet, and the talk became facetious.

"I've eaten beef all my life, and now I'm as strong as an ox!" said he.

"That's funny," replied she. "I've eaten fish all my life and I can't swim a stroke."

A Note to Teacher

"Dear Teacher: Kindly excuse Johnnie's absence yesterday. He fell in the mud. By doing the same you will greatly oblige his mother."

Unrestrained

"Who is really the boss in your house?" inquired the friend.

"Well, of course, Maggie assumes command of the children, the servants, the dog, the cat, and the canary. But I say pretty much what I please to the goldfish."—Montreal Star.

An Example

"What's an optimist, dad?"
"A man who buys grass seed and a lawn mower at the same time."

There are none so poor they cannot afford to give a smile, and none too rich they can afford to do without it.

Stature

ANNE M. ROBINSON

God came down from heaven
To teach me how to live;
God came down from heaven
To teach me how to give;
God came down from heaven
To show me how to die;
God came down from heaven
To lift my dreams on high.
Oh, I am big, not weak or small,
Since he has thought me worth it all.

Glimpses of Heaven

Heaven is the happiest spot in the universe. Nobody cries there. Nobody hurts or gets hurt there. Nobody feels the slightest discomfort or distress. Everybody is cheerful and radiant and exuberant with joy.

It is the fairest spot in all the reaches of space. There is not a bit of deformity or discoloration. There is not a discordant note in its angelic symphony. There is not a misstroke of brush or chisel in the eternal studio of the Redeemer. Not a mountain or plain or lake or sea as fair as the beautiful City of God.

It is the holiest spot in the range of eternity. No sin is there. In consequence, no jail, or penitentiary, or poorhouse, or lunatic asylum can be found there. Every inhabitant is perfect in character and conduct. Nobody has any faults or imperfections. There is not a taint or trace of depravity.

It is the friendliest place God ever made or will make. Everybody loves and helps everybody else. Nobody tries to undermine or overshadow or criticize anybody else. The sweetest friendships on earth are as nothing in comparison with it. Everybody knows everybody else and all have always the nearest and finest fellowship.

It is the divinest place in the universe. It is the Father's house. It is the city of God. It is the dwelling place of Jesus our Savior. There abide the Spirit of God, the holy angels, and the countless multitudes of the redeemed. It is the home of God and the good forever and ever.

Are you on the road to heaven today?
If you are, rejoice and press on!
If not, give your heart to Jesus and follow him home.

The Deeper Mystery

"God's love for sinners is very wonderful," says Henry Drummond, "but God's patience with ill-natured saints is a deeper mystery."

Ill-natured saints! Who does not know them? There is that member of the church "in good standing" perhaps, who allows himself to become absurdly jealous over another's preferment. Because another is chosen for some slight honor instead of himself, he refuses to attend the services any longer or to take part in the church's activities. There is that member of the Young People's Society who, because something is done

contrary to his advice or counsel, withdraws his support and proceeds to criticize everything that the society tries to do. Some one has called Christ's picture of the elder brother, in the parable of the Prodigal Son, "an incomparable portrait of an ill-natured saint." The prodigal's sins were abhorrent; but he repented of them and was forgiven. The elder brother's sins were sins of temperament and disposition. There is no record that he ever repented of them.

Serving Through Recreation

In thousands of churches the only group specializing in Christian recreation is the social committee of the Young People's Society. The society owes a responsibility to the young people of the church and to the young people of the community.

The following are a few of the items of recreation service that the society may render to other young people.

1. Assist at the children's playground
2. Maintain a story-telling hour once a week for boys and girls.
3. Conduct a marble tournament or a kite-flying tournament for the boys of the community.
4. Organize a playground baseball league.
5. Build a tennis-court, and make it available to all young people in the community.
6. Erect an open-air volley-ball court, and invite young people of the community to play.
7. Co-operate in the promotion of community Chautauquas and lecture courses.
8. Provide social good times for inmates of institutions. Give a play at a home for the aged, or a concert for the convalescent in a hospital. Provide a Christmas tree or Easter party for the orphans' home.
9. Maintain a reading-room, or assist in promotion of a community library.
10. Prepare a list of good games that can be played at home. Make this available through distribution or through the newspapers.
11. Remodel a discarded barn or warehouse for a community gymnasium.
12. Conduct Sunday-afternoon fellowship activities for young people in a boarding-house community.
13. Arrange automobile trips for older persons, who do not get about often.
14. Entertain at the church some or all of the members of a city mission.

* * *

You may think that you need prosperity. God may know that you need the discipline of adversity. If you follow your own way, you will be the poorer in the end. Grasping after riches may gain them, only to sit down in poverty of soul at the end.

* * *

A single small flaw distorts and ruins a mirror. So a small sin distorts the mirror of the soul.

Building a Worship Program

Recently several have asked for information concerning worship programs. Here is a suggestion or two.

First, consider the aims of worship in each prayer meeting. Worship should help the group feel and know God. It should emphasize some Christian ideal or virtue, and last, it should teach how to lead worship services.

The program should be built around the subject of the lesson.

In preparing a worship program the order should be varied from time to time. The committee should take precaution that the order does not become a mere form.

The Bible-readings for the week give an idea for the service.

A spirit of reverence is desired in all worship programs. This is generally helped by a quiet atmosphere. Thoughtful, prayerful preparation is necessary.

The elements found in a worshipful program are prayer, Bible-reading, music, and the central theme.

Prayers may be individual, silent, in song, or by the group. The individual prayers should be short, even just sentences and seldom a long prayer.

Bible-reading for worship may be either in unison or responsive. A passage of Scripture for the beginning of the service gives a devotional atmosphere.

Music, either a prayerful song or an instrumental number, will give to the service a worshipful attitude. A prayer song to begin the service may be the old favorite, "Into My Heart." A violin solo will give an air of quietness which is akin to reverence.

The central theme may be discussed by the group with the careful guidance of the leader, or by the leader himself. A poem, a story, or a well-prepared dramatization will establish the main idea in the minds of the group.

Finally, the program that helps the individual to know God, feel his presence, and determine to make his life count for Christian activity, according to the highest principles he knows, is one that has attained its ideals.

A Forward Step in India

The child marriages of India have always been a blot on India's credit and a disgraceful feature of its religious life; for both the Hindus and the Moslems have held that the practice is required by their religions. Now the government of India has passed a law forbidding the marriages of girls under fourteen and boys under sixteen. The more orthodox of the Hindus and Moslems bitterly oppose the law and are holding meetings in protest, but on the whole India is reported as being favorable to the reform. It is the greatest reform accomplished in India for many decades, perhaps the greatest social reform the empire has yet known. It will mean, in time, a vast increase in the health, morality, and happiness of India's population, and will do much to promote its progress.

The Young People's Society

Purpose—Program—Plans

Ways to Help My Pastor and My Church

1. Co-operate with the pastor in planning a series of special church services. The pastor will adapt the sermons particularly to young people, and some of the society's members may have a part in the service. The young people of the church will assume special responsibility for promotion and attendance.

2. Co-operate with the pastor in honoring some of the great heroes of missions, science, social reform, and exploration.

3. Plan and carry out repairs or improvements in the church building and equipment. Young people should do as much of the work as practicable.

4. Assume, individually and as a group, certain church responsibilities, such as ushering, distributing pamphlets, choir service, welcoming strangers, bringing elderly or crippled persons to the church service.

5. One group rebound worn-out hymnals. Another society spends odd time in repairing the chairs used in Sunday school classrooms and elsewhere in the church building. One society refurnished the kindergarten room.

6. Adult service groups in the church may be assisted in caring for the sick and needy, distributing food and clothing, etc.

7. An every-member canvass of the church may use young people, not only as canvassers, but in messenger work, clerical service, and in "clean-up" work afterward, following up cards that have not been turned in, for instance.

8. Plan and present dramatizations to evening congregations.

9. Plan a complete service of worship for evening services or for Sunday school sessions.

10. Be responsible for leading games at a general church social event.

11. A committee of young people might plan and edit the church calendar or a small weekly magazine. If a mimeographed calendar is used, the young people could relieve the pastor of this work.

12. Improve the appearance of the church grounds. Plant shrubs, care for lawn and flower-beds, repair broken fences or sidewalks, replace worn-out electric lamps, freshen the appearance of the church announcement-board.

If I Were the Treasurer

1. *I would plan a budget.* Prepare a statement of the financial needs of the society, showing how much should be given for missions, for local expenses, for B. Y. P. U., for other purposes. Show as nearly as possible how the

money could be obtained, using such sources of income as the proceeds of entertainments or sales, pledges from members, and contributions (such as are obtained in some churches) from the former members of the B. Y. P. U. in the church.

2. *I would secure pledges.* The treasurer, working with either a permanent finance committee or certain members chosen temporarily for his work, will then see each member and ask that a pledge be made, probably weekly or monthly. It is best to have signed pledge-cards to make these promises more definite and more easily remembered.

3. *I would collect pledges systematically.* Notify all members regularly of amounts due on pledges. Supply each member with a packet of envelopes, each bearing the identification number that has been assigned to him. Opportunity to give through the envelope system may be extended both at the weekly prayer meeting and at business meetings held monthly or bi-monthly.

4. *I would safeguard the society funds.* All money should be kept in a bank in the name of the society. Payments should be made only on order signed by the proper society officers, usually the president and the recording secretary.

5. *I would apply business methods always.* This will mean an itemized record of receipts and disbursements, a careful record of any bills unpaid, reports to the society at each business meeting, safeguarding of cancelled checks and of bills or orders on which the payments were based. The accounts should be audited at least annually.

6. *I would train an assistant or successor.* Whenever possible I would share experience with some newer member, who might eventually be selected as my successor in this work. In any event, upon leaving this position I should feel it my duty to explain to the newly elected treasurer the books and records and the general system that has been followed.

Fact-Finding Stuff

A committee of five usually consists of the man who does the work, three others to pat him on the back, and one to bring in a minority report.—Royal Arcanum Bulletin.

* * *

If we feed on spiritual manna it will be in evidence in our manner toward others.

* * *

Have we a reasonable reason for our dislikes, a reason that will satisfy the Lord Jesus Christ?

Good Publicity and How to Get It

Publicity workers in Westchester County, N. Y., met recently in White Plains.

The conference had three main objectives: (1) to receive information and suggestions on newspaper publicity and posters; (2) to see the type of work being done by local chairmen through an exhibit of scrap-books and posters; (3) to discuss the county publicity program and review present and future plans.

Two notices were sent to all local and district chairmen in the county as well as to all county officers. The editor of one of the outstanding local papers was invited to talk on newspaper publicity, and one experienced along that line, to talk on posters.

The editor made these suggestions: That for newspaper copy, paper 8½ by 11 inches be used.

That copy be typewritten—double-spaced.

That in the upper left-hand corner be placed name, address, and telephone number of the person writing, and in the right-hand corner the date on which the material is to be released.

That simple words and short sentences be used.

That the publicity chairman study the style of the newspaper in which the B. Y. P. U. news is printed, and try to write accordingly.

That copy be on editor's desk as early in the morning as possible.

Then scrap-books and posters were examined. Some helpful suggestions made were:

That posters be exhibited at least a couple of weeks in advance of the event.

That they be related to timely events.

That objects, such as a pail of sand, might be used to advertise a beach party, with the words attached: "Stay off the grass. Come to the beach party and stay on the sand." Or a bowl of fish might announce a meeting with some such caption as "Poor fish! He doesn't know about B. Y. P. U."

That style of printing be varied.

That photographs be used when possible. For instance, photographs of a field-day the year before might be used to arouse interest in a coming one.

That such combinations as "January Jamboree," "Hearty Party," etc., be used when possible.

That slogans be adopted.

In some places a yearly program is prepared, and at the city or state convention an award is made to the society that has accomplished the most along publicity lines.

The Baptist Herald Campaign 1932

should be getting
under way

The co-operation of pas-
tors, Young People's So-
cieties and last year's
boosters is needed.

What is required is a

Booster Alive

The booster alive is one
who will induce all this
year's subscribers to re-
new for 1932, one who
will secure many new ones
and one who will bring
the quota of his church up
to and beyond the best
record yet achieved.

Please arrange
at once

To assist the booster in
his campaign we offer
the

Inducement

of supplying the remaining
numbers of this year free
to every new subscriber
for the coming year. This
is one good reason for
starting early.

Sample copies to assist in the work of
solicitation cheerfully furnished.

The Office of Publication
Cleveland, Ohio

The Girl from Montana

By GRACE LIVINGSTON HILL

Now that this serial has run its course in the
"Baptist Herald" it will interest many to know
that the book is to be had and at a popular price.
Many who have read the story will want to own
the book to pass on to friends to read.

220 pages. 85 cts. postpaid.

GERMAN BAPTIST PUBLICATION
SOCIETY

3734 Payne Ave., Cleveland, O.

Trying Anything Once

With bravado some declare that they
are willing to try anything once, and
when we see how well they "get away
with it," we are inclined to accept their
philosophy. We say to ourselves, "Re-
pressions are old-fashioned; so let us
cast them off and be modern."

The objectionable feature to this sort
of attitude is that it is likely to lead to
tragedy. One fire is sufficient to burn
down a house, and one blast of evil can
ruin a life.

Go to Church

Go to church.
Go early to church.
Go cheerfully to church.
Go prayerfully to church.
Go with your Bible.
Go with your family.
Go with your pocketbook.
Go in the spirit of worship.
Go in the feeling of fellowship.
Go and welcome the stranger.
Go and make your presence felt.
Go and make everyone glad you were
there.
Go to church every Sunday, rain or
shine.

Morning praise is a prophet pointing
to a useful day and a peaceful eventide.

Prohibition Has Done Six Things

Harold D. Wilson, prohibition adminis-
trator, says that prohibition, if it has
done nothing else, has done six worth-
while things.

It has made drunkenness, which used
to be an every-day occurrence, a matter
of news.

It has made liquor so costly that many
wage-earners cannot afford it, to their
vast benefit.

It has put on the market such danger-
ous stuff that even those that can afford
to buy it lack confidence in it and drink
cautiously, or have knocked off alto-
gether.

It has confined sales to those who
sanction bootlegging.

Booze no longer seeks the man, man
must seek the booze in hidden and per-
ilous places.

Best of all, Uncle Sam is out of this
liquor business. It no longer carries the
stamp of respectability implied in a legal
license.

Of course, prohibition has conferred
enormous benefits on the people in addi-
tion to these six, but these alone make it
well worth while.

* * *

To defer an unpleasant task is to fur-
nish the enemy indolence with free am-
munition.

Fooling the Caterpillars

The inquisitive woman was worrying
the gardener. She asked a lot of mean-
ingless questions.

"What steps do you take with the cat-
erpillars?" she asked next.

"Well, mum," said the exasperated
gardener, "I takes half-a-dozen steps into
our nearest field and turns the cater-
pillars around three times so they gets
giddy and don't know their way back."

—Tit-Bits.

Part-Time Organizers wanted by the German Baptists' Life Association

We know there are hundreds of men and women in our
denomination who can qualify as part-time organizers.
We know they will be successful if they will take the
matter seriously by devoting only a small portion of their
time to the work.

Every effort will be made by this office to thoroughly
equip them with the necessary knowledge of life insur-
ance, the proper selling procedure and a thorough and
extensive plan of familiarizing themselves with the Ger-
man Baptists' Life Association.

Write today for complete details and join the force of
live organizers in promoting the German Baptists' Life
Association in your community. Good remuneration. Ad-
dress all inquiries to C. E. Panke, Field-Secretary, 860
Walden Ave., Buffalo, N. Y.