

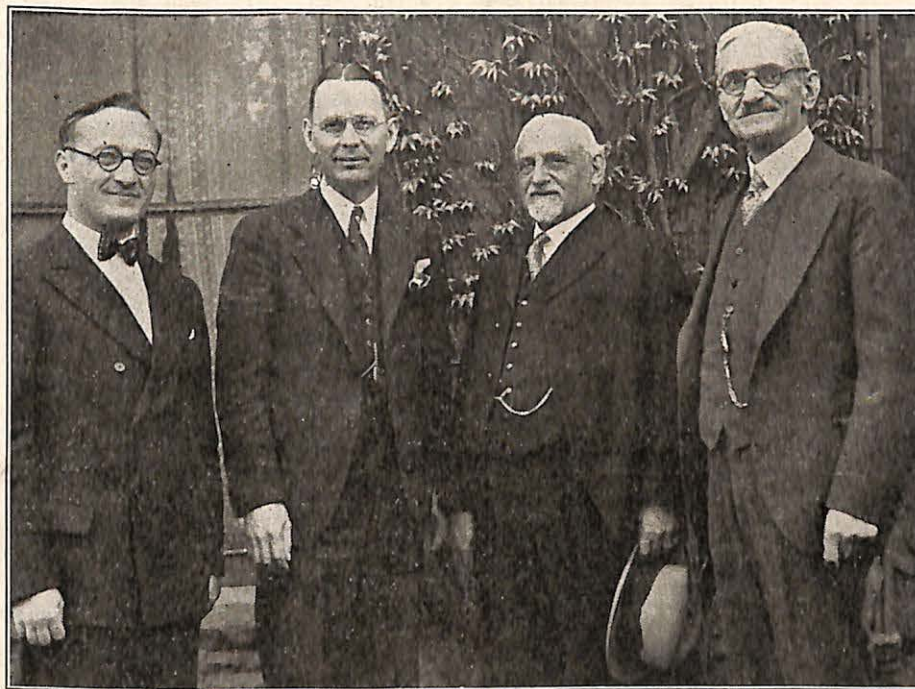
The Baptist Herald

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

Volume Ten

CLEVELAND, O., AUGUST 15, 1932

Number Sixteen



H. Dymmel A. A. Schade L. Kaiser O. Koenig
The New and the Retiring Professors of our Seminary
in Rochester, N. Y.

What's Happening

Rev. E. Bibelheimer, pastor of the church at Cathay, N. Dak., baptized eight persons at a lake north of Cathay on Sunday, July 31.

The church at Herreid, South Dakota, Rev. Albert Alf, pastor, had the joy of receiving 24 new members on July 24th. Of these 22 came by baptism and two were received by confession.

Rev. Chas. M. Knapp, pastor of the Danzig Church at Wishek, North Dakota, has resigned and will close his work with the church early in August. Brother Knapp is available for some other field of labor.

Rev. G. Rauser, pastor of the Rosenfeld church near Anamoose, N. Dak., baptized 8 persons in Brush Lake on Sunday, July 31. Seven of the candidates were from the Tabor church, which Bro. Rauser also serves, and one from Rosenfeld.

A Correction. The fine report of the B. Y. P. U. and S. S. W. Union of the Dakota Conference was by a misprint credited to Anna Louise Lehr. It was written by Anna Louise Lohse, daughter of Rev. and Mrs. Otto Lohse of McLaughlin, South Dakota.

Rev. Henry C. Baum, our General Evangelist took sick with fever at Waco, Texas, shortly after beginning a series of meetings with our church there. Bro. Baum has recovered but has canceled his evangelistic engagements with the Texas churches for the present and has returned home for a thorough rest.

A Three Weeks Daily Vacation Bible School conducted at our church in Lodi, Cal., came to a close on Aug. 5. The enrollment was 40. Some of the young women assisted very faithfully. Pastor G. E. Lohr says the entire expense for the three weeks was \$1.00, the price of a watermelon feed at the close of the school. Melons are cheap in California.

Mr. H. Theodore Sorg, a leading member of our Clinton Hill church, Newark, N. J., was elected president of the American Baptist Home Missionary Society at the recent session of the Northern Baptist Convention in San Francisco. Mrs. Sorg was elected a member of the Board of Managers of the Woman's Baptist Home Mission Society.

The Men's Union (Maenner-Bund) of the German Baptist churches of New York and vicinity at a recent meeting at the Immanuel Church, New York City, elected the following officers for the year: R. Willuweit, president; K. Quenzer, vice-president; Alfred Kosik, treasurer; R. Herzog, secretary; Rev. F. Orthner, advisor; Bro. Jahn, musical director.

"The Fifty Dollar Bill," a fine missionary dialogue is now available in English. It is a translation of Bro. T. A. Bloedow's German dialogue "Der Fuenfzig Dollar Schein," which has been given in many places. We are glad to offer it now in the English language for the benefit of our young people. There are five characters in the play, four female and one male. Copies can be obtained by writing to Rev. A. P. Mihm, Box 6, Forest Park, Ill., and enclosing a five cent stamp.

The Temple Baptist Church, Mt. Oliver, Pittsburgh, Rev. O. E. Krueger in a recent bulletin reports a membership of 459. Fourteen were added by baptism during the year, four by letter and one by experience. Eleven letters of dismission were granted and four members died, leaving a net increase of three. Seventeen members are non-resident.

The newly elected officers for the B. Y. P. U. of the Temple Church, Mt. Oliver, Pittsburgh, Pa., are: President, Franz Kulinna; vice-president, Florence Evans; secretary, Janet Colteryahn; treasurer, Bob Williamson; devotional leader, Dolores Weslager; fellowship, Art Wright; service, H. Wazenegger; stewardship, Edna Reber; counselor, Fred Skyrms; pianist, Martha Botz.

The newly elected officers of the Young Peoples Society of the Immanuel Baptist Church, Kankakee, Ill., for the ensuing year are, president, Ralph Blatt; first vice-president, Lenore Lockwood; second vice-president, Arthur Salzman; third vice-president, Lois Blatt; fourth vice-president, Mildred Nance; secretary, Lucille Stone; treasurer, Roger Beckman; pianist, Viola Schilling; social committee, Harry Schilling, Ruby Salzman; junior society advisors, Albert Gernenz and Helen Elam.

On July the 14th Frieda Knaut, daughter of Rev. and Mrs. A. Knaut became the bride of Roland Jespersen, son of Mr. and Mrs. A. Jespersen of Stony Plain. Rev. Fred W. Benke officiated choosing Ps. 128:1 as words of exhortation on their life journey. The choir of the Glory Hills Baptist church beautified the ceremony by rendering an appropriate selection. Both members of the newly wedded couple have been prominent in their home churches and the richest blessing for their future life is wished by their friends.

Miss Laura Zirbes of Columbus, Ohio, was appointed by the Committee of the International Fellowship on Modern Education and as representative of the Ohio State University, where she is pro-

fessor of education, to participate at the convention in Nice, France. She will lecture four times and lead the discussion to follow. Representatives of this great organization from all over the world will be in attendance. Miss Zirbes is accompanied on this trip by her sister, Miss Dorothy Zirbes, who has charge of the physical training of the Richmond High School in Staten Island. Both are daughters of Rev. W. J. Zirbes, well known in our midst and now living in West Paterson, N. J. Bro. Zirbes has supplied the pulpit of the Passaic Church during the vacation of the pastor, Rev. G. H. Schneck.

The church at Olds, Alta., Canada, spent a special happy day with the Lord on Sunday July 24th. Sunday school and forenoon service were held as usual. The ladies of the church had prepared a lunch for noon. Guests from far and near had come for this day. In the afternoon it was the privilege of Rev. E. P. Wahl, pastor, to baptize seven Sunday school scholars. Five others were received into the church by confession (two married couples and a married woman). Owing to the fact that the school house in which the church congregates from Sunday to Sunday was not large enough to hold but half of the people that had come for this service and the weather being a glorious sunny day, we gathered in the afternoon at the baptismal waters out in the open and held our baptismal as well as communion service out under the blue sky.

The Baptist Herald

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The Baptist Herald

Two Views of Life

EDWARD STEVENER

"All these things are against me." Gen. 42:36.

"All things work together for good." Rom. 8:28.

A short while before Bro. Stevener's illness, we received the following article from him in response to a request for a contribution to our columns. We were not able to publish it before this but its contents seem peculiarly appropriate now in the light of his recent home-going. It was part of a sermon he had preached. We believe he has seen the "golden color of the upper side of the clouds" and that he also "in the sunshine of God" is able to say, "All things work together for good."—Editor.

A STEAMSHIP was once sailing with the cost-line just in sight on the horizon. A black thundercloud gathered on the shore over the hilltops. The fishermen in the shallow waters and the villagers on shore, could see only the black clouds and the impending storm. The people on the steamship could see more. They saw the sun above the stormclouds and the golden color of the upper side of the clouds. All depended on the standpoint from which it was viewed. So it is also with the shadows and lights of life. Often we see only the blackness and realize nothing but the storm. Again we can pierce the darkness and see the light. It all depends on our standpoint. We see these two contrasting views in the above texts. Jacob saw only the dark side and said: "All things are against me." Paul saw the bright side of life and said: "All things work together for good." We shall contrast the two to discover the unhappiness and error of the one, the truth and blessedness of the other.

I. The Christian In the Shadow

We see here the wrong view of life. Jacob's sons had just returned from Egypt and delivered Joseph's message about Benjamin and told how Simeon had been detained. Then Jacob cried in despair: "All these are against me." Not so, Jacob, we know all things were for you. You cry in agony because yours is only a

Partial Knowledge of Facts.

Jacob spoke in ignorance of facts for he did not see everything. He said: "Joseph is dead." Not so, Jacob, but alive and well. "Simeon is dead." Not so, but alive and safe. "Now ye will take Benjamin." True, but what for? To bring blessing to the whole family. "Then shall ye bring down my gray hairs with sorrow to the grave." Not so, Jacob, these shall be the happiest 17 years of all your life. Jacob spoke hastily from a partial knowledge. So do we. Without knowing the

facts we cry: "All things are against me. It is a sad fact that Christians are too easily discouraged. A discouraged Christian is not a useful person. Another reason causing this statement was

Jacob's Defective Memory.

Jacob, see yonder desert and that man hurrying along. Night sets in. The man is very tired. He lies down, rests his head on a stone and is soon sound asleep. In his sleep he dreams: "And behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending upon it. And, behold, the Lord stood above it, and said: I am with thee, and will keep thee in all places whither thou goest, and will bring thee again to this land; for I will not leave thee, until I have done that which I have spoken to thee of." Now you say, Jacob: "All things are against me." You have forgotten the promise of your God. Your memory is defective. A third cause for this statement was Jacob's

Illogical Mind.

Jacob reasoned, but he reasoned incorrectly. He thought only of the things that were directly before him, thus limiting his God in His power and unchangeableness. God's plan for Jacob was a large one and extended over many years. Jacob thought only of present things, therefore the sad cry: "All things work against me."

A fourth cause for this statement was

An Untrustful Heart.

Jacob did not trust God who had helped him all through life. His faith was unhinged, therefore this woeful cry of agony. To have a rugged faith in Him, and believe that

"He Will Guide Till the Day Is Done,"

is a priceless spiritual possession of the Christian.

II. The Christian In the Sunshine

"All things work together for good," said Paul, and he said so because of at least four reasons, which are the exact opposites of the others previously stated. Paul made this statement because he saw

The Working of Life.

Life is made up of many forces that are constantly at work even though they may seem to be stationary. The stars in the sky appear to be stationary, yet we know they move at a great speed. A certain nook in the forest may appear stationary to our eyes, but to the experienced eye of the naturalist everything in that nook is teeming with life and change. The piano pupil cannot see the necessity of scales and finger exercises, but they are of utmost importance. The young apprentice

often despairs because he cannot see the necessity of serving 3, or 4, or 5 years for little remuneration, yet it is very necessary that he serve his apprenticeship well. Yes, the wheel of life is moving, nothing is unimportant, nothing is stationary, and the Christian in the sunshine of God will eventually find this to be true.

Paul was able to make this statement because he realized

The Comprehensiveness of Life.

Some people are fond of seeing God's hand in the great things of life, but never in the smaller and less significant things. There are, of course, a great many things occurring every day with which God has nothing to do. They are the direct result of sin. The Christian can distinguish these from the things that are the result of God's commands, he is better able to comprehend such matters.

One day this message was brought to Jesus: "He whom thou lovest is sick." Jesus did not go at once to visit Lazarus, he waited two days. Was that friendship? Was it not gross indifference? Ah no, that was a part of the comprehensiveness of life. Had he gone at once and restored Lazarus, it is evident we would have heard very little of the whole matter. But as it was, much more resulted, the discouraged disciples were cheered, the people were attracted and the fame of the Christ spread abroad. There is a value in everything of life, and the Christian in the sunshine of God will realize this to be true.

Another reason that prompted Paul to make this statement, was the fact that he saw

The Harmony of Life.

Is it possible that the cold North wind could harmonize with the soft Southern breeze? Is there any harmony between the sunshine and the showers? Yes, there is.

"Tis the Winter's white snow shower,
That defends the shivering root,
Tis the falling of the flower,
That gives birth unto the fruit."

We love the apple blossom, but it must fall before the fruit can begin to grow. Perhaps Paul was unable to see, for the time being, any good in his imprisonment at Rome, yet through that imprisonment the Gospel penetrated Caesar's household. We may be sure of it, there is harmony in life.

Another cause for Paul's bold statement is the fact that he saw

The Object of Life.

The real reason for all things according to Paul is: "For good." A few years ago I climbed the dark spiral stairway in the East Tower of Beverley Minster in Beverley, England. The stairway is 662 steps high, the tower very dark and the passageway very narrow. The climb is tedious and tiresome, but the view from the top of that

tower is most beautiful, we felt it worth the exertion. We need to remember the one object of Christianity is: The training of our wills, so they will coincide and blend with God's will. This requires a constant series of surrender and a saying: "Not my will, but thine be done."

We often question: "Why does God permit this, or that? Why not end these troubled matters at once?" The hardest lesson for us to learn is, that we are not almighty, but finite and that our seeing is only in part.

The Christian in the sunshine of God is able to say, even in these perilous times of hardship: "All things work together for good," for he is better able to see the working of life, the comprehensiveness of life, the harmony of life and the real object of life. Paul's statement outweighs Jacob's.

From Here and There

Teaching is a creative process. Too long it has been looked upon as a transmissive process. Dr. G. S. Dobbins was heard at one time to say: "Too many teachers have the attitude: 'You sit still while I instill.'" A freedom of discussion and exchange of ideas and the searching of the Scriptures in a class certainly are conducive to growth in interest on the part of the class members. They are also stimulants to the teacher, for as discussion and interest grow, he must grow in the fine art of leading his members in their quest for truth.

The Sunday schools furnish a great agency by which spiritual ideals are made a part of the life of the younger generation of the people of the United States and the growth of such schools is of inestimable benefit in providing a higher type of citizenship.—Calvin Coolidge.

Dr. John H. Holmes has said, "To lie abed until ten, read the Sunday paper until one, over-eat until three, lop around until night, and keep one's soul chloroformed throughout the one day of the week especially designed for its enjoyment, is what I call a 'Nut Sunday'."

Economic injustice is sin. The church must move to apply the social principles of Jesus. But there are other sins still. In our enthusiasm for a Christian society we must remember that society is but a collection of persons. Social wrongs continue because persons are sinful. Now, as in the first century, the need is for converted persons, whole and holy, single in purpose, committed to the ambitions and controls which the gospel reveals to those who will read. Let each put his house in order while he seeks the more abundant life for his brother.—Harry Thomas Stock.

Information is a horse that must be harnessed with good sense before it can be safely driven.

Editorial Jottings

Our front page in this number presents an interesting group of our two retiring professors and the two newly elected professors of our Seminary at Rochester. Both Prof. Kaiser and Koenig have established memorable and meritorious records for faithful service. The long term of Prof. Kaiser's connection with the Seminary is outstanding and almost unparalleled. Our school will hardly be the same to their students of past years when they are no more in their accustomed places. We wish both of these men of God their well-earned retirement and years of enjoyment and usefulness that God may still grant them. The two new teachers, Prof. A. A. Schade and Prof. H. Dymmel are well known in our ranks, are earnest men of ability and consecration and enjoy the confidence of our churches. As they begin their new work, we wish them God's richest blessing and ask our readers to remember them at the throne of grace, so that they may be equipped more and more with the power of the Holy Spirit.

At the annual session of the Publication Board in Cleveland on July 26, the report of Bro. H. P. Donner our Publication Manager revealed the effects of the depression on the Society's business during the past business year. All our papers report losses in subscribers and both the "Sendbote" and "The Baptist Herald" are seriously affected by this loss. If ever our German Baptist membership needs to come to the support of our Publication Society and to stand loyally by, it is just now. Our agents, boosters, pastors and friends of the Society must renew efforts and recover lost ground. Let all get behind our publications. Let no one be too hasty to cut off his subscription to any of our papers. There are other things that can be "cut out" with less harm to our spiritual life and whose loss we will not feel. Discrimination in values is needed.

Are You a Ditto Mark?

A WRITER in "Young People's Friend" urges the young people to learn the fine art of thinking for themselves, and he brings out his good points in the following way:

A young woman justifying a certain course said, "Well, she (speaking of a friend) did it; so why shouldn't I?" A young man defended a questionable action by retorting, "Everybody's doing it."

Very common excuses are they not? Not only common, but very, very human. Yet did you who use these outworn alibis ever take time to consider what you are saying? Really it amounts to this: "I have no principles of my own; I use my friend's. I am too spineless and indolent to form convictions; go to my pal, his serve us both. Do you see the crowd? Well, then you see me. See that person over there? He is I; since I can neither think nor decide for myself I let him do both." In other words you are nothing but a ditto mark.

Teach Me To Pray

MILTON R. SCHROEDER

At times I pray so thoughtlessly
I know not what I say;
I try to make the lips impart [heart;
The prayer that should come from the
So earnestly I ask Thee, Lord:
Teach me to pray.

And there, O Lord, I do not know
For what I ought to pray;
I often show my sordid greed
By seeking things I do not need.
So earnestly I ask Thee, Lord:
Teach me to pray.

Sometimes my prayers are uttered in
A narrow, selfish way:
I pray for everything I can
But think not of my fellow man,
So ever shall this be my prayer:
Teach me to pray.

* * *

Speaking in the Brooklyn and Manhattan meetings commemorating the centenary of the American Baptist Home Mission Society, President A. W. Beaven called for a reincarnation of the spirit of the pioneers. Said he: "Unless I mistake the situation we are in a position where we are going pretty soon to have a renaissance of deep heart-searching reconstruction in the field of genuine personal, family and church religion, or we are headed for worse things than you and I have dreamed of. We are at a place where we need some more pioneering. We need some people who are willing to break away from what is customary, what is ordinary, or popular, just as our forefathers broke away from ease, and went into hard, difficult places. In industrial, political, social, and religious spheres we need hard-headed determination to do the right, whatever happens. We have made a fetish of being like other people. We're terrible afraid of being intolerant. We all try to do what everybody thinks we ought to do. We hate to be different.

* * *

Dr. Robert E. Speer, for years chief secretary of the Presbyterian Board of Foreign Missions, says: "The evangelism of the world depends upon the revival of prayer. Deeper than the need of men, deeper far than the need of money, ay, deep down to the bottom of our spiritual life, is the need for the forgotten secret of prevailing world-wide prayer."

And Satan trembles when he sees
The weakest saint upon his knees.
—Cowper.

* * *

Those who bring sunshine to the lives of others cannot keep it from themselves.—J. M. Barrie.



Rev. Edward D. Stevener

A little over six years ago the writer of these lines joined the hands of Edward Stevener, who had just completed his course of preparation for the ministry, and Ruth Spencer, an active worker in the South Avenue Baptist Church of Rochester, in holy wedlock in the presence of a large gathering. It was a day full of joy and promise for the newly-wedded couple, for they looked forward to a long and useful career in the work of the Master, to whom they had consecrated their lives. They were eager for the task ahead of them and they seemed so well mated for it. But now, after so short a period, the happy tie has been broken. Our brother and fellow-minister has suddenly been taken away. Not only his sorely stricken wife, but also the "Union Baptist Church" at Arnold, Pa., whose beloved pastor he had been for the last three and a half years, together with a host of friends deeply mourn his loss.

Brother Stevener succumbed to a severe attack of pleurisy on the 16th of July. For a brief while it seemed, as if his malady had taken a favorable turn and the attending physician declared him to be out of danger, when contrary to expectation he suddenly passed away. He appeared physically so robust and so full of vitality, that his death came as a great surprise and shock.

Our brother was born at Springside, Saskatchewan, Canada, July 28, 1904, so he was nearly 28 years of age at the time of his death. He was converted in his 14th year during a series of evangelistic meetings under the preaching of Bro. H. Schwendener. Young as he was he felt an impelling urge to devote his life to the Christian ministry. With that end in view he entered the Seminary at Rochester in his 16th year. He took the full course of six years and graduated with the class of 1926. He was the youngest of the 20 members of that class. After his graduation he took the pastorate of the church at Cowlesville (Folsomdale), N. Y., ministering to that people faithfully and with a measure of success. In 1928 he accepted a call to the church at Arnold, Pa., (near Pittsburgh). His ministry there was marked by tireless zeal and unselfish devotion and was attended with happy results. He not only endeared

himself to the members of the church, but was also highly esteemed throughout the community.

The funeral service was held in the church Sunday afternoon July 17th. Rev. A. J. Meek, Ph.D., a retired (English) minister and a member of Bro. Stevener's church, conducted the service. A beautiful friendship had existed between this venerable servant of God and the young pastor—almost like that of the relation between father and son. Dr. Meek paid a fine tribute to his departed friend, centering on the words: "He went about doing good." He referred to his humility, his ability and to his readiness to minister to others. Rev. O. E. Krueger and Rev. W. L. Schoeffel of Pittsburgh followed with fitting words of appreciation of the life and ministry of their deceased colleague. Brother Krueger had often admired the solidity and maturity of his character: "His strength was the strength of ten, for his heart was pure." Brother Schoeffel emphasized the fact, that "not the length but the depth of life counts." Brief as had been the career of the brother, "he had made it count for God and his kingdom."

The Rev. Faska of the Lutheran Church represented the Ministerial Union and spoke in the highest terms of their colleague's sterling qualities. Rev. Mr. Parson of the First Baptist Church offered the prayer. The church was filled to its utmost capacity and there was a great abundance of floral tributes.

After the service the body was taken for burial to Rochester, N. Y., the home of Mrs. Stevener. After its arrival there on Monday the 18th, a brief service was held, conducted by the writer of this article and assisted by Prof. A. J. Ramaker. The body was then taken to its final resting place in the beautiful Riverside cemetery beside the Genesee.

Although Bro. Stevener gave himself unreservedly to the work of his church, yet he found time to pursue special studies in the "Western Theological Seminary" at Pittsburgh. A winter course there won for him last winter the M. T. S. (Master of Sacred Theology) degree. He was also active outside of his church. He was treasurer of the local Ministerial Association, a member of its Law and Order Committee and the Secretary of the Eastern Conference.

Our warmest sympathies go out to the bereaved wife. It is not long ago that she sustained the loss of their only child, Martha Gene, that died in infancy. In his own family Bro. Stevener is survived by seven brothers and three sisters. Three of the brothers were present at the burial in Rochester.

LEWIS KAISER.

It is not so much what we give, but how we give! Any gesture of generosity is utterly futile unless it is the outpouring from a generous heart.

A Five-Minute Testimony Given Over Station KRLD, Dallas

FRITZ SCHWARZ, Donna, Texas

Dear Friends: I appreciate it very much that I have the opportunity to speak to you over the air. As I have only five minutes time, I must confine myself to the greatest topic that man can think of.

First, I want to tell you that I am saved by grace through faith. Then I am going to tell you the most essential facts regarding my Savior.

My Savior is first the *eternal* Son of God. Russellites and many others deny the sonship of God's Son, but the Bible tells us: "In the beginning was the Word, and the Word was with God, and the Word was God."

My Savior is also the *incarnated* Son of God. The virgin birth of Christ has been a big stumbling block to rationalists. But the Bible gives us assurance, "And the Word was made flesh, and dwelt among us."

My Savior is further the *crucified* Son of God. Moralists and all kinds of self-righteous men refuse the precious blood of the dying Savior on the Cross. But for us believers the finished work of Christ on the Cross means propitiation toward God, reconciliation toward the sinner, and redemption toward sin.

Moreover, my Savior is the *risen* Son of God. Men, even his disciples, put him into the dark grave, but "God raised him from the dead." In spite of all skepticism and unbelief the great fact remains, "He is risen!"

Furthermore, my Savior is the *ascended* Son of God. He is seated at the right hand of God the Father. Therefore he is an advocate and intercessor for us. Many Christians stop here, they do not think of another stage of Christ's revelation to men.

And last but not least, my Savior is also the Son of God, who will *come again*. Materialists and all kinds of scoffers are asking with irony, "Where is the promise of his coming?" But the Bible says it again and again: "He will come again."

Dear Friends: This is my conception of my Savior. It is my program for all my thinking, dealing, and walking in my daily life. It is my theme in all my joy and troubles, by day and night.

Permit me to make a very practical application to you. Take this wonderful Savior in your personal life, in your daily program, and in your national affairs. Then Christ will transform your life, he will regenerate your heart, and you will come into close fellowship with God. Peace, perfect peace, will fill your soul, and your greatest satisfaction will be in adoring and glorifying God, in the precious name of his Son, Jesus Christ.

If you are bitter against someone else your own heart will not long remain sweet and fine.

Vacation Bible School At Randolph, Minn.

"He called to Him a little child and set him in the midst."

That King of Kings, found time in the course of His busy life, to restore life to a little girl and to accept the help of a boy; and in our hearts we thank God for that responsibility given to us, that of training children for his kingdom.

Under the very able supervision of our pastor and wife Rev. and Mrs. H. C. Wedel and the finest co-operation of teachers, we feel our vacation school from June 13-24 was a splendid success.

Our school was divided into four groups; kindergarten, under the supervision of Miss Marie Lufi; primary, with Miss Gladys Miller as instructor; and Junior and Intermediate under the supervision of Mr. and Mrs. Wedel and Miss Floretta Legler.

Special mention should be given to our pianist, Mrs. Arthur Miller, whose able and rare devotion to children and the master's work is of the finest. The same may be said of Mrs. Margaret Peter who came often to assist with story telling and hand work.

We made it a school for memorization of hymns and special study of their authors. Particularly that of "America" since it is the 100th anniversary of its writing; memorization of Bible passages and Bible stories—also moral and missionary stories and handwork. The handwork consisted of reed work, especially basket and mat making, which proved to be very fascinating.

The opening and closing exercises were particularly impressive. The Bible, Christian, and American flag carried by different children who led the procession each day, the music and particularly the prayer songs made deep impressions on us all.

An offering was taken each morning preceding the opening exercise.

The teachers met for a short prayer service each morning, which strengthened and guided us throughout the day.

Just what the children did accomplish was shown on Sunday evening at our closing exercises; at that time the handwork was also put on display.

The seed has been sown. May it bring forth fruit bountifully.

FLORETTA E. LEGLER.

Boys and Girls Sunday in Los Angeles

Once a year our church enjoys a Boys and Girls Sunday, when they take charge of the services of the day. Boys Sunday began with the Bible School services and continued through the evening. The boys attended to the various duties of the Sunday School and helped to make the morning hour one of activity and blessing. At the entrance were to be found boy ushers who faithfully dis-



Daily Vacation Bible School, Randolph, Minn.

tributed song books and lesson leaflets, while a boys orchestra accompanied the song service. The work of the superintendent and secretary, was done by their "elder brothers."

The memory work of the morning was the recitation of the Beatitudes, and every boy accomplishing this received a reward. Dinner was served in the church dining room to about 35 boys. In the afternoon all of them went to a nearby park to spend a few hours of recreation before returning to the church for supper. In the evening a fine program was given by the boys with Clinton Kraft, a graduate of the Bible Institute of L. A., in charge. Quartets and group choruses were rendered. Another Bible Institute student gave a very interesting chalk talk using for his topic "Sin."

Girls Sunday, which followed on June 12th gave them the responsibility of the services of the day. Their portion of scripture for memorization was John 10:1-11. Tabea Bansemer presented the secretaries report to the Sunday school. The girls had charge of the evening services by taking the places of the regular choir and presenting the program. Gertrude Hemmerling, president of the Kings Daughter's Class, was the leader of the evening. A friend of Ella Stabbert, from the Zoellner Conservatory of Music, gave a group of violin numbers. Organ selections, choruses, speaking,—how the girls can present a good Gospel Program!

Thus concluded two Sundays—each revealing new abilities in our younger members and giving them an opportunity for service. The boys and girls of the Los Angeles Church are always willing to serve in any possible way for their Lord, and it is their earnest prayer to do more for Him. REPORTER.

* * *

"And was the defendant expensively garbed?" inquired the lawyer of the Negro witness.

"Deed she was, sah. Ah knows expensive garbage whe ah sees it."

Daily Vacation Bible School At Racine

Grace Baptist Church, Racine, Wis, is happy to report the most successful vacation Bible School ever undertaken. A staff of eight efficient teachers conducted the school for three weeks. The total enrollment reached 138 with an average attendance of 100. Certificates for faithful attendance and creditable memory work were awarded to 86 pupils. Grace Baptist Sunday School had a representation of 91 in the school. Forty-seven came from other Sunday schools and churches, Catholic included. Only 26 children came from Grace Baptist church membership families. Thus the school again showed us clearly the challenge of service in the community.

The childrens missionary offering was designated for the work in the Philippine Islands carried on by Dr. and Mrs. F. W. Meyer. The commencement collection was used to help defray the expense of the school. No material attractions were offered in the school, thus keeping the expense to a minimum. However, the primary department had a period of coloring, cutting and drawing. The Junior department made a project study of "This Is My Fathers World." The Intermediates studied "Missionary Heroes" and worked out a pageant as their project.

The vacation school program included: Worship, 9-9:20; memory, 9:20-9:35; music, 9:35-10; Bible, 10-10:30; (recess 5 minutes); project, 10:35-11; assembly, 11-11:15.

The morning worship filled with prayers and words of appreciation gave the day added blessings. The closing assembly was filled with enthusiasm for last till the morrow.

ADELINE ZOSCHKE.

Don't Hold Your Breath

"Pat," a friend asked one day, "can you tell me what a fellow could do to live a hundred years?"

"Sure," said Pat promptly, "just keep on breathing."

THE WHITE LADY

By GRACE LIVINGSTONE HILL

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(Continuation)

The crowd on the street surged around to the side, quick to scent new tragedy, and a sudden awful quiet swept over them, with a quick drawing of breath, as the minister disappeared within the blazing window. And the whisper went around from one awed observer to another that it was *Si Barton* for whom he was risking his life.

Si's boon companions were there, who had spread the hideous stories that he had concocted against the minister; Holly was there, sobered, with a red gash across his forehead and another on his arm. Jimmy was there, breathless, agonizing, adoring, wishing he might have gone along. He would have readily gone now to save both the men, only the firemen interfered whenever he came near.

Lanky was there, who had said the minister was a coward; and Mrs. Bartlett was there. She reflected with compunction that she had given the minister no pumpkin pie that winter, and he liked it so. If he came out alive, she would bake some tomorrow.

They were all there, and they strained their eyes, and prayed silently with one united breath, while the flames rolled on nearer and nearer to the spot where the ladder stood, and it began to be feared that the wall would fall.

Then, as if a mighty hope had arisen, a murmur went over the crowd; for the smoke in the window began to take form and darken, and there appeared something clumsy and blackened, and some one went up to help. It was all indistinct at first and the crowd scarcely dared move or breathe, in spite of the fact that they were dangerously near the wall, and it might fall at any moment. They watched the two men drag their heavy, sodden burden, step by step, cautiously down the ladder, until they were low enough for waiting hands to receive him from them; and then, the minister suddenly sank, and dropped silently among them like one dead.

They carried him quickly away from the wall, and the crowd melted out of danger none too soon as the horrible flame-enveloped structure shivered, leaned, and collapsed. Mrs. Bartlett turned back, marked where the minister had lain but the moment before, and shuddered to think what might have been.

Constance, with heart beating wildly, scarcely realizing where she stood, or what people would think of her, followed the men who were carrying the minister, and commanded them to bring him to "The Cedars." They looked at her respectfully, glanced at the house, seemed to realize that it was the most convenient place, and obeyed her. Afterward

the men who carried Silas followed, and laid him on a hastily improvised couch in the library, across the hall from the tea room, among the snowy pillows.

Morris Thayer, standing upon the door-step, saw them coming, put up his monocle, as he always did when anything disturbed him, and said:

"Why, they ought not to bring those creatures in here. This is an imposition. Somebody ought to do something!"

Chapter XXII

It was Dr. Randall who stood beside the minister, working skilfully, grave and silent. Jimmy had searched him out among the crowd and brought him at once. Any doctor would do for Si Barton, Jimmy thought, but Dr. Randall must come to his beloved minister.

Jimmy himself stood near, and flew to the doctor's house with messages for his wife to send rolls of antiseptic bandages and ointments, for there was no more drug store now to run to; flew here and there silently in incredibly short spaces of time, carrying out all directions given him; and no one gainsaid his right to be in the sick-room. He shed his shoes and went about with noiseless tread, his little soul filled with anguish. He had brought the minister to Constance when she was in trouble; he would have liked to bring Constance to the minister in his need; but he had no need, for she was there, softly giving directions, pulling down draperies of costly material that were in the way, ruthlessly sweeping the bravery of her beautiful dressing-table into a basket, that the doctor might spread out his various instruments and liniments and arrange his bandages.

Unconscious there amid the beauty of the room which it would have been a joy to him to look into, John Endicott lay, his face blackened almost beyond recognition, his hair and eyebrows burnt, his hands seared, his clothing smoky and torn, and even burned in places. Constance hovered near, her presence like a troubled angel's. The doctor looked on her once, and tried to smile comfortingly. It sat hard upon his grim old face, that smile, for he did not know how to comfort grown people; it was only kittens and little ones toward whom his heart could break forth in its naturalness.

Constance could see sympathy in his face, for each knew that the other loved the man upon the bed; how they knew they could not tell, but they knew.

The girl sank down in a low chair at the foot of the bed, and, covering her face with her hands, prayed as she had never prayed before. She prayed for John Endicott's life, and she knew as she prayed that she loved him, and that

she had never loved any one else in this way.

Jimmy glanced reverently at her when he came in, lowered his head, and tiptoed out again. He stood outside the door in the hall with closed eyes as if some one were uttering an audible prayer; and then his lips stirred softly, and he grumbled so that it could be heard only in heaven: "O God, save our minister. Amen."

By and by the doctor touched Constance on the shoulder, and said in his low professional tone:

"He may pull through. His burns are not so bad as I feared."

Then Constance arose and took heart of hope. She slipped out into the hall, comforted the forlorn Jimmy and sent him to bed; she went to the kitchen, and calmed Norah, who had been working far beyond any girl's strength; and she sent to see how the other poor creature who was under her roof was doing. Then it occurred to her that Morris Thayer must be somewhere. It was mortifying to have forgotten him, and by this token she knew that he never could have occupied a very large place in her heart. How far away it all seemed! How strange that she had ever cared what he, or that little world of giddy people in which she had moved so long, would think. She knew now that she had never cared for Morris Thayer.

But Morris Thayer was still in the flesh, and at present in Rushville. He was yet to be dealt with, and what should she do with him? She had provided no guest room in the house, for she had expected no guests. The minister was occupying her own room, and Miss Stokes had the only other available spot. There were rooms in the third story where Norah slept, but excepting Norah's these had never been put in order. She did not like to put him to sleep on a couch in the parlor; she felt that alone in such a spot he would be as helpless as a baby in a barn yard. There was no boarding-house in the town, save the place where Mr. Endicott boarded. Stay! Why would that not do? Norah said something about somebody's waiting now to ask her about the minister. Perhaps it was opportune.

She went downstairs at once, and there found Mrs. Bartlett seated on the edge of a chair in the tea room, and Hiram, her husband, standing uncertainly behind her, glancing furtively up the stairs and again wistfully out the front door. Hiram was sleepy. He had arisen at five that morning, and had worked hard all day. He had a natural interest in the minister's welfare, but he could wait until morning to find out about it. They couldn't do anything, anyway. But he did not like to say this to his wife. There were tears in Mrs. Bartlett's eyes. She was thinking of the pumpkin pies, and that now it might be too late ever to make them for the

minister. She was thinking, too, of how carefully the minister always wiped his feet before coming into the hall. And he always was so polite, too! She arose disapprovingly, as if the minister's plight were somehow the fault of the young woman who was coming down the hall to meet her.

Constance greeted them quietly, and won old Hiram's heart at once. She told them what the doctor had said, and promised to let them know in the morning how he seemed. Then she made her request. Would it be possible for them to give one of the Wetherills' old friends a room for the night?

Mrs. Bartlett would have declined the honor at once as impossible. Her remorse did not reach to friends of the friends of her minister. She preferred to go home, and make a large batch of pumpkin pies, and send one to the minister, though she knew he would not be allowed to eat it. Strange how sacrifice is always pleasanter than obedience to some people!

But Mrs. Bartlett was left no choice in the matter. Hiram was pleased with Constance, and he did a thing which he dared not often do. He took the initiative himself.

"Yes," he said at once, "we'll put him up. No reason why he shouldn't hev the preacher's bed. 'Taint okkepied to-night. Wisht it was. Just bring him right 'long, an' he kin go home with us."

Constance thanked him, and went in search of Morris Thayer, while Mrs. Bartlett turned on her spouse an ominous look, and murmured something about clean sheets and a fine breakfast to get. However, Hiram was suddenly absorbed in a study of the palms on the tea room walls, and seemed not to hear. Constance soon came back with the much-bewildered Morris Thayer in her wake. He was carrying his suitcase and bag.

"Evenin'," said Hiram, putting out a horny hand toward the city gentleman, which under the circumstances it was impossible for him to take even if he had been willing to do so.

It was impossible for him to understand the situation thoroughly. He had been informed that he was to occupy the minister's room for the night, as the minister was perforce occupying the only available room in the house. Morris Thayer was helpless in the hands of his friends, and helpless he went out into the night, preceded by the would-be-affable Hiram and his wouldn't-be-affable wife. If Constance had not been so weary, she would have laughed as she watched them away; but instead she only turned with a relieved sigh and sped upstairs.

A few minutes later Morris Thayer, much broken in spirit, and perspiring freely in spite of the zero temperature of the room, sat down upon the minister's bed, and by the light of the glass kerosene lamp with the red flannel wick

took a survey of the situation. He adjusted his eye-glass, and took it all in, the matting, the rag rug, the hard bed, the cheap bureau, the faded photograph, and the sorry look of everything.

"Impossible!" he ejaculated. "Can any man of education and breeding occupy a hole like this?" He was silent once more while his eyes traveled around the room to make sure he had seen it aright, and then back to the dismal, humpy bed with its patchwork quilt of flowered calico.

"I will never travel without my man again!" he concluded.

Like a prisoner in a cell he prepared himself for rest; but, though he lay down in a gingerly way upon the humps, he slept but little, and the morning found him almost haggard as he came down, declining breakfast and asking Mrs. Bartlett how much he owed her. She set her lips grimly, and answered in low tones, that Hiram might not hear—he was washing his face and combing his hair at the kitchen sink—that it was a dollar! When he carelessly threw down the silver disk, she looked at it regretfully, and said to herself that she wished she had made it a dollar and a quarter; she believed he wouldn't have thought it too much. But she hid the dollar quickly, for Hiram was hospitable and benevolent, and would think she should not have asked a cent. She grumbled all the while they were at breakfast because she had cooked two extra eggs with the best ham for their guest, and now it was wasted.

During his night's vigil the young man had done some serious thinking. He had gone over the whole story that Constance had told him, and little by little the fine courage of this girl had dimly dawned upon him. Not that he was able to appreciate it to the full, but he saw that she had an element of greatness in her that he could feel was worthy of praise. He was horrified that her money was gone; for he was a luxurious creature himself, and spent a great deal, and the thought of her wealth had been a comfortable one. Indeed, he had pitied many other men who married girls without fortunes, and congratulated himself that he was feathering his nest well; but now that the question was put to him whether or not he would give up Constance, he found that he could not let her go. He was surprised at himself that this was so. He was pleased at it as an indication of nobility in himself, not recognizing the truth that it was rather merely the desire of a spoiled child to have always what it craved in spite of everything. He told himself that he was benevolent, and would prove it. He would take her in spite of her poverty, and help her hide it from the world.

There was an undercurrent, too, of satisfaction in the thought that this would give him a certain power over

her. If he married her, poverty and all, she would never dare to lift her handsome, haughty head again to him in defiance. She would not hold him at arm's length any more. She would be his to do with as he pleased, to go where he willed, and to be what he suggested.

With these worthy sentiments in his mind he took his way to "The Cedars" in the early morning, and after having breakfasted in what Jimmy considered a heartlessly hearty way he sent for Constance. Jimmy thought no one ought to eat or sleep until the minister got well.

Constance came down pale and tired-looking, with dark rings under her eyes; and Morris Thayer thought her more interesting than ever. He came to the point at once, and graciously told her that he had decided not to let her change of fortune make any difference in his intentions. He would marry her, anyway, and he would like to have the marriage almost immediately. He wanted to get her out of this terrible hole and back to her proper sphere.

There was a slight condescension in his voice, and Constance would have been angered by it, had not her thoughts been so wholly on another subject. But her cheeks burned when she heard his cool disposal of herself, as if the matter were settled. When he paused to look her over critically with his practiced eye, as he would have looked at a fine car or a yacht, he had just purchased at a great price, with which he was thoroughly satisfied, she spoke quickly: "I am afraid Morris that you did not understand me last night. The money has nothing to do with my marrying anybody. I could never marry *you* Morris, for I do not love you. I appreciate, of course, the honor you have done me but please put that out of your mind forever, and let us just be friends."

He could not believe her at first, and attempted to argue the matter; but Constance was unmoved. He was dumfounded. He could not believe that any girl in her senses would refuse him, especially a girl in her present circumstances.

It was in a driving sleet that he walked away from "The Cedars" crestfallen, reluctantly followed by Jimmy, borne down by the weight of a heavy suitcase and bag, who took out his displeasure in making wry faces at the young man behind his back. Jimmy set down his burdens hard on the platform, and fled the spot without taking the money which the astonished Morris Thayer offered him.

"Well, that chump's out ther way, enneyhow," he remarked to Norah with satisfaction when he arrived in the kitchen. "Wanted to give me a quarter. H'm! I wouldn't soil my hands with one o' his'n. He needn't think he's got a show beside Mr. Endycut."

And Norah responded fervently as she peppered a kettle of soup:

"Right you are thar, Jimmy, me bye. The saints be praised ef he's raelly gawn! Now, ef the blisssed man'll awnly git well!"

Such love, such prayers, such care could scarcely help bringing a man back from death's door, and John Endicott began to rally at last. Constance with gentle ways was in and out of his room, bringing cheer with her whenever she came. Sometimes she read to him, and he would lie and watch her changing face, and hungrily learn by heart the love of her look; but always when she glanced up and met his smile it was a sad one, and she thought he was mourning for his mother.

One day when she had been reading and he watching her thus, he suddenly put out his bandaged hand, and said:

"Ought you not to be downstairs, or away somewhere? Is not your friend waiting for you?"

Then Constance looked at him with amazement and asked for an explanation.

"Why, your friend. Your grandmother told me all about it the night of the fire. She said you were soon to be married, and you would all go back to New York. She wanted me to promise to go, too, and take a church there."

He smiled sadly as if to turn her thoughts away from himself. But she laughed a clear happy, merry laugh.

"Did grandmother tell you that? The blessed old dear! Oh, what a lot of trouble she has tried to make for me! Now I shall have to tell you all about it."

How it happened they never either of them knew; but, as she talked, John Endicott's eyes drew Constance's nearer and nearer to his own, until their faces were close together.

Miss Stokes came softly to the door to tell Constance her grandmother would like to see her, but stepped aside and wiped away a glad tear in the darkness of the hall, and then went back and told Mrs. Wetherill that Constance was very much engaged at present. She stood by the window for a full half-hour gazing into a snow-capped cedar, reflecting what true love could mean, love such as those two in there could feel for each other.

The doctor came, walked boldly in, and caught them so, her face against his, his bandaged arm about her, as she knelt beside the bed. He laid his rough hands on each head with a gruff blessing, and then stood back, and said:

"Now he will get well. I've known he needed something all along, but didn't have it among my medicines."

Constance with rosy face and joyous eyes laughed out her own sweet silvery laugh, just for very joy. It echoed down to the kitchen, and made Jimmy and Norah smile understandingly to each other, and it sent a tiny echo to the room below.

Down in that lower front room the poor burnt, scarred fragment of a wretch was lying, slowly crawling back to a life of pain and remorse. Over his head lay the man whom he had called a coward; and giving him her bounty was the lovely woman whose fair name he had meant to smirch with the pitch of the lower regions; and there he lay helpless, his lower limbs hopelessly paralyzed, his right arm amputated—the hand that had written those vile letters had been burned off—his whole visage disfigured; the mystery of life in an almost dead body. There he was laid, to learn the old, old story of salvation by a Redeemer, through his own story and that of one who had risked his life to save a man who hated him. By and by, when he was able and the minister was better, there would be sweet music in the next room to his, and the old, old story would be sung to him. The hard heart that could not be reached by preaching and praying and warning would gradually be melted by suffering and love. But now he lay there, miserable, with his pretty young sister to wait upon him, and all his brazen courage vanquished.

Far away in New York, Morris Thayer was trying to get used to not having his own way, and was becoming a sadder, if not a wiser man. He could not understand why Constance had refused him.

(To be continued)

Pastor's Reception At First Church, Los Angeles, Cal.

On Sunday evening July 10 the Ebenezer Church, Los Angeles, and Bethel Church, Anaheim united with the First Church of Los Angeles to extend a hearty welcome to their new pastor, Rev. J. A. H. Wuttke and his family.

The Rev. M. Leuschner who has labored faithfully during the last six years had charge of the services as follows: Organ prelude, Carl Stiller; singing, congregation; scripture reading, Rev. M. Leuschner; "Open the gates of the temple," double quartette; prayer, Rev. O. R. Schroeder; anthem, the choir; welcome, Rev. M. Leuschner.

After the address of welcome the various organizations of the church expressed their good will to the new pastor and his family. After each had made very appropriate talks they presented beautiful bouquets of flowers. The talks were made in behalf of the church, Mr. R. Moritz; for the Ladies Aid, Mrs. Lippard; for the Sunday school, Paul Leuschner; for the B. Y. P. U., Ruth Schulze. "Wir begruessen dich," an exercise by Anna Marie Eisele and Junior Choir. Richard Aitken spoke for the choir; Arthur Wessel for the Junior Church; Rev. K. Feldmeth for the Ebenezer Church.

Rev. O. R. Schroeder of Anaheim gave the main address in which he spoke on "The Duties of Church and Pastor towards each other."

After his speech Bro. Wuttke and family expressed their gratitude and appreciation for the reception. We trust his pastorate will be a blessing and success. A social hour was enjoyed by all those present in the church parlors where coffee and cake was served by the ladies of the church.

LYDIA EVANSTON, Reporter.

Portland Union Visits Salt Creek

On Sunday night, June 26th, a number of young people came from the Second Church, Portland, Ore., to again renew their acquaintance with the young people of Salt Creek and to give a program. After combining a chicken luncheon with social fellowship we retired to the main auditorium of the church where we enjoyed their splendid program.

Our president, Bro. D. Bartel, led the song service after which Emma Freitag of the Second Church Union took charge. The 47. Psalm was read by Henry Schmunk and prayer by our former president, J. H. Voth. We then listened to that beautiful number "Come Where the Lillies Bloom," sung by a quartet consisting of Mr. and Mrs. Hoelzer, Anna Schmunk and Ernie Passarge. A piano trio, by Miss Mildred Hoelzer, Esther Rattey and Margaret Passarge was given followed by a reading by Mina Rattey, "A Thorough Job."

Then followed a one act play written by Leona Oswald and Emma Freitag. The play was about a gay young college girl who didn't appreciate her home as she might until one night she had a dream. The dream was about a Russian family who were about to be driven from their home for not denouncing their religion. The college girl awakens and decides to stay home more while she still has one.

Mrs. Harold Petke sang "In The Secret of His Presence." Another mixed quartet number "It Pays to Serve Jesus" and then the closing prayer by our pastor Bro. R. Reschke. L. T.

Deafness

An excellent old gentleman grew a little hard of hearing, and was beset with apprehension lest he become totally deaf.

One day, as he rested on a park bench, another elderly citizen seated himself alongside. The apprehensive old gentleman saw the newcomer was talking rapidly, but his ear caught no faintest sound of the other's voice. He listened intently—in vain. He cupped a hand to his ear, but there was only silence. At last in despair, he spoke his thought aloud:

"It's come at last! I know you've been talking to me all this while, but I have not heard a single word."

The answer, given with a grin, was explicit and satisfying to the worried deaf man:

"I hadn't been talkin'—jest a-chewin'."

Eureka Has First Vacation School

From July 5th to 10th we held a Daily Vacation Bible School here in Eureka, S. D. A Daily Vacation Bible School was something new here, but proved to be a success. Every day from 10 to 12 A. M. the children were taught to read and write German, in the afternoon singing and religious education. At the close of school the children and their parents had a picnic at a grove about two miles out of town.

On Sunday evening, July 17th, the children gave a program before a filled church, in which they sang songs, recited the Lord's prayer, 23. Psalm, Ten Commandments and other Bible passages which they had memorized. The children and parents are enthusiastic about the Daily Vacation Bible School. The Lord willing, we shall have one next year again, but somewhat earlier in the year, when we hope more children will be able to attend. Mr. Fenske and I have had great joy in doing this work.

MRS. E. S. FENSKE.

The German Baptist Benevolent Provident Aid Association of Ontario

held its annual session at the church of Sebastopol on June 23-26, 1932. The members of the Sebastopol church, although few in number, certainly proved their Christian fervor in so ably accommodating the convention.

Thursday evening the convention was opened by a regular service, conducted by Bro. D. Littke. He bade the delegates and visitors a hearty welcome to the township, church and homes. Rev. D. Zimmerman of Arnprior brought the message of the evening. His topic was "Messiasing for Christ."

On Friday morning the organization and reports followed under the leadership of the president, Rev. A. E. Jaster of Toronto. Prof. A. J. Ramaker gave a very interesting lecture about "The Activity of Friedrich Schwartz of India." Prof. A. Bretschneider spoke about the "Attitude for the Right Spirit of Worship."

Friday evening the service was of an evangelistic nature. Some special singing was rendered and Prof. A. J. Ramaker preached on "Christ, the Open Door." Five souls came forward to take a stand for Christ.

Saturday morning Rev. Wm. Jaster conducted the devotional service. Prof. Ramaker in a simple way lectured on "Does Our Life Have Any Meaning?" "Does Our Life Have Any Meaning?" This proved to be of great interest and value to all of us. Prof. Bretschneider lectured on "The Personality and Character of the Teacher."

On Saturday afternoon the ordination council met at 2 o'clock and examined and recommended Bro. D. Littke as a worthy candidate for ordination.

Prof. Bretschneider gave another help-



Daily Vacation Bible School, Eureka, South Dakota
Rev. Edw. Fenske, at left, upper row

ful lecture on "Types of Teaching." The question box was then opened and Prof. Bretschneider answered the various questions.

Sunday morning a Sunday school was conducted and addressed by the various S. S. superintendents, ministers and Prof. Bretschneider. This was followed by the ordination service of Bro. David Littke. Prof. Ramaker preached the ordination sermon and Prof. Bretschneider spoke the ordination prayer. Rev. A. E. Jaster welcomed the candidate into the ministry. Rev. D. Zimmerman gave the charge to the candidate. Rev. Wm. Jaster gave the charge to the church.

In the afternoon Prof. Bretschneider spoke about "Making the Best of Evil Days." Prof. Ramaker preached the closing sermon in the evening and when the appeal was given 9 souls came forward to take a stand for Christ. Our Convention this year surely proved to be a blessing to us all.

Events At Second Church, Portland, Oregon

Although we have not been heard of for some time, we have by no means been inactive in our B. Y. P. U. work.

Our contest has ended, with the Devotional and Service groups scoring the most points. The Fellowship and Stewardship groups rewarded the winning side with a social which was greatly enjoyed by all who attended.

Our Junior B. Y. P. U., which meets upstairs regularly every Sunday evening, entertained us with two very interesting programs, which showed us that they have progressed very well under the leadership of Miss Anne Schmunk. We sincerely hope that the Juniors will be just as faithful in attendance and in taking part when they join the Seniors as they are in Juniors.

During April our church had a series of revival meetings lasting two weeks. Rev. Wm. Graf of Bethany, Ore., and our pastor, Rev. Bueening had charge of the meetings. Bro. Graf preached the English sermons, and Bro. Bueening the German. We received great benefit and blessing from these meetings.

On May 15, a debate, the subject of which was "Resolved that Church Affiliation is Essential to Consistent Christian Living" was held by Minna Rattey and Henry Claussen, affirmative, and Anne Schmunk and Norman Claussen, negative. The points decided on were constructive material, delivery, and rebuttal. Although the judges decided in favor of the negative, the affirmative also presented some very good arguments.

On Sunday evening, June 26, forty of our young people drove to Salt Creek, Ore., to give a program for the young peoples' society there. Salt Creek showed its appreciation by serving a delicious supper, which was greatly enjoyed by all. We hope that they enjoyed our program as much as we enjoyed visiting them.

The new officers elected at our annual business meeting held on June 10th, are as follows: President, Ed. May; vice-president, Mildred Hoelzer; secretary, Lavina Bennet; treasurer, Ernest Passarge.

Some of our young people are planning to attend the German Baptist Summer Assembly at Twin Rocks, Oregon, August 14th to 21st, where they will enjoy a week of inspiration, blessing, and recreation.

Our Sunday evening meetings have been discontinued until September, when we will again continue our work for the Master with renewed energy.

ESTHER REUTER, Reporter.

Shaking His Fist

A story is told that Chicago was once sold for a pair of shoes. Bill Nye said that whenever he heard that story he went into the room where the picture of his ancestors hung and shook his fist under the nose of his great-great-grandfather and demanded in threatening tones, "Where were you when Chicago was sold for a pair of shoes?"

I guess you and I often feel like shaking our fists under our own noses—when we think of opportunities we let slip or did not recognize.

George Washington and the Patriots of German Extraction During the Revolutionary War

PROFESSOR A. J. RAMAKER

Part IV.

(Conclusion)

May we mention as a third example of a friend of Washington's the hero of Oriskeny,

Nikolaus Herchheimer.

We shall leave unsaid the unspeakable atrocities the Palatinate Germans of the Mohawk valley had to suffer at the hands of the Tories under Sir Wm. Johnson and the Indians under Brandt. It is also out of place to do more than mention the decisive battle of Oriskeny. If that battle had not been fought or had been lost, the northern campaign of General Burgoyne, by reason of which Washington had been so disturbed, would have cut off New England from the rest of the colonies and in all probability the war would have been lost. The Mohawk valley, rich in cattle and grain, would have fed Burgoyne's army for many years. It is but fair to say that Burgoyne's surrender at Saratoga was the direct result of the battle of Oriskeny and no one contributed as much to that success as Herchheimer. The price paid for this victory was frightfully high, for there was scarcely a hut in the valley which had not its dead or wounded. And the hero of the battle, mortally wounded and still directing his troops, died a few days after the battle. It was of him that Washington said: "It was Herchheimer who first reversed the gloomy scene of the northern campaign." He had served his country not for position or reward but from loyalty. Congress placed the obelisk with its bronze tablets depicting scenes of the battle and the State of New York has perpetuated his memory by naming a county for him.

The struggle for liberty in the American colonies attracted commissioned officers of high rank from foreign lands, and although some proved somewhat troublesome to General Washington, there were others whose services were of the highest importance and earned the undying gratitude of the American people. The list of German officers is not very long. Mention may be made of the following: Gerhard von der Wieden, Heinrich Bern von Weisenfels, Heinrich Emanuel Lutterloh, Johann von Kalb and Friedrich Wilhelm von Steuben. The services of the last named were of such importance and his relation to George Washington was so intimate and valued so highly that a few lines may not seem out of place.

Major General von Steuben

was a most remarkable man and a soldier of the highest ability. He came to America at a very opportune time. The historian Bancroft (vol. 5, p. 220) bears

this formal testimony to his services: "He benefitted the country of his adoption by introducing into the army a regular formation and exact discipline, and by establishing a spirit of order and accuracy in the interior administration of the regiments."

General Steuben is fittingly called the "schoolmaster of the American Army," but what that meant it would take almost a volume to say. Washington welcomed him most enthusiastically at Valley Forge, and it was here that he met his first pupils. What disheartening conditions confronted the Prussian drillmaster—the apt pupil of Frederick the Great—here! Instead of an army of 17,000 there were scarcely 5,000 who could answer the roll call. Barracks there were for scarcely one-half of the soldiers that were left. Uniforms there were none, the soldiers were dressed in rags and some officers appeared in uniforms made of blankets and night shirts. For subsistence the army depended upon the generosity of the neighborhood.

Military discipline was non-existent. There was no system of drill, each colonel following his own system if he had one. Steuben said the soldiers did not even know the use of the bayonet unless it were to use it as a fork to fry their beefsteak, if they could get that. There was no system of taking care of the property of the army. When a soldier departed for home he took with him his weapons and as much ammunition as he could carry. At every enrollment of a recruit, new guns and uniforms had to be furnished—which meant a rakeoff for the quartermaster and the inspector. Meanwhile Congress, hopelessly in debt, was obliged to issue paper money which was speedily counterfeited by Tories and British, so that 40 paper dollars equalled one dollar in silver; 400 paper dollars would buy one pair of boots and a month's pay was just sufficient to purchase a square meal.

Steuben's Timely Arrival

Steuben came when the prospects of winning the war were dark indeed, but he came in the nick of time. How he accomplished the seemingly impossible, we must not attempt to say. He worked miracles, although at times in sheer desperation he had to swear vigorously in German and French to get the problem over. He saved the situation perhaps because he could not swear in English.

Events proved the excellence of his work. In the spring campaign of 1778 Washington could get his army under arms and ready for marching in 15 minutes. He introduced new military tactics and utilized sharpshooters as a skirmishing body of the army on the march. At the battle of Monmouth Washington and Steuben retrieved the blundering tactics of General Lee and showed that the new American army could meet the British regulars on even terms. During the last two years of the war the discipline of the regular

army could well compare with that of any European army.

Washington's Testimony to Steuben

In one of Washington's letters to Congress he bears this testimony to General von Steuben: "I would not act justly were I to remain silent concerning the very excellent services Baron von Steuben is rendering. His efficiency and knowledge, his unflagging zeal which he has shown from the first, make it certain that the army has through him received indescribable benefit."

But Steuben was more than the army's drillmaster. Toward the end of the war he commanded a division as Major-General. It was he who drafted the plans for the siege of Yorktown. He was the commanding officer on the day when Cornwallis hoisted the white flag of surrender. He had been with his division in the front trenches and was accorded the honor by General Washington to negotiate the terms of capitulation. His troops were the first to enter Yorktown.

The Tributes of a Grateful People

The American people, the Congress of the United States and the State of New York were not slow to recognize the invaluable service of this man and to give substantial proof of their gratitude and the states of New Jersey, Virginia and Pennsylvania conferred upon him honorary citizenship. He died in 1794 and his body rests in a quiet grove on a hillside near Oneida, N. Y., a simple monument of granite marking the spot where at his express will his remains were to be interred. He made good the wish he had expressed in a letter to the American Congress when he first landed: "I would like to earn with my blood the honor that my name one day be enrolled with the defenders of your freedom."

The America of Today

We have been living in the past in these articles—a past which, after a century and a half, even the most vivid imagination can not make entirely real, for we seem to be living now in another world. Yet the country the patriots fought so valiantly for 150 years ago is the same America. Only it has grown and become vaster, an infinitely richer and a more cherished possession. The 2,100,000 of Revolution days have become a mighty nation of about 140,000,000, and the sparsely settled fringe of land on the eastern seaboard has stretched westward for thousands of miles over mountains, plains and rivers to that other great body of water which now guards "the land of the free and the home of the brave" on its western seaboard. Well may we join in the wish for this country of ours, expressed by Catherine Lee Bates in that stirring patriotic hymn of hers and a very valued addition to our meager stock of national hymns:

"O beautiful for patriot dream
That sees beyond the years,

Thine alabaster cities gleam,
Undimmed by human tears;
America! America!
God shed His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea."

Bradley Beach Institute

To the ministers of the Atlantic Conference Bradley Beach is a name that sounds good. For years the Young Peoples Federation of New York and vicinity has maintained a cottage at Bradley Beach, where German Baptist Young People and others might spend their vacations in a congenial, christian environment. In those early days when the cottage was first purchased Bradley Beach was not what it is today. There was no board-walk there, and all of those things that make a board walk attractive were lacking. A bathing beach one-half block from the cottage with its protecting ropes and life guard sitting on his pedestal was the only attractive feature. All this has changed a substantial board walk now connects Bradley Beach with Ocean Grove on the north and Avon on the south, and in time it will, no doubt, be a close competitor of Asbury Park and Ocean Grove.

What makes Bradley Beach especially attractive to the ministers of the Atlantic Conference is the invitation which comes to them every year from the Young Peoples Federation asking them to spend the opening week (usually the last week in June) in the cottage free of charge. Considering the proverbial condition of the ministers' purse, such a proposition has regularly been accepted with a grateful heart.

These gatherings have been called the "Ministers Institute," sometimes also referred to as a retreat. The mornings are devoted to discussing subjects of interest to ministers, there is also an evening service between 7 and 8 o'clock. The rest of the time is given over to brotherly fellowship, promenading on the board walk, pitching quoits, surf bathing and an occasional side trip to places of interest, like the great airport at Lakehurst.

The program was in charge of the chairman of the program committee. Rev. M. L. Leuschner, who divided honors with the other members of this committee. The discussions were preceded by a devotional service every morning, subjects for which were: Jesus the Lamb of God, The Light of the World, The Bread of Life, and The Water of Life.

A memorial service was held in memory of our late comrade, friend and brother in the ministry, Rev. R. T. Wegner. Many of the ministers present had a kind word to say about his jovial and sunny disposition, his childlike faith, his easy manner of approach and the general success of his ministry. Rev. C. G. Brownville, pastor of the First Baptist Church of Asbury Park made an impressive appeal for the use of the word



Ministers at Bradley Beach

of God in the pulpit, when he spoke on, "The Minister and His Message." We had the pleasure of having with us one who had his early training in a German Baptist minister's family and now fills a responsible position as assistant secretary of the American Baptist Foreign Missionary Society, Rev. Wm. B. Lipp-hard, who spoke to us about "Conditions in Russia" as he found them on his visit to that country. In the absence of Rev. Groves W. Drew, Mr. F. A. Wurzbach was pressed into service. He is the president of the Bronx County Society for the Prevention of Cruelty to Children. In seven interesting word pictures of cases taken at random from the thousands that have come under his observation during the past 17 years, he emphasized the need of such work and the benefits that have come to individuals and families through it.

The topics of the morning sessions under the general head of "The Minister and His Work," were ably introduced by a number of the brethren who showed painstaking work in the preparation of them. The liveliest discussion was provoked by the subjects pertaining to the ministers' leisure, his ethics and his part in civic affairs.

This report must not close without making appropriate mention of the cordial hospitality, the tasty meals and the efficient service rendered by Mr. and Mrs. Neuschafer, the managers of the cottage. Since my last visit at Bradley Beach about five years ago the cottage has been greatly improved. The old fashioned hallway, the little front room, and the long dining room of days gone by have been converted into one spacious reception hall furnished with neat wicker furniture. We can heartily recommend the cottage to all who want a pleasant place to spend week-ends or a vacation in a congenial, christian atmosphere with every advantage a bathing beach affords. Information regarding terms, etc., may be obtained by writing to the German Baptist Cottage, 117 Cliff street, Bradley Beach, N. J. The picture which appears above was furnished by Mr. Reuben Jeschke, a recent graduate of our seminary in Rochester who is suf-

plying in New Britain, Conn., during the summer.

F. P. KRUSE, Philadelphia, Pa.

The B. Y. P. U. of Greenville, Texas

The B. Y. P. U. of Greenville, Texas, celebrated its 11th anniversary Sunday June 26. We were very glad to welcome visitors from Cottonwood, Kyle and Elgin. The weather turned out to be fair and we had a very pleasant day.

The celebration took place on our church lawn. We gathered at 3 o'clock and opened our celebration with a short program. Our choir gave a few selections. A few quartets were sung and several string band selections rendered. Rev. Edinger of Kyle was with us and he gave us a short but interesting talk about the nice scenery of California. After spending the afternoon in this way we enjoyed the refreshments of sandwiches, coffee, cake and pies. At 8 o'clock we gathered again in the church where a fine program was rendered. A large attendance was present. The program consisted of songs by the choir, quartette, string music, three dialogs and various recitations. At the close Rev. Edinger gave us a short but nice address.

Our annual report showed that we had 19 meetings. These were as follows: Two program; eight prayer meetings; seven Bible studies; two business meetings. By the kind help of our dear pastor, Rev. Mindrup, and his beloved wife, we can say that in all these meetings we were greatly blessed. Our earnest prayer is that our dear Lord may help us so that we may be found faithful to Him.

ESTHER BERNSHAUSEN.

What One Dollar Will Do

One dollar spent for a lunch lasts five hours; for a necktie, five weeks. A dollar spent for a cap lasts five months; for an automobile, five years. A dollar spent in a water power or a railroad project may last five generations. A dollar spent in the service of God lasts for eternity.—Roger Babson, in "Making Good in Business."

Leadership Training

The Training of Youth for Service through the Church

A. A. SCHADE, S.T.M.

(Conclusion of Chapter IX)

As a result of this shift of emphasis from training to character-building, from the developing of the expressional powers to the supplementing of the impressional ministries of other departments, no real training takes place in the average Union. Training is the most difficult task and is easily yielded to other activities. The result is that churches are largely handicapped in introducing departmentalized church activities which are so urgently demanded by the childhood and youth of our constituencies, for lack of efficient leaders. And Christians have less chance of cultivating an abiding interest in the work of the church and less chance to develop and grow, because they are not able to engage in the work of the church. If they are to come all their lives and simply look on and hear, they will surely lose interest, but if they should have the glorious opportunity of laying hand to the task and sharing in it, they would glow and grow.

Furthermore, all activities are character building, either good or bad, whether we seek this result consciously or not. It stands to reason that the Union activities are to be conducted in such a manner that the resulting character formation will be Christian. The inactivity of the impressional meeting which offers no outlet for expression is the greatest menace to Christian character formation. Only as impressions are expressed is there real effect in character registered. Hence as a matter of psychological fact, the training activities, though not making character formation the conscious emphasis, are in reality more character forming than the other meeting, and all training becomes a part of the individual's character.

The plan of organization presented in this course may be considered a sort of a medley of the two which have been discussed, with such personal modifications as seemed practical to make. It gives the emphasis on training, letting character effect come in as a valuable by-product. It is less a plan than a philosophy of training, treating the underlying principles which should guide us in our training activities. The Union which seeks to embody these principles can do so by the use of either plan, or by simply following the general scheme of organization which was outlined in the course of the study. But Unions will do well to follow the plans in vogue where they are located.

This is the proper place to say a few things about the Pioneer Plan which has recently been prepared for Intermediates. It also comes published in a set of manuals costing thirty cents each or \$1.80 for the entire set. It has much similarity with the Commission Plan except that the symbolism of the ship is used. The groups are crews on ships, Partner-ship, Friend-ship, Comrade-ship, Disciple-ship. The ideas and ideals embodied in these "ships" belong to the native interest of the intermediate age. The group leaders are Captains. The officers are Admiral (President), Rear-Admiral (Vice-President), Ensign (Secretary), Purser (Treasurer), Pioneer-Pilot (The adult advisor), Chaplain (The pastor).

Activities are listed as "Ports." When these are selected as a program, they become goals, and a group of goals represent a voyage, either Coast-wise, Foreign, or World, depending on the number of goals and the zones from which they have been selected. Provisions are made to list the achievements, or the Ports that are made.

All workers with Intermediates know the difficulties of this age, and yet the glorious possibilities they offer. Where there are any considerable number of them in a Church, they ought

to be brought together into an Intermediate Union, and this is by all odds the best plan in the field. It would be an injustice to the plan to attempt a further treatment of it in the brief space allotted, and those interested can do no better than to order the set of Manuals and to learn for themselves.

QUESTIONS FOR THE DISCUSSION OF CHAPTER IX

1. Give reasons why a plan or organization is necessary, both for the local Union, and to enable the maintenance of a wider fellowship in training.
2. Outline the main features of the plan in vogue among Southern Baptists.
3. Describe the organization of a Union operating under the Commission Plan.
4. What is meant by a First, Second and Peak Level?
5. Contrast the emphasis in the Plan of Southern Baptists with the emphasis in the Commission Plan.
6. How does the organization plan as outlined in this course gear into the two major Baptist plans which were discussed in this chapter?
7. Describe the Pioneer Plan.

Appendix

A. B. Y. P. U. CONSTITUTION

This course of studies is brought to a close with the outline of a Constitution in which the purpose of the Union, and the features of the recommended organization come to vivid expression. It will be useless for Unions working under the B. Y. P. U. Plan of the Southern Baptists, or under the Commission Plan. But it may have suggestive value to Unions which seek to work along the traditional rather simplified plans. The names of the Church, city and country are taken from the Scripture for their beautiful symbolic meaning and can easily be substituted with the names of any church within which the organizing Union may chance to be.

CONSTITUTION OF THE BAPTIST YOUNG PEOPLE'S UNION OF THE SALEM CHURCH, PHILADELPHIA, CANAAN

Article I. Name.

The name of this Christian Young People's Organization shall be: "The Baptist Young People's Union of the Salem Church, Philadelphia, Canaan."

Article II. Purpose.

- The purpose of this Young People's Union shall be:
1. To train the Christian young people of the Church for Christian service.
 2. To cultivate a close fellowship among the young people of the church in the interest of mutual edification and fellowship in service.
 3. To cultivate the social, intellectual and spiritual life of the young people.
 4. To promote all the interests of the Kingdom of God in the Church and in the community, as well as in the mission fields.

Article III. Members.

Christian young people age 15-30 may become members who earnestly seek to accomplish the purpose for which the Union was organized.

Article IV. Meetings.

The Union shall meet once every week for a practice period. (Sunday at 6:45 P. M.)

The Union shall meet once every three months for a business meeting, to be followed by a social hour. (The last Friday evening of the months of March, June, September and December).

Article V. Officers.

The Union shall have the following officers:

1. A President.
2. A Vice-President.
3. A Secretary.
4. A Treasurer.
5. A Training Coach.
6. A Pianist.

Article VI. Committees.

The Union shall have the following committees:

1. An Executive Committee consisting of the elective officers of the Union. (Also called Cabinet).
2. A Program Committee consisting of the President, the Secretary, the Training Coach and the group leaders.
3. A Membership Committee consisting of the members to be elected.
4. A Fellowship Committee consisting of three members to be elected.

Article VII. Elections.

Elections shall take place by ballot. The first vote shall be considered a nomination. Should any candidate have an absolute majority on the first ballot, he shall be considered elected.

(Or, as an alternative: A nomination committee shall be elected at the business meeting previous to the election, and shall make nominations for all officers. Opportunity shall be given for additional nominations from the floor. Should none be made, the nominees may be elected by instructing the Secretary to cast the ballot for the entire slate).

Report of the Committee on Survey of the Sunday School Work of Our Four German Baptist Churches of Cleveland, O.

Upon request of the Cleveland Baptist Young People's and Sunday School Workers' Union, we submit these findings of the work carried on in our Cleveland churches for publication in the "Baptist Herald." The situations are well nigh similar everywhere, and so our report and suggestions might prove helpful to other Sunday schools.

The Picture of Our Four Schools

We find four well organized, independent schools in our four churches, under the leadership of officers, elected by the respective teachers. The work is carried on in departments, so-called, and reasonably graded in classes according to age and sex. The teachers are organized and meet occasionally for business and discussion. Only about 50 per cent of the teachers are trained, and only one school reports now a class for training in leadership. There is no supervision of teaching other than that the elected superintendent is made responsible for any work in the school. Both the International and Keystone Graded Lessons are used in all the schools.

All schools consider themselves recruiting stations for the church, and about two-thirds of the present membership are also members of the church. Personal evangelism is encouraged to win pupils for Christ. 909 is the present enrollment of the four schools, as against 839 four years ago. Three Sunday schools reported that 38 pupils were added to the church by baptism. No plan or system is known whereby a dependable

record could be maintained of all the pupils; also of those who drop out for some reason. No system is now in use to regularly visit the absentee pupils. The pastor has little or no chance to influence and win the children for the church.

General Suggestions

1. Make the Sunday school a Department of the Church. Let the church assume full responsibility by electing a "Board of Education," chairman of said Board to be the superintendent of the whole school.
2. Organize and supervise at least four departments:

- a) Beginners and Primary;
- b) Juniors and Intermediates;
- c) Seniors and Young People;
- d) Adult and Home Departments.

3. Introduce the Keystone Graded Lessons in at least the three lower departments.

4. Have regular teacher's meetings once a month. Have a program, think of important matters; conferences, instruction and inspiration.

5. Have class for Leadership Training in every church, the pastor to teach the class and train his workers.

6. Stress evangelism more than ever. Teachers filled with the spirit of Christ to do personal work and win the pupils for Christ and the church. Let the pastor preach in an attractive way the old gospel, and with the help of the teachers win the children. Have a "Decision Day" often.

7. Introduce a better record system. Know the history of each pupil. Keep a record of standards. This is possible only where Departmental work is carried on.

Article VIII. Finances.

All members who are financially in a position to do so, are to make an offering toward the expenses and the budget of the Union at each regular meeting.

Article IX. Changes in the Constitution.

This constitution can be amended at any regular business meeting of the Union providing the proposed amendment or change was presented in writing and read to the Union at a previous business meeting.

BY-LAWS.

1. In order to effect an equal division of the time and practice opportunity to the several members of the Union, these shall be divided into four groups, each of which is to provide for one program each month. The leaders of these groups shall be appointed by the Executive Committee, and shall decide among themselves on the method of selecting their respective groups.

2. The Program Committee shall have a meeting at least once each quarter and outline the type of programs which are to be presented, order the necessary material and see that it gets into the hands of the group leaders.

3. The group leader shall have a meeting with his group in preparing the program at least two weeks before the time the program is to be given. He shall have entire charge of the meeting, being assisted by members of his group, when it is time for this group to present the program.

4. The coach shall give the members participating on the program such help as may be possible, and shall make public suggestions leading toward an effective service.

5. There shall be frequent change in all offices, thereby giving all members the opportunity of developing.

8. Train your teachers to visit regularly. Have a system of visitation.

Two Special Suggestions

1. Enlist the entire Sunday school for the church service. Where possible, Sunday school session and church service ought to be combined. At least once a month a program like the following ought to be carried out. Omit most of the introductory parts and cut the lesson period. The whole school is then invited to attend the regular church service. All the classes with their teachers march into the main auditorium while the organist plays an appropriate march. Let the pastor conduct the worship service, well prepared and worshipful. Let the children feel that they are welcome in the church service. Have a children's choir. Have the sermon short and close when the interest is highest. Establish a friendly relationship between the child and the church.

2. Make young people's work a part of the Sunday school. Organize young people's and Senior Departments for specific educational effort. Train young people while you have them. Have a good leader over that department, a regular, recognized and approved program under the leadership of young people, but supervised by the department heads, the Board of Education, headed by the pastor. Besides the regular class work, bi-monthly meetings could be arranged for, where the young people find opportunity to improve their talents under the wise and friendly guidance of trained leaders. This would take the place of our present Young People's Societies, so-called.

The purpose? Do not let the young people slip out, and then spend money

and time in a fruitless effort to recapture the lost. Think! Only 20% of the pupils ever unite with a Protestant church. The church loses 80% of its children and youth during the golden period of life from 13 to 24 years. Such leakage betrays a woeful lack of efficiency and economy. Yes, indeed, it is as important to save *this* loss as it is to save *the* lost.

Another fact worth considering is this: Investigation shows that the average Protestant youth receives during an entire year about 24 hours of formal religious training, as compared with Jewish youth who receives 80 hours, and the Roman Catholic youth who is given 480 hours religious instruction each year.

Recommendations

After accepting the report, the committee was asked to continue its work and present to the Union such plans and recommendations which would improve the record-system of our schools. The following recommendations were then presented and accepted, and we hereby make them a part of our report. The letter addressed to the four schools follows:

"At the last quarterly meeting of the Cleveland Young People's and Sunday School Workers' Union, a special committee brought in a recommendation to our Sunday schools, the adoption of which would urge upon them, besides the regular secretarial service they all have, the appointment of an 'Enrollment Secretary' and some necessary equipment for the purpose of installing and maintaining permanent membership records.

The real advantages growing out of such an important service, are so obvious that we need not dwell on them here. They are, however, vital to the life and mission of the school.

As for the equipment, two card trays are needed, one for the present active membership, and one for those who have fallen away. Thus a permanent record will be established which will be of use for reference and reenlistment of pupils. Trays, 9 inches in length, can be bought for \$1.20 each. Indexes 30 cents per set and cards at 75 cents per 100. Our own Publication House in Cleveland, Mr. H. P. Donner, Mgr., will be glad to serve any school. Any desired information as to these suggestions and recommendations will be gladly given upon request."

Respectfully,

The Committee:

H. P. DONNER,
FRED LINSZ,
C. FRED LEHR,
SAMUEL BLUM, Chairman.

* * *

Whatever other sorrows Eve suffered, she was never taunted by Adam's reference to his mother's cooking.—Florence Herald.

New Books

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

Out of The Storm in China. By William B. Lippard. The Judson Press, Philadelphia, Pa. 201 pages. \$1.50.

For the current year practically all protestant denominations in America have chosen missions in China as the topic of mission study. This book is primarily intended to be a reading book supplementing the general text-books prepared for such interdenominational study. The sub-title of the book is "A Review of Recent Developments in Baptist Mission Fields." For nearly one hundred years the churches in the Northern Baptist Convention territory have carried on mission work in China. Dr. Lippard attempts to review historically and to evaluate constructively the Baptist development of China. By his connection with the American Baptist Foreign Mission Society and through his travels and missionary studies the author is eminently qualified for his task. Dr. Lippard is well-known in German Baptist circles as the son of Rev. Wm. Lippard, pastor and evangelist. A glimpse into the life of the parsonage and the influence of a sainted mother is given by the inscription: "In Memory of Martha Liefeld Lippard who told her children stories of missionary heroism during the Boxer rebellion and thus awakened a boy's interest in Missions in China."

The Moccasin Trail. The Judson Press, Philadelphia, Pa. 190 pages. \$1.00.

The American Indian has been endlessly written up in fiction, good and bad, usually the latter in wild west thrillers, that give such an overdrawn and false view of Indian life and character. Here is a book that presents a new and different side of the American Indian, namely as a Christian and a devout church member. Thirteen different writers contribute chapters to this interesting book. A number of these are Indians and the others missionary workers and educators among the Indians. Baptist beginnings and progress in missionary endeavors among the Indians are faithfully and fascinatingly portrayed. As a reading book on Indian lore and heroic evangelistic endeavor it is most gripping.

Looking Beyond. William Evans D. D. The Bible Institute Colportage Association, Chicago, publishers. Paper cover. 60 pages. Price, 40c.

A devotional exposition of 2 Corinthians 4:5-5:10. In the five chapters the author in a charming style and with illustrations and quotations well chosen gives us the christian view of what life holds for us here but especially he dwells on the life to come. "The cheerful view of death" is the arresting title of chapter five. This attractive booklet brings a message appropriate for these times of trouble and discouragement. It makes an attractive little gift.

A. P. M.

OBITUARY

CHARLES H. SCHULZ

The Master said: "I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself; that where I am, there ye may be also."

Charles Harry Schulz, son of Carl W. and Mary Schulz, was received to his eternal reward July 22, at the age of 47 years and 10 months, and is now with his Master whom he faithfully served throughout life.

Charles was born September 22, 1884, in Battle Creek township, Lincoln county, Kansas. Already at the age of 13 he understood his Master's will and on November 28, 1897, he followed the Great Example and was baptized by Rev. Rudolph Klitzing and became a member of the Bethany Baptist church, and death alone could break this union.

On June 5, 1912, he was united in marriage with Verona M. Groth and together they shared the sorrows and pleasures of life.

Besides his life companion, Mr. Schulz leaves two children: a daughter, Katherine, and a son, Melvin—who needed their "daddy" so very much. His father and a brother preceded him in death but his mother, two brothers: John and Ben, of the Bethany community, a sister, Mrs. W. H. Buening, of Portland, Oregon, a number of nephews and nieces as well as all who knew him will especially miss their son, brother, uncle, and friend.

For a number of years, preceding the period of 12 years during which Charles served his Master as Superintendent of the Bethany Sunday School, he labored in the Lord's vineyard as a Sunday School teacher and for the past two and a half years he has continued serving Him as teacher, counselor and guide of the Young Men's Sunday School class. "The Faithful Few" and his guidance, direction and influence has been far reaching and will live on.

Charles was not only a kind, loving, and thoughtful husband and father, who was deeply concerned in the welfare of his family, but in all his dealings. He was also found to be courageous, true, honest and fair.

For a good number of years he served his community in a number of public offices. He at all times endeavored to exert his influence for the welfare of the neighborhood and was at all times found to be a citizen of flawless character.

No more patient sufferer than Charles has ever entered the Eternal Rest. He took sick the fore part of November and since the second day of February was confined to his home and bed. His suffering was intense but at no time did he display impatience or dissatisfaction and time after time expressed his willingness and desire to be relieved and to be taken Home.

No more fitting tribute could be paid him than to say that the gap that Charles leaves can never be filled.

"One less at home!

One voice of welcome hushed, for evermore
One farewell word unspoken; on the shore
Where parting comes not, one soul landed more—
One more in Heaven!

"One more at home!

That home where separation can not be;
That home whence none is missed eternally!
Lord Jesus, grant us all a place with Thee
At home in Heaven!"

On Monday, July 25, all that was earthly of Mr. Schulz was laid to rest in the quiet and peaceful Bethany cemetery. Rev. G. O. Heide, Mr. Schulz's pastor, conducted the service.

A pessimist is a person who has a frown on his face and a crick in his neck from looking over his shoulder at past failures.

For Sale

Extracted white clover honey of finest quality, rich, thick and delicious at following reduced prices: One 60lb can \$6.50, two or more cans only \$6.00 per can. This honey is unsurpassed in quality and flavor and the price is so low you can not afford to be without it. Please state whether you wish honey sent by freight or Express, enclose money order or check and honey will be shipped at once.

G. A. BARBISCH,
R. 1. La Crescent, Minn.