

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., JANUARY 1, 1932

Number One

A New Year's Prayer

CALVIN W. LAUFER

DEAR FATHER, the Book of Life opens again with the glad New Year. Its pages are clean and white, and the records of my thoughts and acts are yet to be written. I look to thee for strength, that my heart may trust thee in every circumstance, my will prove steadfast in its devotion to thy purposes, and my mind find constant joy in thy truth. Make me fair, loving, and true, that I may have worthy friends. Guide me that I may not miss the way through sin and disobedience. In the long round of study, work, and play grant me the rewards of honest endeavor. Help me to remember that no day dawns without thee, and that thou art always close at hand to enable me to make the record of its attainments and its achievements worthy in thy sight. To thee, O Father, I commit my life with grateful homage to Jesus Christ, like whom I wish to be, and in whose name I seek thy favor and blessing. Amen.

What's Happening

A Happy and Blessed New Year to all of our readers is the sincere wish of the Editor and his staff of contributing editors.

A number of interesting reports from foreign mission fields have been received and will be published in subsequent numbers.

With this number the "Baptist Herald" enters into the tenth year of its existence. May it prove to be the best yet under God's blessing!

It is not too late to send in a subscription to the "Baptist Herald" for 1932 for some friend or relative or for some institution in your town, such as Public Library, Hospital, Orphanage, or even the Jail. Help somebody today.

Through press and stress of circumstances our General Missionary Secretary has been unable to get out the material for the usual Missionary Supplement that was to go with this number. We hope it can be issued with the January 15 issue of the "Baptist Herald."

The item in the "Baptist Herald" about the resignation of Rev. M. Leuschner, pastor of our church in Los Angeles, Cal., has proved to be incorrect. We published it as coming from a source that we believed reliable. Our apologies herewith to Bro. Leuschner and his church.

Rev. J. A. H. Wuttke assisted Rev. F. W. Mueller at the Vancouver, B. C., church in evangelistic meetings for two weeks. The Lord granted great blessing. Meetings are being held from time to time at Pitt Meadows, 28 miles distant from Vancouver and it is planned to open a mission there among the Germans.

A Fall Institute, called the "South Hills Group Institute," was begun at the Knoxville Baptist Church, Pittsburgh, on Nov. 5 and ran for five Thursday nights. Rev. O. E. Krueger and Rev. W. L. Schoeffel of Temple Church were on the faculty, the former teaching a course on "Principles and Methods of Teaching" and the latter "Mark's Life of Christ."

Rev. O. E. Krueger of the Temple Church, Pittsburgh, Pa., was kindly released by his church for two weeks of evangelistic work with the church at Munson, Pa. The first two weeks of December were spent there. Bro. Krueger and Rev. W. L. Schoeffel have also been preaching for the church at New Castle and Elwood City, Pa., from time to time.

Mrs. Anna K. Speicher, who is now in charge of the work of the Swatow Christian Institute, Swatow, China, founded by her husband, the late Dr. J. Speicher, writes that she expects to remain in China for a year or two longer until she can be spared from the work. Not being able to get away from her work during the summer, Mrs. Speicher

enjoyed a little holiday at Hongkong in November.

Rev. L. Baier of Berlin, C. P., South Africa, has been again elected president of the Young People's work of the German Baptist Churches of South Africa. The work begun about 10 years ago is making good progress and at the last conference over 500 were present. Institutes are being introduced and good results are looked for though a good deal of spiritual inertia, prevalent there as everywhere must be overcome.

"My Trip to California" is the title of a 36-page booklet in which Rev. C. A. Daniel of Chicago has versified his impressions of a trip to California taken last summer. It is embellished with a number of pictures of scenes visited and described. Not the least noteworthy part of the book are the additional fugitive pieces, especially the hymn translations from the German. The booklet can be obtained from the author at 25 cents per copy.

Ten of the pupils of Miss Meta Johnson's Leadership Training Class at the Temple Church, Pittsburgh, Pa., took the examination and all proved to be honor students. The names of the ten are: Elizabeth Chambers, Freda B. Wright, Edna Reber, Ruth Wilson, Dolores Weslager, Kathryn Brubach, Paul Schade, Ellen Hamel and Herman Wazenegger. Seven others were unable at

Call to Prayer

Christ's Encouragement for United Prayer

"I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there I am in the midst of them."

Our Great Financial Need

During four months from August 1 to November 30, 1931

Eleven departments received... \$14,348.42
Eleven departments spent... 59,964.26
November 30 our deficit
amounted to 45,615.84

Suggestions for the Week of Prayer

Our deficit is so large and growing so rapidly that it should drive us all to God in prayer. Every pastor should lead his people to pray for our own financial needs. During the week of prayer beginning January 3, 1932, we should make these needs prominent in every meeting. Many will also talk to our heavenly Father about these needs in their prayer-closets at home. After receiving God's help, we will all rejoicingly say: "And Jesus manifested his glory; and his disciples believed on him."

THE FINANCE COMMITTEE.

the time to take the examination but rank high in ability. We congratulate teacher and class upon this fine work.

The St. Louis Park Baptist Church, Rev. Thos. Stoeri, pastor, had the joy of receiving 19 persons into membership, eleven by baptism, three by letter and five by experience. These souls were mostly the fruit of special revival meetings held under the leadership of Rev. L. H. Broeker of Chicago. The church loyally supported the effort. The Sunday school of the church is growing and the steady, faithful work of the B. Y. P. U. is counting for much. The large number of young folks at all the services is a striking and encouraging feature of the work of the church.

Important Notice

The General Missionary Committee would bring an important change to the attention of our churches everywhere. W. F. Grosser, who has been General Treasurer of the General Missionary Society during many years, has resigned and is no longer in that official position. The General Missionary Committee has authorized

WILLIAM KUHN, General Secretary, to function as General Treasurer temporarily. All correspondence sent to our Forest Park Office should be addressed to the above and all checks drawn to William Kuhn, General Secretary. He will appreciate it if our members everywhere will kindly observe this notice.

WILLIAM KUHN,
General Secretary.

The Baptist Herald

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The Baptist Herald

Hard Times

"Mark this, there are hard times coming."
2 Tim. 3:1. (Moffat's translation.)

J. F. OLTHOFF, D. D.

AS a faithful watchman the apostle Paul was constantly scanning the horizon, looking out for the storms which might threaten the life of the church. In 2 Tim. 3:1-9 the apostle enumerates a number of vices which he considers disastrous to the church. And whatever threatens the life of the Christians will also be dangerous to the state and the nation.

What are the signs of "hard times" as Paul sees them? Under "hard times" this servant of God understood some thing entirely different than most people of our day do. He did not think of drouth, grasshoppers, crop failures, lack of money, when he spoke of hard times. Let us consider a few of the things which are mentioned in this passage of Scripture as signs of hard times.

1. "Lovers of money," v. 2. (Revised Version.) Materialism is a sign of the times today. The efforts of men are chiefly concentrated on money or the things that money can buy. Just compare the time given over to material things with the time set aside for the contemplation of the spiritual. Love of money is inseparable from selfishness. "The love of money is a root of all kinds of evil" (1 Tim. 6:10). Most of the troubles of the world today are due to selfishness. Love of money was the downfall of Judas. It is the cause of most wars, if not all. We should be more concerned about the welfare of men, than about money. We need material things; we need money, but above all do we need to seek the kingdom of God first. The spiritual is more important than the material.

2. Another sign of hard times is "lovers of pleasure rather than lovers of God," v. 4. Notice that pleasure-seeking is the opposite of loving God. Are we leaning toward the pleasures of the world rather than serving God? Think of the enormous amounts spent for amusements, sports; the hankering after the things that please the eye and lusts of the flesh. How much do these lovers of pleasure contribute to the furtherance of the kingdom of God? "Thou shalt love the Lord, thy God," is the first commandment. "Duty before pleasure," is a fine sentiment, but seldom practiced when applied to our duty toward God and our fellowmen. "On all the pleasures which man loves more than God the sentence of death is written." What is our answer to the question which Jesus asked Peter, "Lovest thou me more than these?"

3. Again, disobedience, disrespect for law and order is a sign of hard times. "Disobedient to par-

ents, unthankful," v. 2. Thank God for the godly homes where the children are obedient to the father and mother, and where there is a family tie that binds the members together in the finest sense of the word home. But many sons and daughters are disobedient and cause many tears and heartaches. In many homes parents have lost all authority and the children do as they please. Does Paul's description apply to our times?

Then there is disobedience to the laws of the state and the nation. Our jails and penitentiaries are filled because of this disobedience. Every inmate of the county jail, the reform school, the state penitentiary, the federal prisons is fed and taken care of by the taxes we pay. What enormous sums we pay for disrespect of law and order! Think of the staggering sums the nations waste for armaments. Back of all these troubles and hardships is disobedience to the plain teaching of Jesus Christ, to the law of God. What a change this world would see, if every man and woman could honestly say with the apostle Paul, "I was not disobedient to the heavenly vision." The word following "disobedience to parents" in verse 2 of our Scripture passage is "unthankful." How about our gratitude toward God? He has blessed our nation in many and manifold ways during past years, but what have been the thank-offerings of the so-called Christians? Recently we had our national Thanksgiving Day. The citizens were asked to assemble in their respective houses of worship to praise God for his mercies and blessings. What percentage of our citizens do you suppose stepped inside the church doors to express their gratitude toward the Giver of every good and perfect gift? Are we as a nation really grateful? "Bless the Lord, O my soul, and forget not all his benefits."

4. The fourth sign I want to mention is hostility to the truth. "... as Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate concerning the faith," v. 8. There are those who will withstand the truth as it is revealed in the Word of God. Men sneer at the teachings of the Bible. They deny Christ as the Son of God. Paul characterizes these men as "depraved in mind and useless for all purposes of faith." (Moffat.) In their own eyes these men think themselves very much enlightened, but here they are considered "corrupted in mind." Is it then in vain to stand by the truth, to be obedient to the "heavenly voice," to labor for the Lord, to seek the furtherance of the kingdom of God? Listen! "They shall proceed no further: for their folly shall be evident unto all men, as theirs (Jannes and Jambres) also came to be," v. 9. The true followers of Christ may have to bear hostility, opposition, slan-

The Faith-Cycle or Circle

A. BERNADT

der, and the burden may sometimes be very heavy, but the time will come when all this hostility will become evident, and all the opposition to the truth will be swept away. Christ, the Truth will overcome all opposition and win a glorious victory.

These are just a few of the indications of "hard times" according to our Scripture passage. They are pre-eminently spiritual, and not material. We must all admit that there is a financial depression, that the "lean years" are here, and to such an extent that many find it very hard, and some find it impossible to meet their obligations. But if these times will open your eyes to the fact that our main troubles are not material, but rather spiritual, and bring us back to God, though we may suffer hardships, then we shall some day praise the Lord for having led us through these gracious years.

Madison, S. Dak.

A Brief Dialog by Better Self and the Departing Year

F. L. STROBEL

MY BETTER SELF:—

"Great friend of mankind, Year 1931, thou art about to leave the field of present-day life, never to return again. Some will hardly heed thy leaving; others will be glad thou art going; and still others will look upon thy departure with deepest regrets. Thy farewell will be met with indifference, merry-making and meditation. Still, thou hast dealt rightly with all. Ours was an equal share of joy and sorrow, sickness and health, struggle and pleasure, life and death. Oftimes have we wrongly heralded thee as partial and unreasonable, whose favoritisms were only to the elect few. Man has repeatedly bemoaned and bewailed his tragic state and fate as the god's wrongdoings, although his own personal responsibility has never received over-emphasis. We alone are at fault, thou bringer of countless opportunities, if our lives are not what they should be. There will be tender memories and associations when we view thy face in the album of by-gone years. Time will never efface the marks which thou didst make upon character and personality.

As we clasp our hands in thine, departing year, ere thou goest over the threshold into eternity, we resolve anew to be truer unto Him, who gave thee birth and us salvation, and to be more helping and lovable to those with whom we tread a common clay."

THE DEPARTING YEAR:—

"Man's intentions have ever been good. The very road to misery's abode is paved therewith. My predecessors, one and all, have been hailed on the eve of their departure with similar utterances. Resolutions can be lightly and seriously taken. Your words mean little now. Prove to my successor, Year 1932, the sincerity of your words. We shall compare the records. I bid you adieu."

Trenton, Ill.

NURSERY rhymes are passé for men and women who have reached maturity, but have you ever noticed how some of our greatest writers take recourse to some piece of poetry learned during their childhood? This type of poem is often used to illustrate in a simple, homely way, some truth they cannot couch in their own words.

Nursery methods should not be applied to adults, to be sure, but perhaps it would be a good way to have you remember one or two points in a series or cycle.

Those of you who have studied music will recall that the letters e, g, b, d, f were best retained when associated with the simple sentence, "every good boy deserves favor." How much easier it was to recite, "all cows eat grass," than it was to assimilate a, c, e, g of the bass cleff. How easy it will be for you to remember stages or steps in a cycle if these are represented by the letters of some familiar word. The word I have chosen is f-a-i-t-h, faith, and the cycle I call faith-cycle.

F, the First Letter, Is Used to Symbolize Failure

It is foolish to suppose that practical life in a modern world can be governed by the old adage, "There is no such word as can't." It takes a man to know when he is licked, and be willing to admit it. Failure in respect to some goal is nothing of which we need to be ashamed. Newspapers reported recently that Russia has fallen 20% short of her 1931 goal, but, they go on to add, Russia has produced 15% more than the year before. Russia has failed in respect to her present goal, but through failure she has gained a measurement or criterion of her maximum capacities.

If I had chosen to do so, I could write at the present time, "I have never failed." This could be said on condition I had never set up a goal that might imply falling-short. But, I ask, how could I tell whether I was doing my best if I have never failed? In other words, when we say we have never failed, it does not imply that we have been successful, because if we had no goal, we could still drift along and never fail. Failure does not mean despair, it means in a certain sense measuring our capacity.

Aspiration Is the Next Step in Our Faith-Cycle

To fall short of a certain goal is a curse if our activities end abruptly in that valley of discouragement; however, if failure brings with it aspiration, that falling-short is not a curse but a blessing. Ramsay MacDonald was hissed and booed just a few years ago when he opposed England's entrance into the World War. He failed at that time in the light of his immediate objective, but aspirations followed, and these led him into new channels. Today he is no failure, he is England's Savior. Mahatma Ghandi's initial attempts to free India were marked

The Man of Faith

THE enemies of divine truth have said at times: "Faith! What does it amount to? It accomplishes nothing, it is a fruitless thing, barren of results."

But no one who knows his Bible is carried off his feet by such a sweeping statement. In fact the Bible students must wonder at the marvelous ignorance of the true nature of faith and its time-proven achievements. What a flat contradiction does such a groundless assertion get by such a glorious record of the heroes of faith as is given in Hebrews eleven and elsewhere in the Bible.

The man of faith distinguishes himself in a marked way from others. He is always conscious of the presence of God. He has that feeling continuously: "Thou God seest me" and therefore is watchful over every thought, word or deed. In his heart there glows, not a slavish fear of God, but a zealous love to God and his fellow-men.

But above all, the man of faith is also the man of action. He battles with carnal lusts and desires. He strives after holiness, reaches out for the things which are true, pure, lovely and of good report. He makes this present life the seed-time for the life to come.

Wonderful inventions in the realm of science are being made with startling rapidity in our days. But whatever astounding discoveries the men of science may yet happen upon, into whatsoever regions of veiled truth they may penetrate, here in the Bible we have an account of men, who by faith became acquainted with the fountain, source and center of all truth, with God himself. The geologists may explore the bowels of the earth, the astronomers may measure the vast spaces of the universe and count the stars, but may they be compared, can they compete with, can they ever surpass the men who by faith ventured into the mystery of the Unseen, who have had glimpses of the glory and grandeur of the unseen world, who have viewed that firmament, whose Sun is the Lord God himself?

Of Moses, one of the greatest heroes of faith, it is said: "He endured, as seeing him who is invisible." That is faith. It is the eye of the invisible world. It is assurance of things hoped for; it is a conviction of things not seen. Faith is the eye that discovers more than the X-rays; it unfolds all the hidden treasures of the unseen world. The man of faith experiences the truth of the word: God is a god at hand and not afar off. That poor, oppressed people with whom Moses joined himself were God's people, the people of promise. And God delivered them with strong hand and mighty arm. Moses was not only an eye-witness but under God the instrument of help and deliverance. His faith was not put to shame. We honor God when we exercise faith in him and our faith is the only real worship. Without faith it is impossible to be well-pleasing to him.

with blemishes we must label as "failure," but here again, succeeding aspirations resulted in renewed endeavors. Is he a failure? Today Mahatma sits in council with England's statesmen helping to solve India's problems.

Introspection is the Third Stage in This Cycle

Failure and aspiration cannot be overlooked, but we must also progress to the point where we can look over ourselves. I have long forgotten many psychological terms—my psychology finals were license to that—but I have always felt grateful for psychology courses because they have left with me the meaning of this word—introspection. The ability to invert, to look inside, to introspect is a noble characteristic. Introspection, as I understand that word, is an absolute essential in this cycle. Nevertheless, no man liveth unto himself, and even though he be willing to call himself a dozen hypocrites, and label himself the equivalent of three score sinners, it would not help solve his social-relation problems. This leads us to the next logical step—tolerance.

Tolerance

Tolerance, as I am using the word, does not mean as so many people think, the lack of conviction. Tolerance for me means the ability to make my sincerest convictions live alongside the convictions of some one else. Just appreciating my own viewpoints would be all-sufficient if I were a hermit, but hermits are abnormal. Our social order demands that this point, tolerance, be incorporated as a step in a practical cycle. But even the logical steps of failure, aspiration, introspection, and tolerance do not complete the cycle.

Another Aspect Remains—I Would Name It—Help

Help to carry on is the last phase, the last segment in the cycle. Great men are successful often because they are able to analyze. It is of tremendous help to be able to evaluate causes and their possible effects. But even a clearly-defined analysis is not the solution to any particular life-problem. The deepest, most spiritual souls among men go one step farther. Haven't you ever felt that the most complete life you know is tapping some hidden resource? Have you never experienced the feeling of getting assistance from sources other than man-made definitions and analyses?

Of course the faith-cycle can be shot full of holes, for there are many intermediate steps missing. But my point is, never let failure leave you with a spirit of despair or never feel that failure is a curse, it is a measurement, and when followed by the stages aspiration, introspection, tolerance and help, it is indeed a blessing.

Editorial Jottings

WE TRUST no one will fail to read the bright, newsy travel-letter of Missionary Gebauer in this number.



Brotherhood of Walnut Street Baptist Church, Newark, N. J.

Brotherhood of the Walnut Street Church, Newark, N. J.

The above picture is a token of remembrance for the pastor, Rev. George Hensel, who closed his ministry here in December to take up his new work with the Immanuel Baptist Church in Kankakee, Ill., Jan. 1. The brothers expressed the wish that the pastor keep a cozy corner in his heart for them, which he gladly promised to do. The brotherhood was organized Feb. 5, 1926, and has now a membership of about thirty men who meet every third Friday of the month. The purpose for which this society was formed is: (1) to promote a congenial social fellowship among the men of the church, (2) to encourage better attendance and co-operation at all church services and activities, (3) and to interest other men in our organization and in the church and thus eventually win them for Christ.

In the month of October we had Rev. Brushwyler, pastor of the Evangel Baptist Church, Newark, give us a talk. Occasionally the members give a play or an entertainment or take charge of a Sunday evening service. A friendly rivalry exists between the young ladies' organization and the brotherhood which also helps to stimulate new interests. Once a year the men gather for a banquet at which time a special speaker is invited to give the address. The organization contributes to worthy causes including the expenses of the church. Most of the members are regular attendants at the Sunday service.

The president of the brotherhood is Harry Bosworth, the fourth from the right in the front row. Al Simons who is the first from the right in the front row is our efficient secretary and treasurer. Louis Nutto, who took the picture with an electric flash, stands to the extreme left in the last row. A congenial spirit prevails among the brothers and we pray that the coming years may find them increasingly active and useful in the church.

THE REPORTER.

Ontario Pastor Gets Pleasant Surprise

A surprise was given by the ladies of the Lyndock and Sebastopol, Ont., churches to their new pastor and his wife, Mr. and Mrs. David Littke.

On Sunday morning the ladies at Sebastopol told their pastor that they had placed a small parcel in his car. But it was not as small as they said it was. Upon opening it, it proved to be a beautiful comforter which they had made.

Although they are only a small group and live in a cold country, they have a big, warm heart because they even ventured out to extend an invitation to the convention for next summer.

The ladies at Lyndock also showed their affection for their new pastor, when they made a surprise party on him and presented him with a beautiful set of silver-ware.

In both churches there is a good spirit of worship and the young people especially take a vital interest in our prayer-meetings and other services. On November 8 the young people of Lyndock organized a Young People's Society.

We hope that this is only the beginning of the blessings God has in store for those that love and serve him.

Trenton News Items

Though only a small group of Christian workers here at Trenton, Ill., we feel the Lord has blessed us in our efforts this fall.

In October we had our Harvest and Rally Day program. Instead of the regular program of songs and pieces we were privileged to have a deputation team from McKendree College present the message.

In spite of the many outside attractions of Hallowe'en a large number assembled at the Baptist church on Oct. 3 to hear Rev. Louis Broeker of Chicago. Bro. Broeker's message, "The Quest of the Soul," indeed proved an inspiration and a blessing to every one present.

Rev. A. Orthner spent Nov. 8 in our midst. He helped us to appreciate anew the benefit of living in a Christian land; but made us feel ashamed that often our

zeal is so small compared to that of our Christian brothers in other lands.

The young people enjoyed a very fine evening Nov. 17 at the yearly banquet and rally. Our able and capable president, Mr. Harold Gieseke, presented the aims for the coming year. The group captains and our pastor, Rev. F. L. Strobel, spoke on "Why Should We Rally?", "Seeing Our Aim Fulfilled" and "How Can Co-operation Bless Both Pastor and Young People?" We all left the place of meeting with a new enthusiasm for our work.

During the past month the various organizations of our church have been given special emphasis in our prayer-meetings. We have learned that the earnest prayer and honest efforts of every member are necessary for the advancement of the Lord's cause.

So let us be brave and true
For there is much to dare and do.

ESTHER SCHAFFER.

Kossuth Society Visits Sheboygan

On Sunday, Nov. 1, our Young People's Society drove down to the Kossuth, Wis., church, a distance of about 36 miles, our next neighbor, and gave them a program. The good young people of the Kossuth church with their pastor immediately resolved to retaliate. This they did most effectively. On Sunday, Nov. 26, they came 45 strong, well armed, not to fight but to show a spirit of lovingkindness and give us a treat. They had expressed some fear of inefficiency to render as good a program as had been given them. But they surely had no reason for such feelings. Their program was beautifully put across. They had the audience spellbound to the end. It was so delightful to see old and young take part in the program. The program started with a piano duet, followed by a song service, ably conducted by Miss Alma Kiehn. Mr. A. Specht, their president, had the program all arranged in businesslike order. In response to the roll call each member quoted a Bible verse. The rest of the program consisted of well prepared duets, quartets, a vocal solo, a clarinet solo, several recitations, a dialog and an address by the pastor, Rev. J. Kraenzler.

The church was filled with interested listeners, and all enjoyed the program. Afterward all were invited to the dining hall. Here we enjoyed an hour of pleasant fellowship. We hope the Kossuth folks will continue to co-operate with Sheboygan in this fashion.

MISS ROSE HURAB, Sec.

It was Sunday morning, and rain was falling. Jimmie asked his mother if they weren't going to Sunday school.

"No, not today, dear," she answered; "it's too muddy, and raining too hard."

"Well, mamma, it was raining harder than this yesterday, and we all went to the circus."

The mother made immediate preparations to go!

Let Not Your Heart Be Troubled

(Though there is an intimate tone about the following letter, we believe we violate no confidence in publishing the same. We believe it will help to strengthen the faith of some other soul. Incidentally it is also a fine testimonial how the "Baptist Herald" can help us in our Christian life and experiences. Editor.)

Woodbine, Kans., Nov. 25, 1931.

Dear Bro. Mihm:—

This is rather a belated reply to your request for comments on "The Girl From Montana." However, you will know why it is late when you finish reading my letter.

Our "Baptist Herald" containing the last instalment of the story, arrived on Monday morning, Sept. 21. As usual, I immediately read the news items, and then turned to my story. That afternoon my husband took me to Junction City Hospital, where I underwent a serious operation on Tuesday morning. When I was upon the table and began taking the anesthetic, a panic of fear seized me, and I wanted to jump off the table and run away. Then a voice seemed to whisper in my ear, "Let not your heart be troubled." I immediately calmed down and went to sleep without making a move. When I awoke, hours later, those words were still ringing in my ears. For the first ten days following the ordeal I was deep down in the "Valley of the Shadow of Death" but an Invisible Presence was constantly near me, whispering those words of comfort, "Let not your heart be troubled." When I finally fully regained consciousness I told my nurse of my experience and also my doctor. My nurse was a Catholic girl and I was much surprised when she said, "That is the first verse of the 14th chapter of the gospel of St. John." I asked her how she knew that, and she told me how that very verse had been a source of great comfort to her in one of the hardest experiences of her life. It is needless to say, that I am very thankful for the comfort and blessing I received through reading that story before going to the hospital. As soon as I was strong enough, I read and re-read that 14th chapter of John. Bro. Mihm, this has been one of the most wonderful experiences of my life. Never have I felt the presence of God more closely. Heretofore I have dreaded death, but my fear has been greatly reduced by this experience. Although I suffered greatly and had a hard fight for life, it is great to know that God was near and was helping me. The many prayers of my friends were also a source of comfort and help. It is a great pleasure to know that so many people remembered me. I had cards and messages of comfort from almost every church in Kansas and many cards from the King's Daughters in Okeene.

Tomorrow is Thanksgiving, and although we are not materially rich, I never have felt more thankful in my life as I do now. We do not prize our life high enough. I am so thankful that God spared my life and was so near to me. Surely he will also provide the material things for the future.

Your Sister in Christ
LILLIAN TIEMAN BRENNER.

B. Y. P. U. of the First Church, Chicago, Ill.

Another year has passed and as we look back over the many opportunities God has given us, our hearts are filled with thanks.

Our officers for the past year were: President, Mrs. Minnie Pankratz; vice-pres., Helmuth Kohler; recording secretary, Erna Kalweit; financial secretary, Victor Loewen, and treasurer, Burton Hannenberg.

The group system was used, and a contest known as the "Pilgrim's Progress Auto Race" greatly helped to increase the attendance and offering. Fourteen new members were gained during the year.

Meetings were held on the second and fourth Sunday of each month from 6.30 to 7.30 P.M. and special programs were given at our Old People's Home, except during the hot summer months, on the fourth Sunday afternoon of each month, followed by a luncheon at church.

Following are some of the programs and topics which were given at our regular meetings:

"Origin and Development of Young People's Organizations in the U. S."

"False Religions of Today."

Three programs on Evangelism.

"India of Today" by Mr. Gladstone Kopple, a native of India now at the University of Chicago.

Program by students and teacher of Moody Bible Institute.

Bible Question Contest.

"Superstitions, Their Origin, Prevalence, and the Attitude of the Christian Toward Them"

"The Angels," a talk in German by Mr. Kalweit.

"The Awakening India," talk by Mrs. Ferguson, former missionary to India.

"The Inspiration of the Bible."

"Four Aspects of Christian Life."

"Eternal Punishment."

The following special programs were also given by the Young People:

Thanksgiving Program at the Old People's Home.

Christmas Caroling.

An Evening at the Pacific Garden Mission.

Easter Pageant—"The Triumph of Love."

Easter Sunrise Prayer Meeting, led by Dr. J. Manthey of the Northern Baptist Seminary.

Mother's Day Program.

Two Meetings at the Chicago Gospel Tabernacle.

We were made happy by being able to give Thanksgiving baskets to quite a number of needy families, mostly strangers.

The recreational life of our Young People has not been neglected, about 45 members attending a picnic held at Long Beach on July 4 and the same number attending a beach party at the Rogers Park Beach on Aug. 3. About 45 members also attended the Jugendbund Conference at Kankakee, Ill., on May 30, 31 and June 1.

The officers elected for this year are as follows: Mrs. Minnie Pankratz, re-elected president; Arthur Pankratz, vice-pres.; Mrs. Wilma Gardizella, recording sec'y.; Victor Loewen, financial sec'y.; Julius Holz, treasurer.

We hope and pray for more grace to use the opportunities the Lord gives us. We don't need to look for the opportunities, the opportunities are looking for us.

ERNA KALWEIT, Rec. Sec.

B. Y. P. U., Second German Baptist Church, Portland, Oreg.

After a brief period of inactivity during the summer, our society is back on the job with more "vim, vigor and vitality" than ever before.

Under the leadership of our new and capable president, Miss Emma Freitag, we are using a part of the Commission Plan. In this system, the society is divided into four groups: the Stewardship, Fellowship, Devotional, and Service groups, which take turns in furnishing the Sunday evening programs, giving each member a chance to take part.

We are also having a very interesting contest which has two groups on each side working for the points; attendance, on time, taking part, and bringing a new member or visitor. This contest creates friendly competition, sportsmanship, and causes more regular attendance.

On Thanksgiving evening, the society presented its 30th annual program. It was very capably rendered by the Service and Devotional groups.

We are also doing good work on the outside. Each group gave a basket to a needy family on Thanksgiving, and we are helping to support a Gypsy missionary in Bulgaria.

We are working with our pastor, Rev. Bueening, to do our part for the Master, and our prayer is that we may succeed in this.

ESTHER REUTTER, Reporter.

The New Year will be a better year if you will read the Baptist Herald

Do not fail therefore to renew your subscription, for if you do not renew, the mailing of the "Herald" will be discontinued early in the year.

An order blank was enclosed with the last issue for your convenience but it will be simpler in many cases to see the booster on your field.

German Baptist Publication Society.

THE WHITE LADY

By GRACE LIVINGSTONE HILL

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(Continuation)

On the way back to the train Jimmy pointed out the church and the school-house, and told her all about the church, and the new minister that "preached to the kids" every other week, and was starting some kind of a society for them; and he avowed his intention of going to look on, but not to join. "No, sir-ee! You don't ketch this kid in no sech goody-goody pink ice-cream traps as that!" he finished. "But he's a corker, that minister, he is!" he added. "Him an' you would jest about hit it. He ain't afraid o' nothin' any more'n you."

Then Jimmy's face brightened with more village gossip.

"Si Barton's talkin' about opening a restaurant next to the drug store when they get the Junction here. He ain't got nothin' now but hot dogs an' sand-ridges and drinks—sometimes ice cream soda. You know when the Junction comes here then the trains would stop here—some of 'em a half hour or so, and folks would get out like you today, and want a bite to eat. They say the Junction is coming real soon now."

Constance listened, smiled, and felt interested in spite of herself; why, she could not have told. Perhaps because it was so utterly new a world to her that everything seemed fresh. She remembered herself, the night before, amid the perfume and lights and dreamy music of the Symphony concert, and wondered that she could be the same. How was it that she was an interested listener to the hopes and plans and failures and successes of Rushville? She could not tell. She glanced curiously at the dingy front of the brick building, noted its convenience to the station, and thought what a pity that an ex-saloon keeper should have the advantage of any trade that might come, when some decent person might make a good living out of a restaurant.

All at once Jimmy noticed the train still standing where it had been an hour ago.

"Gosh!" he ejaculated, "you never told me what's the matter with the train."

"Why," said Constance, "there was a big wreck of two freight trains at the Crossing ahead. We had to wait for it to be cleared away."

"Golly! A wreck!" cried Jimmy in a stricken tone. It was the first village event of consequence he had missed in his whole life. How could he ever make up for the loss? "I gotta beat it!" he said anxiously, as if the wreck demanded his immediate attention.

"I'm sorry," said Constance sympathetically, "but I'm afraid it's too late for you to see it now. See, the passengers are boarding the train again. It must be all cleared away."

As she saw the look of real sorrow

and bitter disappointment on the freckled face, she felt almost guilty.

"I'm sorry, Jimmy," she said again, "I shouldn't have kept you."

With a brave effort he broke into a gallant smile. "Oh, 's' all right. I wouldn't a missed seeing you an' everything fer any old wreck."

Sudden softness came to Constance's eyes. She realized with real regret that she must say good-by to her youthful attendant.

She had not known that there was so much of interest in just an ignorant little boy.

"Jimmy," she said, as she stood on the step of the parlor car, while he peered wonderfully into the mysterious luxury of its interior, "you're my friend now, and you must not forget me. Maybe I shall come back here some day, and then I shall depend upon you to help me; may I?"

"You bet!" he responded fervently.

She gave him her address and wrote his down carefully on a card, putting it in her pocketbook and telling him that perhaps she would want to write to him sometime. "By the way, Jimmy," she added, as the conductor shouted, "All aboard," and the train gave a warning lurch, "find out for me, just for curiosity's sake, what that old haunted house rents for if anybody would rent it. Write and tell me about it. Do you know where you could find out? I thought you could. Good-by."

Jimmy was left on the old station platform with a silver dollar in his hand and a dainty card bearing the name of one of the most exclusive girls in New York society. He gasped and swallowed a lump in his throat, as he watched the train speed away, and caught the last flutter of a lace-bordered handkerchief. Then he turned with the card in one hand, the dollar in the other, plunged each in a shabby pocket as he walked whistling down the street trying to get his bearings. He felt that he was not the same boy who had been playing marbles that morning, and he was grateful beyond expression to his brother for giving him this chance. He had had the time of his life. Even though it had been at the awful expense of missing a peach of a wreck. He sighed with pleasure as he felt the smooth white card. It was almost as good as the solid silver disc in the other hand.

Then he went off to devour what was left of excitement at the scene of the wreck and to boast to "the fellers." His elder brother sadly lounged in the grocery door and wondered what had become of the kid, and why he didn't come back for his money and candy. He wished with all his heart that something would send him into the world where such girls lived as the one who had visited the store that morning.

Constance leaned back in her luxurious chair, and closed her eyes after Rushville was whirled out of her sight. There was an undertone of eager excitement upon her, and she wanted to cool down and settle her thoughts. Had she, or had she not, found a clue to the solution of the terrible problem that had troubled her ever since her visit to the old lawyer? She hardly dared set her thoughts in array, lest they should seem too audacious.

Mile after mile whirled by as the train rushed its mad race to make up time, and Constance turned her new idea upside down and inside out, and examined all the whys and wherefores. Not all of them, either, for there were many she did not know. There were questions that were vital to her hopes which she did not consider at all, because she did not know enough to do so; but there were enough things she did know to make her deeply serious. She told herself she must go cautiously and consider each step; but surely, surely, here in the old house was a good place to hide for a season at least, with the possibility of making her grandmother comfortable without her ever discovering the change in their fortunes.

Meantime, whether it was within their means, or rather whether she could find any way of making any means for it be within, was a question yet to be decided. The lack of any place in Rushville where a good meal could be secured had at least given Constance an idea which she would sift to the utmost before she dropped it. People had to eat. That would have to be one thing they would keep on doing as long as they lived, no matter whether their capital was five thousand or five hundred. They would have to have something to eat, and as long as that was possible they would try to have it palatable and nourishing. If they did that, why should not others share it and bring in a profit? Ah! daring thought for a girl of Constance Wetherill's traditions!

The train drew up at last at the quiet little station of the very small inland town where Aunt Susan lived; and Constance, weary, half sorry she had promised to stop, followed the porter from the train to the shabby little taxi that was to carry her to her aunt's with a wonder as to what new thing she would discover there. The taxi-driver slammed the door and started his engine. The train began slowly to puff its way from the station, the taxi gave a lurch, and racketed off over a humpy road to a little white house in a little quiet street, where most of the lights were out for the night, and no one looked out to wonder who had come.

Chapter V

It was a quaint white house, set far back from the street, with a neat brick pavement leading from the white gate. There were green blinds at every window, and they showed up dark in the night against the white of the house.

A lamp burned cheerfully in the front

room, and the muslin curtains were not too thick to show the comfort of the room beyond. It was unlike anything Constance had ever come in personal contact with before, and she paused and asked the driver whether he was sure he had brought her to the right place.

"Yes, ma'am," he responded decidedly, swinging her luggage down from the front seat. "There ain't but one Miss Weth'rill in this part of the country."

He preceded her up the walk, and knocked on the front door.

A quick shaft of light streamed out as the door opened hospitably.

It was a sweet-faced old lady with fine features and a motherly air who opened the door and stood with welcoming hands stretched out to greet her. She wore a neat brown dress with sleeves that dated back beyond Constance's memory of the fashions, and a quantity of soft white "wash illusion" in folds about her neck. Her gray hair was quaintly arranged, and she was altogether unique to her city-bred niece, though the town in which she lived her appearance seemed not at all queer. There were many others like herself who lived and dressed as was the fashion when they were girls, and never bothered about the present mode. They wore a dress until it was worn out, and when that happened, they got another one that was as nearly like it as possible, even though it took more trouble than to get a modern one, because they felt more at ease in the plain garb. It was enough for the younger portion of the community to trouble about the changing seasons.

Behind her aunt Constance saw another woman about the same age, wearing a white apron.

Miss Wetherill took her niece's face between her two transparent little hands, that made the girl think of rare, old Dresden china, and kissed each cheek.

"Dear child, you've come at last!" she said. Then she turned to the other woman, "and this is Sarah Ann."

Sarah Ann dropped a courtesy. "Pleased to know you," said Sarah Ann stiffly, though she looked kindly enough.

"Well, evenin', Mis' Weth'rill! Evenin', Sa' Ran!" said the taxi-driver, and slamming the front door, was off into the night again.

Constance, bewildered, looked about her. She took it all in, the pattern of the hall linoleum, white and gray squares marked off with lines of black; the paper on the wall, in imitation granite blocks; the front room, and its little high "center table" with spindling legs and red cover stamped with black roses; the haircloth sofa, with hollows with many had sat, and which yet looked so inviting and well kept; the little haircloth rocking-chair drawn up to the stand; the small basket with knitting-work and the few neat books with faded covers. There was an old steel engraving of the Last Supper hanging over the mantelpiece. She noticed the ingrain carpet, strong and sensible, and well preserved despite its ugliness; and she glimpsed the dining-room with its

white cloth and old blue and white china; caught a whiff of raspberry jam and spicy gingerbread, mingled with the aroma of coffee and perfectly fried potatoes. It seemed to her she was stepping into a page of a story of long ago, when life was simple and there were no distressing problems to solve.

"Child, you look like your father when he was a boy." The old lady's voice recalled her to a very real present, and she looked down on the sweet little aunt with a pleased smile.

"Do I? I'm glad," she said, and stooped to kiss the sweet old face.

It was not till she was alone for the night in the little room upstairs, all white muslin, with the faint odor of lavender flowers, that she was able to collect her thoughts and realize that she was herself and this was a real house and a real life. It seemed so peaceful and quiet and out of the world. Her aunt had been sincerely glad to see her, all helpfulness and anxiety that her niece should be rested; but Constance felt that beneath it all there was something indefinable that was going to put her own life to the test, a new standard of living beside which she was not certain her own would shine. What was it? Aunt Susan had taken the large-print Testament from the high stand, read a short psalm, then knelt, and in her trembling sweet voice had thanked the Lord for the dear young soul that had come under their shelter for a little time, while "Sa' Ran" with dutifully folded hands listened and bowed her head over her lap.

Constance had heard of people to whom religion was a living, vital thing, influencing every action of their daily lives. She had never come into personal contact with any one who seemed to her to be moved by such springs of action. She wondered whether she were to have her first experience of this, and whether it were possible that any mere belief could make a monotonous life seem sweet and beautiful.

There was not much in the little white house to interest Constance. The mid-week prayer meeting was the one break of the quiet in which Aunt Susan lived. It was as much a duty as it was a pleasure, and severe must be the storm that would keep the old lady away. Constance was not asked whether she would go, but it was taken in a quiet, matter-of-fact way, just as it was announced to her that dinner was ready. It would have been no more of a surprise to Aunt Susan and Sa' Ran if she had declined to eat than it would have been for her to decline to go with them to the prayer meeting. She had opened her lips to refuse, but saw by her aunt's face that it would be a serious breach of the decorum of the house; so she was silent, and went upstairs to get ready, marveling what power it was that ruled the house. A little white satin ribbon hanging on the bureau bearing a printed Bible verse seemed to answer her as she turned on the light to adjust her hat.

"Let the peace of God rule in your hearts." She wondered vaguely whether it was this rule which made so quiet and

peaceful a break in the previous hubbub and disappointing whirl of her life.

The prayer meeting was dull beyond expression. She had to stifle a yawn behind her glove. She wondered how Aunt Susan could have stood years of them when this, the first one, was so great a bore. She marveled once more when Aunt Susan in her prayer that night thanked the heavenly Father for "the precious meeting we have attended this evening," and asked that they all might make it a means of grace to them during the remainder of the week. What was it that made Aunt Susan feel so? Was it just that her life was so empty of all that she could count a prayer meeting a pleasure? She could not be merely saying these things as a matter of form; her tones were too genuine, and the look on her face during the meeting had been too exalted, to be other than real.

There was much time for thought during the few days Constance spent with her aunt. Her whole mind and body seemed to be getting rested, and she was able to take up a question and think of it intelligently. Always the old house set among the dark cedars seemed to her a very possible refuge from her scolding world. Her imagination arrayed those large square rooms with costly rugs and bric-a-brac from the city home. She felt sure that her grandmother might be made happy there, and kept from any great knowledge of the state of their finances.

The only point that troubled her was that same financial one. When the five thousand dollars should be exhausted—and she had no very definite idea how long it would last—how was she to earn more? Was that scheme of starting a tea room feasible at all? What did things cost? Would people buy in that little town? She wished she had asked more questions. Of course there were other towns where a tea room would succeed, but then there would not be such old houses everywhere with ghosts to make the rent cheap! Perhaps it was a wild scheme, but what if it was? It suited her, and she could see no possible harm in trying it.

She began to ask questions and open her eyes to little household economies. She noticed that people could dress in cotton and be just as happy as if they wore silk. At last she surprised Sa' Ran with a request that she would teach her how to make that lovely bread, and Sa' Ran, nothing loath, immediately set about her task.

If Constance had not been a most determined young woman, and also the possessor of good brains, she would not have learned so much in the few days she remained with her aunt. But she brought her modern city methods of dealings with things to bear upon bread-making, and the result was a store of knowledge that stood her in good stead later when she was ready to use it. She came to the kitchen armed with pencil and dainty tablet, and the pages that usually bore the names of society's great lights, and lists for dinners and parties, were made to tell amounts of yeast and

Leadership Training

The Training of Youth for Service through the Church

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

Foreword

The primary task of the Christian Church is to fill the earth with the saving knowledge of Christ and to permeate life with the spirit of the Savior. In the measure in which this is accomplished the sway of God in the affairs of human society will approach realization. In this task the Church must begin in Jerusalem, with her own children, proceed with the children of her community and press on in ever widening circles until the uttermost parts of the earth shall be reached.

This saving knowledge and Christian spirit are cultivated in human hearts through such activities as teaching, witnessing, setting forth the statements in the Word of God, and motivating life choices. People must not only become intellectually aware of the truth, but must experience it in their conduct. They must not only know the will of God, but must find perfect delight in doing it. This exacting task can hardly be accomplished without a measure of special training.

The quality of Christian work is put to a severe test in the modern world. The environment in which youth is growing up is saturated with materialistic ideals, nature-centered interests, degrading views of life, and skepticism toward the heritages of the past and all claims for the supernatural. Exponents of these views, which seem to politely bow God out of his universe, are often highly skilled and hold the strategic positions for the dissemination of their influence. Religious ideas, which are poorly comprehended, and Christian ideals, which are but loosely adopted, are not likely to survive against the odds. It is a struggle not only between the quality of the ideas, but between the skill with which the different schools are "putting them over." In our divided Protestantism the major portion of the task must of necessity be accomplished through volunteer, often unskilled, workers. The least that the Church can afford to do is to fit them with such a measure of training as the time and facilities will allow. The purpose of this course of studies is to lay that responsibility upon the heart of the Church and to point out the way in which it may be accomplished.

The material of these studies was extensively used by the author in lectures and conferences in his field work. It appeared as a study course in the "Sendbote" in 1931 and was published in a booklet the same year. In response to a widespread desire it is being re-written to appear in the "Baptist Herald" during the year 1932 with the prospect of appearing in a volume after the course has been completed.

The B. Y. P. U. Manual and the Commission Plan have in many instances suggested and in others corroborated the ideas and emphases herein set forth. I am also greatly indebted to my colleague, Rev. A. P. Mihm, for his helpful suggestions and constructive criticism, both as to content and manuscript. Pittsburgh, Pennsylvania, December 1931.

Chapter I

The Work of God in the Children of Men

"I have meat to eat that ye know not of. . . . My meat is to do the will of him that sent me, and to finish his work. I have glorified thee on earth: I have finished the work thou gavest me." John 4:32-34; 17:4.

The work of God was not finished with the act of creation any more than the responsibility of a parent is finished with the birth of a child. "He rested from his labors" does not mean that he called a world into existence, filled it with all manner of life, placed it in charge of man, and then withdrew into the seclusion of his heavenly castle, leaving it to its own fate, as the Deists foolishly imagined. The entire universe is pervaded with the life of God. The goal of all his labors is the development of human personality in which he may come to conscious and finite expression. This pervading life of God is

pressing to come to the surface and to find in human personality the instrument through which it may express its thoughts, attain its aspirations and accomplish its purposes. Man was created with psychic capacities through which God might operate.

But man is not only from God; he is also of the earth. He has not only the psychic equipment to express the personality of the deity, he also has the physical equipment to enjoy the things of the material world. He is driven by physical hungers. The satisfaction of these hungers offers a high degree of satisfaction.

He is inclined to become engrossed in seeking the satisfaction for the hungers which belong to the physical life to the neglect of his higher purpose and spiritual capacity. Where the rights of others interfere with his course in getting these satisfactions, he is likely to violate them. God sought to limit him by laws through which the rights of his fellows were safeguarded, but he refused to be limited by the laws of his Creator, violated these and came to a complete break with God. He lived for the material and physical things and had no time or thought for the spiritual purpose of his existence.

But God continued to strive with man in an effort to come to his own human personality. He attached penalties to excessive physical indulgences, placed hardships in the way of man, that he might feel his need of God, gave special enlightenment to chosen individuals through whom he communicated his purpose and will to mankind.

He appealed to his mind and his heart through special messengers, seeking to cultivate a sense of dependence upon him, reverence for him, obedience to him, and companionship with him. He sought to lead him to the adoption of an attitude of brotherhood toward his fellows and impressed upon him the sacredness of the life and welfare of his fellows. He concentrated his efforts upon a chosen people, training them to be his messengers to the rest of the world, just as we seek to train certain individuals to bring the good news to the multitude. But they also were so much engrossed with matters of a physical nature that they disappointed him, failing in many ways to accomplish all that he had intended. The Bible is the record of God's dealing with man in his effort to find a dwelling place in the human heart. The chief mission accomplished by the chosen people was the giving of this wonderful Book and of the even more wonderful Savior to the world. These are the two giant factors through which God continues to labor and by means of which he is slowly succeeding in reclaiming man for his higher spiritual purpose.

The infinite personality of God found perfect expression in Christ. It found unhampered opportunity to express its concern for the welfare of man: He was moved with compassion.

He registered his devotion to humility, sincerity, service, and reverence. He also registered his supreme suffering because of sin, his disapproval of outward appearance of godliness and the substitution of ceremonial observances for the spiritual communion with God. Christ revealed the heart of God in his approval and disapprovals, triumphant power of God in his sacrificial death, the of God in the ultimate winning of man for this higher end, in his teaching. Immortality, the answer to prayer, and the consciousness of divine sonship become perfectly natural when we permit God to take possession of our lives, and to express his heart and will through us. His supreme mission in the world was to give perfect expression to the heart of God which is the meaning of his life and death. When he had done that he had opened the way for others to give that same

expression to God; he had brought a spiritual dynamic into the world which could make men to be truly "the children of God." After having glorified the Father on earth by expressing his heart and purpose before men, he could say: "I have finished the work thou gavest me."

Hence the work of God in the children of men is this struggle to make his life an instrument through which God can come to conscious expression, i. e., can love, aspire, reverence, suffer, and serve. The life that Christ came to bring is linked up with knowing God. The drives of physical nature would degrade us to the level of the beast. The appeal of God is to bring us to the level of the Divine. The struggle is between our lower and our higher nature.

Study Questions

1. What was the Deistic view of the world?

2. With what special capacity is man distinguished from the rest of the animal world?
3. Is it safe to conclude that this special capacity is assurance of a corresponding purpose?
4. What is the nature of the struggle against sin?
5. With what means did God seek to move man to strive for the divine?
6. What was the supreme mission of Christ?
7. How did his clash with his environment reveal the heart and mind of God?
8. In what chapter of Romans does Paul describe the great struggle?
9. What does it mean to be a temple of God?
10. Would virtue be virtue if it were attained without struggle?

Tri-Union of Saskatchewan at Southey

The Young People's Association of Saskatchewan met this year with the church at Southey, Sask., October 18-November 1. The aim was to organize a Tri-Union of the "Young People, Choirs and Sunday schools of the Province."

The opening services were guided by the vice-president of the Association, Rev. A. Felberg. A very forceful message was brought by Rev. John Kepl on, "How to be a successful soldier for Jesus Christ" (1 Cor. 2:11).

The choirs, male and mixed, the male quartet and orchestra of the Southey church at this service and throughout the conference days rendered most appreciated selections.

The remaining days were devoted to the work of the Tri-Union which was constitutionally organized.

Each morning session was opened with a devotional period and each afternoon session by a song service, in which delegates and visitors took active part.

The business meetings was opened by President Edward Fenske. The roll was called to which each Union present responded with either Bible verse or song. There were eleven Unions with 57 delegates present.

In the business meetings the following points were agreed on:

1. The B. Y. P. U. of both Esk and Lockwood were taken up into the Tri-Union.
2. The Bible school as conducted in former years to be held at East Ebenzer and Nokomis in the winter months.
3. To send \$100 from the funds of the Jugendbund for General Missions.

The collections taken at various occasions amounted to \$30.

We were able at various times to lay our business aside and indulge in messages given by various brethren of the churches of Saskatchewan along the following lines: Rev. G. Schroeder: "Practical Sunday School Work;" Rev. Philip Daum: "The Child and the Kingdom of God;" Rev. E. Wuerch: "Dangers for Young People in the Present Time;" Rev. John Kepl: "The Position Christian Young People Should Take Regarding Worldly Pleasures;" Rev. Willy Luebeck: "Song and Music in the Every-day Life of a Church." Discussions followed each paper and proved that they were of vital importance to everyone present.

Friday evening was brought to a very delightful close with a program from the young people of the various churches. The program consisted of solos, duets, music, quartets, recitations and dialogs. The dialog, "The Stolen Testament," rendered by the Southey Y. P. U. was a special feature. After introducing the newly elected officers, as they appear below, the program came to a close.

President, Rev. Albert Felberg; vice-president, Bro. Edward Fenske; director of Sunday schools, Bro. John Butz; director of the work of the Y. P., Rev. John Kepl; director of music, Rev. Willy Luebeck; secretary, Bro. Rudolph Millbrandt; treasurer, Miss Anne Kepl; vice-treasurer, Bro. Adam Huber; pianist, Miss Grace Muth; vice-pianist, Miss Lilly Felske.

On Saturday evening the Y. P. U. of the Southey church and various members of other churches entertained the conference with a musical program, which was followed by a pie social in the basement of the church.

Sunday, the closing day, came only too soon, but it was a day that will be long remembered by many. In the Sunday school period, directed by Bro. John Butz (Superintendent of the local school), various brethren addressed the meeting. At the morning service Rev. Philip Daum preached and at the afternoon service, which closed the conference days, Rev. G. Schroeder brought the closing message. Rev. E. Wuerch led us in the closing consecration period.

A letter of appreciation from the committee was read by Rev. Schroeder, thanking God for his blessings and in which great credit was given to the Southey people for the splendid way they served the conference and also to the officers, who so faithfully fulfilled their duties in the past year.

We all went home rejoicing in our hearts, with renewed energy and with the assurance of being drawn closer to the Lord. ADAM HUBER, Reporter.

Eightieth Anniversary of Andrews Street Church

"Nun danket alle Gott" were the words of the hymn which opened the eightieth anniversary supper of the Andrews Street Baptist Church at Rochester, N. Y., on November 18. The oldest and the newest members came together to recall memories of the historical

works of our church and to promise that the future should be no less glorious.

Mr. Gresens, one of the oldest members, led the opening prayer, which was also a thanksgiving for the present blessing of a delicious supper. After a greeting by the pastor and a selection by the choir several brief talks about the eighty years' life of the church were given. Mrs. Ida Loertscher, Professor Lewis Kaiser, Professor Albert Bretschneider, who spoke in place of Professor O. Koenig, who was ill, and the Rev. Frank Kaiser detailed the origin of the First German Baptist Church in a paintshop. The present site was soon bought for \$2000 and a two-story structure of brick was built—the students supplying home-made pews. In 1870 a new church was built at a cost of \$9300, and the present building with its annex was built in 1928. Over forty years ago a resolution was passed to change the site, but because of business conditions it was impossible to sell. Providence has plotted our work upon this ground.

There are four of the five pastors of the church who remain members: our present leader, Rev. D. Hamel, Professor Lewis Kaiser, Professor Otto Koenig, the Rev. C. A. Daniel and the Rev. Frank Kaiser, who served the longest term—of 14 years. All were present excepting Prof. Koenig and the Rev. Daniel, and they sent greetings and congratulations.

Great men stand along the road of our history—and great services of heroic struggle. Walter Rauschenbusch remains a vivid brilliant figure in memory, and great in his humble way. Peter Ritter, whom we knew and loved. When the Second Church dissolved we added their life to ours and emerged stronger from the union.

When the past had had its hour, the present took up its tale. Financial and secretarial reports were given and finally we all joined in a fine anniversary song written by Prof. F. W. C. Meyer in honor of the occasion.

The Andrews Street Baptist Church is in our hearts and our hearts are in it. The old people treasure their happy memories of service and blessing; we young people hope for eighty more years of service and blessing and unite our voices as on that night of anniversary to "pledge allegiance to my church, and to the Father God in whose name it stands, with one purpose, consecrate—to bring to earth the Kingdom of Heaven."

Our Devotional Meeting

August F. Runtz

Januar 10, 1932

What Shall I Do With My Money?

Luke 12:13-21; 15:11-19

Money is a Trust. Jesus did not have a quarrel with money, neither did he set himself in opposition to the making of money. He was not a fanatic. He knew that material possessions were necessary in organized society. His anger was kindled against those who rob widows of their houses. He did, however, very clearly state that we are but stewards (trustees or managers) of our material possessions, whether they be few or many. We hold our money in trust for him. We are to spend it with a clear conscience.

Money may be a Curse or it may be a Blessing. The prodigal son "wasted his money in debauchery and excess," and when a depression hit the country he was out of funds, and soon we find him tending swine without pay, even without room and board. Many a young man of wealth has burned the candle of life at both ends, wrecking his health and going to a premature grave. The wise fool did not waste his money, but used his earnings to expand his business to ever greater and greater dimensions. But he did it at the expense of his spiritual nature. Slowly his soul died within him. Spiritual values had no more meaning for him. Even had he lived many years more the fact would have remained the same, for he was dead while he lived. What a curse money became in these two cases.

But money can just as well be a blessing. A Roman centurion builds the impoverished Jews a synagogue, and when his servant is sick, they entreat Jesus for him. That home in Bethany must have been one of means, yet where was ever such praise lavished as when the costly ointment was used for him? In 1929 the American people spent over \$1,000,000,000 for cigarettes. During the same period the churches of America spent less than half that amount for all their missionary and benevolent work. How much good has been done with this comparatively small amount only eternity will tell. "Where your treasure is there will your heart be also."

January 17, 1932

My Share In My Home

Luke 2:40-51; 15:25-32

The Dearest Spot on Earth. Like so many other things we learn to truly appreciate our homes only when we have been deprived of them. The song "Home, Sweet Home," known and loved wherever the English language is spoken, was written by a homeless man. Ill

health had obliged him to leave his native land and go to Italy. Note this lament:

"This poor aching heart must be laid in the tomb, Ere it cease to regret the endearments of home."

Someone has well said that home is a place where we are treated best and grumble most."

A Place of Mutual Sharing and Bearing. "Before it's home there's got to be a heap o' livin' in it." And that means for every member of the family. It is not enough if dad and mother bring sacrifices and do all the hard work. It is not enough if only the parents meet the bills and try to keep things going. As the children grow up they must assume an increasing share of the responsibility. The parents may not demand any financial help at all, but there are some things that they have a right to expect. How often young people seem to think that it is dad's place to pay the bills, and mother's to do the work, while they themselves have no obligations. "A parasite in the home is no better, but worse, than a parasite in society at large."

My Share in Making a Happy Home. "A little leaven leaveneth the whole lump." One crabby member can cast a gloom over the entire household. Our homes can be made happy only if every member is interested in the welfare of the home as a whole, and is willing to forego some of his own whims. Parents and children ought to spend as many evenings together at home as at all possible. The young people ought to bring their girl- and boy-friends to their homes, and the parents ought to welcome them and get acquainted with them. Better to have a little too much noise at home, than to have them meet, who knows where.

January 24, 1932

What Leadership Should We Follow?

Luke 5:1-11; Col. 2:16-19

Not the Spirit of the World. Whether we realize it or not we are all followers of some principle or person. We ought to be careful not to follow the spirit that says: "Everybody's doing it." "But it's so popular." "When in Rome, do as the Romans do." Remember: "The friendship of the world is enmity with God." It often takes a good deal of courage for a young person to refuse to do the things that in his innermost soul he believes he ought not to do. It sometimes seems as though the pull of the world is so powerful, that it is almost necessary to have oneself tied to the mast in order to get by the treacherous island to which her siren voices would lure us.

The Leadership of Noble Souls. There are many voices begging us to follow them. We are often in a quandary and do not know which way to turn. If we only knew which one would lead us to the light. So we need to "try the spirits." What are the motives of the individuals or the movements that would have us follow them? Are they selfish or unselfish? Are they thinking of their own welfare, or are they willing to sacrifice for the cause of humanity regardless of their own comfort or pleasure? The motives of a leader are a good criterion of the caliber of any movement and the wisdom of following such leadership. Here the example of Jesus stands out supreme. If we follow where he leads, we shall find the light.

The Leadership of the Holy Spirit. The Spirit of Gods speaks within the soul of every person. This is a fact of experiences. But our souls need to be sensitized to that voice. Every day he would have a word with us. Many times, however, his voice is drowned by the din of the world. This din must be tuned out, and we must learn to listen, to understand and to obey. One of the most precious assurances to the Christian is that he may rely upon this leadership. Men of old were led by that Spirit, and men today may be led by that same Spirit. This does not mean that we need not use the faculties God has given us. It calls for the highest exercise of every power that we possess.

January 31, 1932

Our Church's Service for Christ

Matt. 23:18-20; Acts 13:1-3

Preparation for Service. When Jesus was on earth he spoke two little words that have a vital meaning for us even today. They are: "Come" and "Go." "Come unto me." The sinner comes to him and finds forgiveness, then he must come for nourishment. This is one part of our service for Christ. The worship service must bring soul food. If it fails to make us stronger and more enlightened Christians, it has missed a great part of its task. The worship service must create the right attitudes, broaden our sympathies, instill high ideals and extend our vision, but above all it is that our souls must be brought into a vital fellowship with the Divine, the source of all life and power. Our souls must be nourished. Being nourished themselves, they must then go out in the service of the Lord.

Fulfilling Our Mission. The last commandment of Jesus to his disciples and his church was: "Go ye therefore." He there laid before the disciples the task of their lives, and the work of his church. The duty of the church "is wide as righteousness, great as man's destiny; it is

never ended, for with each generation comes in a new hour with new needs." The church dare not close its eyes to the unjust social conditions; it must strive for peace on earth; it must take an interest in civic affairs, nevertheless the evangelization of the world is its supreme task.

We all realize that Jesus had a special work to do; that he was sent from heaven for a definite purpose: "The Son of Man is come to seek and to save that which is lost." And now we are ambassadors for Christ. The church, and the church alone, is the bearer of the glad tidings of forgiveness; of reconciliation between man and his Maker; of hope and of peace. In one way or another that is the service that his church must render. Let us not lose sight of the fact that the service of his church means the service of each individual.

February 7, 1932

Discovery Versus Drifting in Life Work

(Life Service Day)

Phil. 3:12-16

Choosing a Task That Pays Best. When young people are trying to discover what their life work shall be, it is surely proper to take the matter of compensation into consideration. Which task will yield the greatest rewards? Which pay in coin that rust cannot destroy, nor thieves be able to steal? Which will bear fruits that do not change to ashes in our hands? In the "Young People's Teacher" there is a little article on the life of Albert Schweitzer, who less than 20 years ago dedicated his life to work in Africa. "He was a high-honor graduate of the University of Strassburg, one of the very best organists of all Europe, and a doctor of medicine. He might have remained at home and given lecture-recitals on Bach all over the civilized world. But his imagination had been fired by the needs of Africa.... Now, Albert Schweitzer occasionally comes home to give organ concerts in order to raise money for his mission. But in Africa he works from early until late. The black patients come to him with malaria, sleeping sickness, leprosy, heart complaints and dysentery. The doctor does their dental work, too. How wonderful to them that he can first "kill them" (give an anesthetic), then cut them, and then wake them up again! But perhaps more wonderful to Schweitzer it is to stand by the cot holding the patient by the hand while he comes out of the anesthetic and to hear him say, "I've no more pain! Ah, no more pain!" Surely here is a rich reward.

Choosing a Task for Which We Are Adapted. There is an endless variety of tasks to be performed here on earth. God has created men and women who are particularly adapted for each task. It is sad indeed when in later life people find that they have made a mistake in their choice of a vocation, by perhaps simply drifting into it. We call them misfits. We have them among Christian ministers, among missionaries,

among the professions and the trades. No man was as fitted both by temperament and training to meet the crisis in the early church as the apostle Paul. Moses was the only fitted man to lead Israel from bondage through a desert to the land of promise. What are your natural endowments? God has given you them for a purpose, and it is up to you to develop those natural capacities.

The Wetaskiwin Y. P. Society

has been silent for quite awhile, however, we're still on the job and have our regular meetings every second Monday evening at eight o'clock.

At the beginning of the year we had our society divided into two groups, our aim being: to win more members and to make our meetings more interesting. This system proved to be very successful. We rendered several programs during the year and conducted several services in communities in which the gospel is very little preached. At the present time we are having a series of interesting talks on "Jesus"—as a Man of Prayer, a Savior of the World and as a Friend of All.

We've had great joy in seeing several young people feel the need of a Savior and who were converted during the evangelistic campaign conducted by Mr. Dan Shannon during June and July.

We are looking forward to the Bible school which will be held in Wetaskiwin in January.

Heartiest greetings from our society to all other B. Y. P. U.'s and may the Lord's richest blessings rest upon you one and all!

In His service,
R. L. D.

Trenton, Ill., Junior B. Y. P. U.

The Junior B. Y. P. U. of Trenton, Ill., though small, is a live organization. At the present time we have a membership of 13 children, ranging from nine to High School age.

We hold a meeting every Sunday night, having from 10 to 12 members present, besides having several visitors with us.

We have as our present leader Mrs. G. H. Willeke, who is very capable of leading the Juniors. During the year we suffered the death of our president, Catherine Gieseke, who was killed with her mother on Oct. 16 in an automobile accident.

Although we were not able to do great things in our B. Y. P. U., we know that our Heavenly Father is well pleased with the small things in life done diligently.

VIRGINIA SCHULTE, Sec.

They Call Her—

Appendix—it costs so much to take her out.

Spoon—she leaves them deeply stirred.

Almond Bar—sweet but nutty.

Varnish—she's always giving some bank-account the finishing-touch.

Good Resolution—easy to forget.

Marine—she's seen a lot of the world.

Wheat—she's easily shocked.

—The Pathfinder.

Notable News from Philadelphia Home for the Aged

The Home for the Aged in Philadelphia is constantly in the limelight of "Baptist Herald" news these days. The festivities at the time of the dedication of the new chapel were only the beginning of an extended series of significant events. On Thanksgiving Eve, November 26, the chapel was crowded with members of the Board of Directors and friends of the Home to extend a friendly welcome to the Rev. F. P. Kruse as the chaplain of the Philadelphia Home for the Aged. Greetings were brought in song by the choirs of the Philadelphia churches and in brief messages by Rev. J. G. Draewell, minister of the Second Church, Mr. Reuben Windisch, president of the Board of Directors, who also presided at the meeting, Mrs. C. Gaertner, president of the Women's Board, Mrs. Lydia Mengel, secretary of the Women's Board, Mr. Hilmar Schneider, honorary vice-president, Mr. Jacob Gaertner, secretary of the Men's Board, Miss Ethel Hendricks, matron, Miss Elizabeth Heide, nurse, the Rev. M. L. Leuschner, minister of the Fleischmann Memorial Church, and other officers and members of the Board of Directors. The Rev. F. P. Kruse replied heartily to the abundant greetings in a brief message which showed how deeply his heart was in the work and with what joy he looked forward to the responsibilities of the future.

As the former pastor of the Fleischmann Memorial Church, he is well acquainted with the work of the Home, and his coming to Philadelphia has been a source of great joy to the people.

The occasion was also the first anniversary in the service of the matron, Miss Ethel Hendricks. She has won the affection and esteem of the guests and friends of the Home during these months. Her winsome personality, patient and friendly spirit, and her smiling, radiant outlook have been the sunshine of the Home. It has been a year of hard work for her, and she has achieved nobly in the happy outcome of the first year.

At the recent annual meeting of the Society of the Home a testimonial book was presented to Mr. and Mrs. Reuben Windisch by the Boards of Directors and Managers in acknowledgment of the services which they have rendered during the many years, especially during the past year with the building project. The message of the tribute was engrossed and illuminated in 14th century humanistic style with the decoration based on the vine and tendril motif found in a Hardleigh manuscript in the British Museum in London. The book also contained the autographed signatures of the members of both Boards. It was received by Mr. and Mrs. R. Windisch with gracious and humble words of appreciation. "Everyone who has been interested has helped in this work," were their words, and it is their hope and our wish that this co-operative work with everyone assisting will go on gloriously.

Rejoicing in Detroit

The period from November 16 through 24 was a memorable one for our churches in Detroit. The Ebenezer Church, Rev. John Leyboldt, pastor, invited Rev. Chas. W. Koller of the Clinton Hill Church of Newark, N. J., to be with them for special consecration meetings. You will recall at once that Rev. Koller climaxed the General Conference in Detroit with that soul-stirring message "Slightly Soiled—Greatly Reduced in Price." What a time of mountain top experiences were enjoyed by the several hundred who nightly listened to the inspired messages presented in living words by the messenger!

These meetings followed a period of prayer and preparation by the Ebenezer folks. The plan of having only entirely English meetings for more than a week without injecting a German meeting had been untried and it was with genuine pleasure and heartfelt gratitude that we saw audiences nightly increase in number and being moved to make definite decisions in the Christian life.

On the opening evening Rev. Koller spoke on "The Time is Now—the Place is Here," emphasizing that the things that should be done for Christ in this world should be done now—not some distant future time. The place is not alone Africa or some foreign land but here—in our own country, city, church or even home. The person to do it should not be only the pastor, the deacons, or the Sunday school teacher—it should be you. No time, place or person was ever more convenient to do your particular job for the Kingdom.

The next evening we were all forced to scrutinize ourselves after that message that stirred hearts from placidity to self-conviction. The theme was "Religion or Salvation?" Did you ever stop to realize the great number of people who wish to dictate their own conditions of salvation to God? There is no such thing as bargain day in the Kingdom of God. Many people have much religion and still have no salvation. There is a distinct difference. A religion that does not humble our hearts, or if we do not acknowledge Christ as the center of our religion, and join a church for self-expression, social reasons, business reasons, etc.—such a religion shows much activity but lacks the one essential for our eternal welfare—salvation in Jesus Christ. We have only to ask ourselves who determines the conditions of our salvation—God or man?

Wednesday evening some inevitable events of life were pointed out to us, life, death, judgment, reward or condemnation. A vivid comparison is a life that is consecrated, did much good to others, brought many into the Kingdom, lived for others and was a blessing to many. On the contrary is another life which from youth to old age was an abomination to God, a cursing, swearing, stealing, cheat, vile to the last degree, a life which has rejected all good and has lived in filth in body and soul and was a plague to those around it. Does it sound

reasonable that these two should go to the same destination after death? Do you think there will be no balancing of the scales on the other side? Doesn't it sound reasonable that somewhere, sometime, things will be equalized by reward and punishment? Just ask yourselves the question—could one go from sin and filth to Glory?

The next evening Rev. Koller's subject was "Nobody Cares." We often are so engrossed in our own life that we are not concerned with the souls of those around us, we forget others. Some do care, but not enough. The Sunday school teacher may fail in caring, the church, the pastor, the parents may fail in their responsibility; then God cares. You yourself are in the final accounting responsible for your own soul. To condemn others, however reasonable, does not sanctify you. However, there are those that care about your soul. The devil, often attractively disguised, contending with the angels, cares about your soul. God cares, read John 3:16. We could not resist him if we realized this. The angels care. They minister to us. The souls in torment care. Those souls who are beyond that great gulf—and God knows how to make a gulf in this great universe—they desire to tell their brothers still on earth to avoid the pit, but cannot. Finally the redeemed in Glory care. Yes, it cost them something, but now they are in repose, looking down as a great cloud of witnesses, looking down upon your soul, concerned about your soul.

Friday the subject was "Remember thy Creator in thy Youth." Youth needs no God. That's what youth, with everything in life rosy, thinks. However, other days are coming. The time to prepare for the evil days is youth. When we reach that stage of life where there is no present, only the past, will there be a glorious anticipation of the future or a regret? Will there be deploring and weeping over the mistakes of the past and a mis-spent life? The time to decide where you will spend eternity is in youth.

Sunday afternoon there was a great Young People's and Sunday School Workers' Union rally of the four churches. Rev. Koller spoke on "Investing for Profit." The value in money expended for each person 18 years old is \$6077 (girls \$90 more). But think of the Divine resources! A human soul, the greatest thing on earth. To invest profitable we must observe three principles, we must invest early in life—in youth. Think of the good a consecrated Christian can do in the years from 18 to 70. What dividends! What an impact, this accumulated wealth. What will be your wealth in souls brought to Christ? We must invest wisely and carefully. We all have personalities that can be used for either good or bad. We must also invest liberally. We pay for what we get and usually get all we pay for in the market of life. God wants our capital invested to avoid the tragedy of an uncompleted life.

Monday evening—"Where was Zebedee?" Zebedee's name is mentioned about 12 times in the Bible in connection with his wife and sons, but he was never mentioned. Why was he absent? What did he miss? Where is he now? Probably in his cares of the material side of life he missed the most important thing. We should seek first the Kingdom of God. There is no merit in anything else.

Many, many souls responded during the ten-day period to the invitation to surrender self and begin the great adventure with Christ. There was great joy in many hearts this Thanksgiving Day for the first time with Christ. The Spirit truly had a generous victory.

We are grateful to the Clinton Hill Church of Newark for the loan of their fine pastor. We feel that he belongs not only to them but to all of us who have been stirred by his messages. We thank God for the large harvest of souls that he was instrumental in leading to the greatest transaction of their lives.

N. J. B.

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