

The Baptist Herald

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

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Number Two

"There was a child went forth every day;
And the first object he looked upon, that object he became
And that object became part of him for the day or a certain part of
the day
Or for many years, or stretching cycles of years."

—Walt Whitman.

There was a child went forth one day
To learn of God.
To the place called the House of God he went, for a certain hour
one day in seven.
And that hour became a part of him for all the years stretching
ahead.
The budding flowers on the table became a part of the child,
The pictures on the walls and the sunlight that cast soft shadows
on the floor;
The tones of sweet music and of glad singing and the quiet hush
of prayer—
All these became a part of the child.
The leader's smile became a part of the child;
The look of understanding in her eyes and the welcome of her
voice;
The love of her for God and for little children—
All these became a part of the child.
There was a child went forth one day
And he was no longer a child. He had become a man.
But he went forth not alone. For the presence of the Lord was
with him.
And the things he had looked upon were a part of him through-
out all the years.

—Miss Robbie Trent in "Graded Elementary Magazine." Adapted.

What's Happening

The Intermediate Choir of the Fourth St. Baptist Church, Dayton, O., has been organized and is now under the direction of Miss Ellen Jane Lorenz, daughter of Mr. Carl Lorenz of the well-known firm, The Lorenz Publishing Company, publishers of church music.

In a friendly rivalry contest with the neighboring Knoxville Baptist Church in the mid-week service the Temple Baptist Church of Pittsburgh, Pa., Rev. O. E. Krueger, pastor, was defeated by a small margin. The percentage basis was: Knoxville 15% and Temple 13.1% of the membership. The average at the Temple Church for 9 weeks was 60.

The Venturia, N. Dak., church, Rev. A. Heringer, pastor, is now issuing a neat four-page church bulletin. The first page is devoted to church announcements, a list of officers and an invitation. The last page is filled with advertisements. These two pages are regular print. The two inside pages are mimeographed and contain messages in German and English. We rejoice to see our country and village churches making use of publicity in this fashion.

Rev. George Hensel began his pastorate with the Immanuel Baptist Church, Kankakee, Ill., about a year ago and is enjoying the work. Sixteen new members have been added to the church during this period, ten by baptism and six by letter. The young people gave a missionary play, "A Stitch in Time," on Thanksgiving day, which was well attended. The offering helped to meet the missionary apportionment of the society. Church night on Jan. 2 began with a supper and had 175 persons present. The annual reports were encouraging.

The Fourth St. Baptist Church, Dayton, O., Rev. E. J. Baumgartner, pastor, was one of a group of churches, joining in a Union Evangelistic Campaign which lasted for 3 weeks. The meetings were held in the Linden Ave. Baptist church and the evangelist was Rev. Lewis E. Durham. There was a fine spirit of co-operation among the ministers and members of the five churches which united in this effort. Mr. Durham is also an artist and excellently illustrated his talks with crayon drawings. The church will gain some additions as a result of these meetings.

The Editor is glad to inform his many friends that he is well on the way to recovery from his recent accident in which he broke his right ankle. Crutches have been discarded about 10 days ago and equipped with a cane he is permitted to take short walks several times daily in the open. The foot is temporarily protected by a steel brace to remove full weight in the walking at first. We hope to move about freely again by

the beginning of February. We are grateful for the many kind letters of sympathy and encouragement which have come to us.

At the Second Church, Chicago

Although the membership has decreased a little, we are not at a standstill at the Second German Church, Chicago. It was necessary to erase a number of names from our list, but we are happy to report that at almost every meeting we can report a number of strangers. One young woman followed the Lord in baptism on Christmas day. Repeatedly people tell us how much they appreciate our interest in their children. Therefore it is up to us to put forth every effort and try to win the parents through their children.

Our prayer is for a closer walk with Christ, that the world may see his image in us.
M. PROEFKE, Missionary.

A Sacrificial Christmas Offering

Mrs. Frank Orthner of the Harlem Church, New York, sent a check for \$36 to our Forest Park office. She writes: "Enclosed you will find a check amounting to \$36 from the Women's Missionary Society of the Harlem Church for Home Missions. This was brought together by our women by saving a penny and more a day for six months. We were pleasantly surprised to find that tidy sum when our mission boxes were opened at our monthly meeting, November 1. It really meant a sacrifice for some of our dear sisters, but it was given with a glad heart for the Lord's work."

Honoring the Veterans

Mr. Barnaby Kane writes: "Yesterday here in Kazanik we celebrated the Fiftieth Anniversary in the form of a Jubilee of our old and faithful pastor Brother E. Gerassimenko (brother-in-law of August and Martin Heringer), who upon that date completed fifty years of his Christian life. During this long period he has remained faithful and true to the Baptist cause, serving six years in Russia, fourteen years in Roumania and thirty years in Bulgaria. Pavel Mishkoff of Sofia, Trifon Dimitroff of Rustschuk and Carl Grabein of Tschirpan with their presence and addresses added to the dignity and enjoyment of this Jubilee.

After the services in the little church we went to congratulate another old member of our church, Petko T. Kirkilano, who served his Lord and Master faithfully for 55 years. This old man now worn and feeble has translated hundreds of Spurgeon's sermons and much English and American literature into Bulgarian for the furtherance of the Lord's work among his fellow-countrymen."

Revival at Sheboygan

The church at Sheboygan, Wis., had suffered greatly during the past year so that the outlook for the future was very vague. With these facts in mind we began revival meetings, led by our pastor, Rev. Schweitzer, with the aim to revive back-sliders and indifferent members. God has blessed the efforts so that all but two or three of the old members have actively returned to the church.

It was our great privilege to begin our church year right by witnessing the baptism of nine promising souls on New Year's morning. They were received into the church in connection with Lord's Supper at the evening service. Among those baptized was a father of one family, a mother of another family, and seven young people, with promising talent. May God the Father richly bless them in their connection with God and the church.

On Christmas the young people presented a pageant called "Star Gleams." Many compliments were received from the large congregation.

We have decided to accept Paul's suggestion not to look at the things behind but rather at the things that lie before us. We are forgetting the distressing condition of a few months ago and are laying our hands to the plow. May God continue to bless us and his Kingdom as a whole so that many more souls might accept the Savior.

WM. E. SCHWEITZER.

Sold by the Yard

Grocer: "We have some very nice string beans today."

Mrs. Junebride: "How much are they a string?"—Pathfinder.

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Some of My Rich Friends

CARL A. DANIEL

WE are learning as never before, that the real riches and true happiness do not consist in the temporal things of life. The temporal things can be seen and handled, but they pass away. Real riches are in the realm of the eternal, they abide. "The things which are seen are temporal, but the things which are not seen are eternal." We ought to be rich toward God, in God and for God. The rich fool left God out of his thinking, he was rich toward earth, he was a fool and sadly disappointed and abashed as he went down and met his doom.

However, we may be poor in earthly things and yet be rich in God and be able to enrich others. Paul says: "As poor, but making many rich, as having nothing, yet possessing everything." Therefore we are justified in speaking of some of our rich friends. Let me cite a few:

Abraham Was Rich in Faith,

in adventure, daring and heroism. He left his friends and kin in the land of Ur in Chaldea and wandered off into an unknown country at the behest of God, not knowing whither. There his first work was the erection of an altar and the worship of an unseen God in a land full of idolatry. God met him, spake to him and blessed him and he became the father of many nations. He has enriched millions by his childlike faith, his daring enterprise, his pioneering journeys and his heroic confidence in an unseen God and a strange country, which became the promised land. He is one of my rich friends.

Isaac a Man of Peace

Isaac, his son, was rich in herds and servants and possessed a meditative spirit, a peaceful disposition, a friend of man. He had dug a well and his neighbors came and covered it up; he dug another and his fellow-inhabitants again played a trick on him by stopping its springs. Isaac moved on and dug other wells. He did not argue and insist on his rights, he was conciliatory and pacific in mind and spirit and thus unmolested. He is one of my rich friends, for he teaches me how to deal with jealous neighbors.

Moses Was the Leader of a Great People,

whom he found oppressed and sad in Egypt. They were untaught and selfish, but he was called by God to lead them out, organize, manage and teach them, give them laws and form them into the United States of Israel. No man suffered more ridicule, more injustice, criticism and buffeting than this man Moses with a stiff-necked, stubborn people. Yet he loved them and we are told, that he "was meek

above all men on earth." Disclaiming sonship of the daughter of Pharaoh, "choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season, accounting the reproach of Christ as greater riches than the treasures of Egypt, for he looked unto the recompense of reward." He is my friend.

Job Was Rich,

dispossessed, sadly visited, losing everything, greatly vexed and sorely tried and under a tremendous stress and strain of unfair inquisitors. And yet he bore it all patiently, clung to his God tenaciously, endured heroically and remembered his critics graciously in prayer and won out finally. Job is one of my friends. He has given us for all times a lesson on the uses of adversity and has exemplified the truth of Paul's statement Romans 8:28: "For we know that to them that love God all things work together for good, even to them, that are called according to his promise."

Jesus Was Exceedingly Rich in Grace,

condescending in mercy, compassionate in love, giving his life as a sacrifice for mankind. "You know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes became poor, that you through his poverty might become rich." He is the "Friend, who loveth more and sticketh closer than a brother." He has saved and enriched the world. He is my Friend.

Paul was very rich in various experiences. He has inspired every missionary that ever lived on earth to greater service, larger endeavor, wider usefulness, outreaching achievement and untiring effort to win men to Christ. He is my rich friend.

These are but a few of my rich friends, who lived in Bible times, and many more could be added.

Robertson and Rauschenbusch

We might note some of the brilliant minds, whose noble thoughts and deeds have enriched our lives and have thereby become some of our rich friends. The Rev. Frederick W. Robertson was one of England's most thoughtful preachers of the 19th century, who incited the minds of many preachers and spurred them to deeper thinking, better preaching and nobler living.

Walter Rauschenbusch has made himself felt the world over among thinking men and women by his daring, heroic, pioneering Christian spirit in the realm of social service. Many call him their teacher and friend, for he inspired and enriched them to an ardent study of the Old Testament prophets and the teaching and life of Jesus Christ. He was poor, but made many rich.

We live by ideals, hopes and admirations. It is

the poets, the philosophers, preachers, the teachers, the devout fathers and mothers, the strong men and women, who have held up high ideals, noble thoughts and high aspirations before us and who have encouraged us to noble living and sacrificial service, who are our rich friends.

Thus I have mentioned a few of my rich friends. You may add many more to this list and discover that you are indeed very fortunate and rich. Let us all endeavor to be rich toward God, "for where your treasure is, there will your heart be also."

The Laymen's Missionary Inquiry

SECULAR newspapers and religious journals have been giving much attention of late to the report of The Laymen's Missionary Inquiry. This body, supported by several laymen, is a sort of self-appointed body of 35 which has been making a survey of certain foreign mission fields, mainly in India, China and Japan, during the last year or so. In its work, as the representatives were chosen from 7 different denominations, the Laymen's Inquiry had the concurrence of a number of foreign missionary societies. The entire report was digested by an appraisal committee of fifteen. Early releases of parts of this appraisal, covering the more radical recommendations, were given to the daily newspapers of the country before they were submitted to the missionary societies and naturally the secular press played up and featured the radical and critical in their usual sensational way. This was easy for the papers because surprisingly, the report seems to be unjustly critical and unsympathetic with the whole modern missionary movement, regarding the workers on the field as largely incompetent and inferior and the majority of the churches as small and of questionable value. This action of the committee in handing over their report to the daily press with unseemly haste has been severely adjudged as ill-timed and in bad taste and as very unfair to the missionary societies and the real missionary constituency.

The main feature of the report to which strong objection and decided difference is taken by many is that portion which deals with the fundamental basis of missions. This declares that the basis of missions must be changed, that Christianity should cease its efforts to destroy or displace the non-Christian religions and should co-operate with them, letting any change come as it may, as the result of a common sharing or quest.

We can see from this that Christianity is deprived of its high and distinctive place, that the heathen religions are lifted up and the idea favored and fostered of the two getting together in a sort of mixture and merger. It is a plea for placing them alongside of one another as of equal value and importance.

Again, if we have read many of the releases of this committee aright, we would say there is lacking in the whole tone of the Report that Biblical and

evangelical motive for missions which impelled the missionaries of earlier days so mightily—the urgent need of bringing the glad tidings of a divine Redeemer to a lost community. It is maintained in this Report that the fundamental motive of missions must be the sharing of whatever religious certainties we have with the religions of the Orient. To aim at destroying an Oriental religion or displacing the old structure with Christianity would be the utmost folly. In the light of such statements we can realize why this report has been hailed most enthusiastically by those who openly term themselves "liberals" and "modernists," who do not hold to the deity of Christ or the belief of a God-inspired Bible. A vague, mystic and attenuated Christ is indeed praised and much fine and flowery language employed about his spirit and his life. We sometimes wonder how these writers get any authentic conception of Christ when they decry and deprecate so much the claims for a divine revelation of the very Book which alone tells about him. And that Book tells about men and women who are lost and whom Christ came to seek and save. It tells us that he came to earth to save his people from their sins and that he gave his life as a ransom for many. It plainly tells us what Jesus came to save us **from** and what he came to save us **for**. But according to this Report that is all wrong, that is an outworn theology. Men are no longer considered "lost" or as standing in need of "salvation" in the old sense of those terms; what they need to be saved from is the danger of losing the highest good.

The sharply-outlined evangelistic Bible view of missionary ideals and motives which has been in the hearts of the supporters of our missionary societies all these years, is not to be met in this Report except to disparage it. If this Report is truth, then, as has been aptly said, Christianity is untruth and has no claim of universality. That uniqueness of Jesus Christ which the New Testament continually emphasizes, that portrayal of divine Saviorhood, which we find there, that salvation accomplished by his atoning death, that ringing declaration of no other name given under heaven by which men are saved, all these do not seem to have a place in this Report. Yet the modern missionary movement of Carey and Judson as well as the original apostolic missionary movement grew out of the conviction that Jesus Christ was the only Savior of the world and that the primary purpose of Christianity was to make his gospel effective in the lives of all men.

As friends and supporters of the foreign missionary enterprise we can never be satisfied with a Jesus who is placed in a modern Pantheon on the same level with Buddha and Confucius and Mohammed and countless other so-called Gods and religious leaders. With Paul we hold that Jesus Christ is to have preeminence in all things, in all places, at all times and in all lives. He is to be crowned Lord of all. Not the spirit of concession to non-Christian systems, or of compromise with heathen philosophies but the spirit of courageous faith-filled con-

quest is needed for carrying on the great Commission of Christ and the winning of men and women to newness of life in him. A pity that too often this spirit of conquest has been weakened by rationalism and indifference on the part of many in the homeland. A devitalized Christianity at home has often discouraged our missionaries at the front, lessened the means of support and led to their recall.

This survey partakes too much of the cold tone of the modern efficiency expert. It emphasizes secondary things in a first-class style. It is remarkable how little part New Testament example and precedent play in their conception of missions. For instance, Mrs. Pearl Buck (an advocate of this report), in an article on "Is there a case for Foreign Missions?" in the January number of "Harper's Magazine," decries the founding of churches on the part of missionaries as a matter of no great importance at all. In fact she would rather see them not start churches. How different was the missionary zeal and strategy of the Apostle Paul and his fellow-laborers, who won men and women by preaching Christ with evangelistic fervor and then founded the fellowship of the believers that we call churches.

No, we can't go along with this Report in its essentials. Our missionary incentive and motive calls for something different than just sharing our western culture with the culture of the East. If we went along with this Report, we would have to throw our New Testament aside and our belief in Jesus Christ as the only and all-sufficient Savior of mankind, as the One whom the Father has exalted, so that every knee before him should bow and every tongue confess that he is Lord of Lords and King of Kings. If we had no higher and fuller conception of the motives and the task of foreign missions than is contained in this Report, we would not think foreign missions worth-while. If there is no longer "Good News" then there is no more need for the evangel.

A Report like that tends to cut the very nerve in missions. We believe it is a source of grief to many friends of missions. We cannot but feel that through this Report the cause of Christ has been wounded and betrayed in the house of its friends.

Editorial Jottings

THIS NUMBER of the "Baptist Herald" has developed into a rich missionary number with thrilling reports from Miss Lang in China, the Feldmanns in the Philippines, Bro. Geis from the Kachin field and the interesting letter of Mrs. McKelvey from India. We call attention to the editorial on "The Laymen's Missionary Inquiry," which report is causing such a stir among the churches. Among other features that interest is Prof. A. A. Schade, our former Field Secretary, telling how it feels to be a professor and then, the fine suggestive "Letter to a Young Christian Friend." It comes from one of our leading city pastors who chooses to be simply known as "Epaphroditus."

Some Famous "Mothers"

- Attention is the mother of memory.—Johnson.
 A thankful heart is the mother of all other virtues.—Adapted from Cicero.
 Diligence is the mother of good luck.—Franklin.
 Interpretation is the mother of intelligence.—Howes.
 Application is the mother of success.—Brown.
 Necessity, thou mother of the world.—Skelley .
 Necessity is the mother of invention.—Wycherly.
 Mystery is the mother of wonders.—Hutchings.
 Nature is the mother of noblemen.—Shaw.
 Obedience is the mother of understanding.—Brooks.
 Obedience is the mother of success.—Aeschylus.
 Employment is the mother of cheerfulness.—Horne.
 Practice is the mother of perfection.—Franklin.
 Compensation is the mother of progress.—J. G. Holland.
 Silence is the mother of truth.—Earl of Beaconsfield.
 Good taste is the mother of good sense.—Fanning.
 Time is the mother of truth.—Mazzini.
 Virtue is the mother of all human pleasures.—Socrates.
 Hope is the mother of faith.—Landor.

Some Goals to Strive for

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

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

- a—Avoid all degrading indulgences and amusements.
- b—Give our support to all agencies seeking sobriety, law-observance, social justice, and the outlawry of war, as a means of settling international disputes.
- c—Maintain and promote the New Testament ideals of purity and moral conduct in personal and family relationships.
- d—Practice faithful stewardship of time and money as well as of personal influence.
- e—Engage in soul-winning and the building up of the church of Christ at home and throughout the ends of the earth.

Helping Children to Be Missionary Minded

G. S. DOBBINS

There are at least two ways of thinking of children and missions. One is to count the number of children, estimate how much per capita they can be expected to give, and then proceed by urgency or device to raise the "quota" for the collection. The other way is to think of the child's capacity and need for unselfish expression of the altruistic impulses aroused by Bible study, and then to direct that expression into the most fruitful channels.

It is needless to argue that the latter is a vastly more helpful viewpoint. No child, or group of children, ought ever to be thought of in terms of a collection. The high privilege and sacred responsibility of the teacher or leader of children in the Sunday school is to present the cause of missions with such enthusiasm and attractiveness as to make the missionary motive dominant in their lives, as a result of which they will naturally give of their time and money to promote the missionary enterprise.

If children are to be truly missionary-minded they must *know* what it is all about—who missionaries are, where they go, what they do, why we should give to their support. Then, they must *feel* deeply the need of the multitudes who know nothing of Christ, and will never know unless the missionaries tell them. And then they must *be given simple ways* in which to express their concern, in words, in helpfulness to those close at hand, and by sacrificial giving of money that means something to them, to the end that others may go where they cannot, and make known the love of Jesus to those too far away to be reached otherwise.

Missions therefore is not to be thought of as something "extra," a "special-day" matter to be given occasional emphasis. Missions, making known Christ to all people everywhere, is the supreme Christian enterprise, and is the highest of all Christian motives. Yet, like other great matters, there is need for special times and seasons when particular emphasis will be given to missions, and opportunity presented for practical expression.

Best Things

The best law: The Golden Rule.

The best education: Self-knowledge

The best science: Extracting sunshine from a rainy day

The best mathematics: Multiplying the joys and dividing the sorrows of others.

The best art: Painting a smile upon the face of a child.

The best music: The laughter of happy children.—The Kablegram.

* * *

It ain't no disgrace for a man to fall, but to lay there and grunt is.—Josh Billings.

Acts and Resolutions

Horace Mann once remarked: "I have never heard anything about the resolutions of the disciples, but a good deal about the acts of the apostles." It was a keen criticism, which every Christian will do well to remember. The boy who wrote in examination that "resolution" meant "something that melted down" was not as wide of the mark as he might have been. That is what happens to every resolution that does not get into action; and without action resolution is not only worthless, but has a harmful reaction, since it accustoms the mind to decide and then stop short of action.—The Expositor.

True Love Reveals Itself

"True love will always betray itself," says Robert Speer, speaking of the tests of love. "It cannot conceal itself. It will find expression in giving and in joyful sacrifice. A missionary family was returning, after a rest in America, to the work in Tabriz, Persia. As the little party came to the crest of the hills that shut the great plains of Tabriz off from the Aras River and Mount Ararat and Russia to the north, its members stopped to look across the gray plain, to the gray city, and the great red, rocky hills beyond, which gather up the sun and fling it down like javelins into the city. It was a dreary sight after the green fields of home, and one of the little girls at last looked up into her mother's face and said, 'It's not nearly so nice as America, mother, is it?' 'No, my child,' the mother replied, 'that's why we've come.' There was love in those hearts, and so there was loving service in those lives."

What Is Wott

An old German woman went into the drug store and up to the clerk with the question mark beaming on her face, and said:

"I want another boddle of dat same medicine vot mein old man got."

"Oh, yes," politely said the clerk.

"What was the name of the medicine?"

"I don't know; he said you knew him."

"What is your name?"

"Same as mine husband."

"What is your husband's name?"

"Jacob."

"Jacob what?"

"Yah, dot's right."

"What's right?"

"Jacob Wott."

"I mean what is his last name."

"Wott is his last name. Jacob is his first name. Jacob Wott is his whole name. Menah Wott is my name. Wott is his name. Wott is my name. Wott is both of our names."

* * *

"Is your husband a bookworm?"

"No, just an ordinary one."

Inlaid With Ivory

ROY L. SMITH

A party of tourists was being shown through the great war museum of Vienna. All over the walls were great displays of swords, battle standards, and ancient armor. Turkish scimitars and Prussian short swords mingled with Swedish guns and shields.

A father, with his sixteen-year-old son, had stopped beside a glass case in which were displayed some ancient side arms—pistols used by officers in battles long ago fought and forgotten.

Pointing to one gun, the stock and barrel of which were gorgeously decorated with gold and ivory, inlaid, the lad said, "They tried to make it beautiful by decorating it with ivory, but it is still ugly because it was made for killing."

That boy epitomized the whole philosophy of war. Every effort has been made to make it appear glorious and heroic, but it remains a dirty business. All the brilliant uniforms, burnished swords, prancing horses, and racing cars, and tramping men cannot make war beautiful.

We have glorified the returning soldier, but his medals were won because he excelled in killing or in defying killers.

There is nothing glorious in wallowing in mud, in rotting flesh, in groaning and dying men, in bombs dropped on women and children, in stealthy undersea attacks, in midnight slaughter, in poison gas that chokes and burns.

It is seldom true that those who shout loudest for war are first at the enlistment desk.

Every war is a postponement of the establishment of the kingdom of heaven. For that reason every Christian is opposed to it.

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