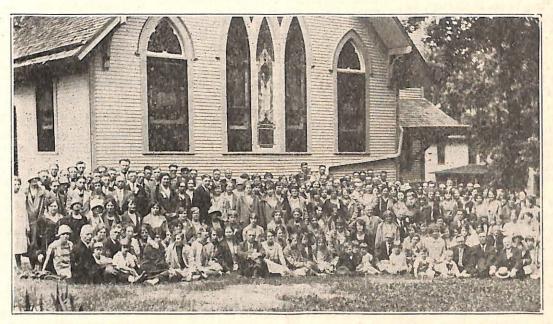
The Baptist Herald

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

Volume Four

CLEVELAND, O., AUGUST 1, 1926

Number Fifteen



Iowa Institute at Aplington. June 14-18, 1926

THE CHRIST OF YOUTH

Do you want a Friend who knows youth, knows its problems and ambitions and perplexities, knows its ideals and ambitions? He is here and waiting; He is the young Man of Galilee, whose life and teachings have ever been the inspiration of young people all over the world.

What's Happening

Rev. C. F. Zummach of the Immanuel Baptist Church, Kankakee, Ill., baptized three adults on June 20. Others are soon expected to unite with the church. A very successful Daily Vacation Bible school was held. The Bible study dealt with the Life of Christ and John's Gospel. The church unites with the other churches of the city in Sunday evening Union meetings during July and August. The pastor and family left on July 19 for a vacation motor trip which will cover points in Ontario, Western New York and Ohio.

Rev. J. Kepl and family of Durham, Kans., accompanied by Mr. K. F. Ehrlich and wife, also of Durham, are taking a auto vacation trip to So. Bethlehem, Pa., and various points east. Bro. Ehrlich is vice-president of the Kansas Young People's and Sunday School Workers' Union.

The newly elected officers of the B. Y. P. U. of the Immanuel church, Kankakee, Ill., are: President, Arthur Salzman; 1st Vice-Pres., Vernito Kimbro; 2nd Vice-Pres., Lucille Anderson; 3rd Vice-Pres., Minnie Camden; 4th Vice-Pres., Viola Schilling; Sec'y, Lenora Lockwood; Treas., Robt. Blatt; Junior Advisor, Lulu Krueger; Pianist, Helen Stewig; Librarian, Alma Salzman.

The edifice of the First Curch of Dickenson Co., Dillon, Kans., church has been renovated and presents an attractive appearance. The Southwestern Conference meets with this church in the latter part of August.

The front page of the "Herald" gives us a view of the large and splendid group assembled at the institute of the Iowa Jugendbund at Aplington, Iowa. The photograph reached us too late to accompany the report of that meeting in the last number of the "Herald." Bro. H. B. Wiesley, the past president, and Bro. L. G. Johnson, the past secretary and treasurer, were prime factors in the success of this first institute this year. Both brethren have been faithful workers in the state young people's work for a number of years. The banquet on Friday night was surely a ten-strike. Miss Matilda De Beck scored a success as toastmistress. The Aplington ladies outdid themselves in the kitchen art at this banquet. We say to all Aplington folks:

The Missionary Society of the Baptists of Germany have received permission and authority, according to Rev. F. W. Simoleit in the "Wahrheitszeuge," to again send their own missionaries to their old field in British Cameroons. This seems to have been brought about through the effort of the Secretary of the Baptist World Alliance, Dr. J. H. Rushbrooke. This news has caused great rejoicing among our churches in Germany and surely will evoke the same feeling in our hearts in America.

The Union Baptist Church, Arnold, Pa., in July voted to increase the salary of their pastor, Rev. C. E. Cramer, \$200 per annum. In spite of the many special demands made on the church by reason of their building enterprise, \$496.65 was given for missions A special morning service in English will be held in future every second month for the benefit of the children and young folks of the Sunday school. The Lord's supper will be observed in connection with this service.

On Friday evening, June 25, the members of the First German Baptist Church of Folsomdale, N. Y., held a house warming for their new pastor, Edward Stevener, and his wife. After a community sing and some games, refreshments were served to about 75 by the Ladies' Aid. The church presented Mr. and Mrs. Stevener with a sum of money, and the Ladies' Aid gave a rug. The work here is going forward with great spirit. The meetings are well attended and everyone expresses a great interest in the work of our church. We soon expect to be able to add some members to the list of the Faithful, through conversions.

Evangel Baptist Church, Newark, N. J.

The Lord has been with us, fulfilling all our needs according to his riches in Glory and giving us an able leader in Mr. W. F. Kettenburg, Jr., who is superintendent of our Sunday school.

Our Junior Church held Sunday mornings, led by Mr. Timothy Hoops, is well

Souls are being won for the Lord, fourteen were baptized recently.

Many of the children do not come from Christian homes; God grant that the Christian atmosphere here will help them grow in grace and knowledge of the Lord

Our Daily Vacation School began on July 6. Miss Priscilla Hoops, Director of Religious Education, is principal.

During Rev. F. Niebuhr's vacation the pulpit committee is providing speakers; may he return with new joy and strength to continue his work for the Lord!

LYDIA NIEBUHR.

Anniversary at Trochu

The Baptist Young People's Society at Trochu, Alberta, held their 11th anniversary on Sunday, June 27, 1926, with great success.

We were privileged in having many visitors from all the town churches and from our neighboring Baptist churches in Knee Hill and Freudental. Our church did not nearly hold all the people and many could only hear what was rendered through opened doors and windows.

We were especially glad to have a visitor, namely, our former pastor, Bro. A. Kujath, who after great sufferings feels much better but is not fully enjoying

The program was opened by the usual devotionals. A song of welcome was sung to our guest of honor, Bro. A. Kujath. This was to show our happiness in having him in our midst. A welcome was then extended to all present by our pres-

The following numbers were well rendered by the young people. Numbers from the choir, two ladies quartets and duets, one soprano solo, a number of dialogs and recitations, music by the band of our Y. P. U., also two good selections from an instrumental quartet consisting of two violins and two guitars.

We then had the pleasure of hearing a short talk from Bro. Kujath, who organized our society eleven years ago.

The collection which was designated for missions amounted to \$19.50.

We were all real happy in having received a blessing and look forward to still greater blessings in the future. Lord, send them in "showers!" is our prayer. IDA HALLER, Sec.

He Knows Others

We saw a beautiful story the other day of a little child who, after she had offered the children's prayer, "Now I lay me down to sleep," added, "God bless mama and papa and auntie and Maggie and poor Jake and good Miss Lucy and-" as the curly head nodded she closed with fervor-"Lord, if you know any folks that I don't, please bless them!"

Is'nt that fine? How few of us in mature Christian life have often prayed so fervently or so effectually?

All the Time

Jesus Christ is the same yesterday and today, yea and for ever. A dear friend of mine put the words "Christ is Lord" on the dial of his watch in place of numbers, and when he looked at it in his times of trial he would say to himself, "Well, Christ is Lord, whatever time it is," and it brought him peace.

The Baptist Herald

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The Baptist Herald

Give the Young People a Place

YOUNG man in a young people's conference A remarked: "You want to hold the young people to the church. Well, you've got to give us something to hold to." It is apparent that those churches which fail to offer a place in their program to their young people are failing to hold their loyalty.

Young people will go where they find opportunity to develop initiative and where they have a chance to bear recognized responsibility. We cannot save unless we can interest. To say as a pastor once admitted: "I have nothing to do for my young men but pass the hymn books," is a confession of inefficiency. We know some churches where young men are not given an opportunity to do even that.

The local churches as well as the denominations at large which provide a place and a part for the young people will find coming from them a loyalty and devotion which will gladden the hearts of their leaders and help to enlarge the borders of the kingdom. "We have not touched the thousandth part of an inch of what these young people can do," said a man who gives all his time to work with young people and who knows them as few know them today. "They constantly surprise me."

We would endorse and reinforce that statement. Our young people are worthy of our respect. They will justify our confidence. In them is wonderful promise and mighty power of achievement for Christ and his church.

It would do some of our churches good to get an acute attack of information on the brain concerning young people's work, followed by an intense application of the heart.

Steadfastness

EADERSHIP that is worth while, must be characterized by more than a splurge and spurt now and then. It must cultivate and exercise the quality of patience, perseverance and steadfastness. When the leader in his work runs up against the objectors, the lazy and the indifferent, the hinderers and those who are satisfied to have things remain as they are, then the testing time comes. Something more than a spine of sphagetti is needed just then. There is need for grit and grace, need for the enthusiasm of patience, need for plodding, need for a display of the perseverance of the saints.

When Edison was perfecting the phonograph, he found it very difficult to make the diaphragm sound the letter "s". He would say into it "special," but all the response he could get was "pecial," but all the response he could get was "pecial." It was enough to try the patience of a saint. But Edison kept at it for sixteen hours a day for seven long

months and at last he conquered it. Such courageous patience and energy would guarantee success to many of our society enterprisies, that are abandoned too soon because of hindrances.

The leader who gains success is the one who manifests the will that persists. Patiently and perseveringly he will hold up high ideals. He himself will stay persistently in the presence of the best. Because he knows the best is only good enough in the Lord's work, he will unfalteringly advocate the best and make the most of it in and through his young people's society or organized class.

He will be steadfast but not stuckfast. When at any time there is a disposition to falter, he will pray like the colored brother, who cried out: "Brace us up on the leaning side, O Lord."

Steadfastness is a virtue no leader should be

Some Anti-Rut Suggestions

Is your place a small place? Tend it with care! He set you there.

Is your place a large place? Guard it with care. He set you there.

Whate'er your place, It is not yours alone, But His who set you there.

-John Oxenham.

Editorial Jottings

WHEN THE WESTERN INDIANS race their ponies, they tie bags of sand to them to keep them from jumping too high. Fasten proper tasks upon young people and you will drive them to their knees.

"CARRY ON!" is the command each morning brings to us as it puts new duties into our hands.

TOO MANY PEOPLE drop out of the Christian race for the same reason the child assigned for falling out of bed-because she went to sleep too near the place where she got in.

THE CHURCH never commits a greater sin against one of its members than when it gives him to understand that the church expects nothing of him-no offering, because he has little money; no time, because he has little leisure; no service, because he has little talent.

"THE BLUES" are not the reflection of heaven's own color, because the man who has them is not looking in that direction.

Caleb AMOS R. WELLS

Caleb was a lad of mettle, Caleb was a man. Ten spies said they couldn't, Caleb said, "We can." Ten men babbled of the giants, Chattering like apes; Caleb told of milk and honey, Caleb showed the grapes.

Four decades in the desert Swallowed up the ten. Forty years had toughened Caleb To try it again. Stoutly, he trod the Jordan-"Over we must go!" Stoutly then he marched and shouted, Down fell Jericho!

For his guerdon, he had Hebron, Rocky, bare and stern. Nothing now for honest Caleb That he did not earn. Why, even heaven, I fancy, Still somewhat shocks Good old Caleb's valiant conscience-Lacking the rocks.

Enthusiasm for Difficulties

PROF. F. W. C. MEYER

HE distribution of inheritances was going on in the land of Canaan, according to the report in the 14th chapter of the Book of Joshua. Up stepped Caleb, the one-time undaunted spy, and asked Joshua for his allotment in the mountain region of Kiriath Arba, that is, the City of Arba. named for Arba, the greatest man among the Anakim, a race of ancient giants.

Caleb did not consider himself a grosshopper in the presence of these giants, as did his faint-hearted associates 45 years previously. Some people are 85 years old,

Caleb Felt 85 Years Young

He said: "As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, and to go out and to come in." He was not asking for an aged man's pension. He was looking for an able man's job. He did not crave the pleasant plains which he might merely tickle with his hoe in order to have them smile forth in self-growing harvests. He chose rather the hill-country with all of its obstacles and hardships. For these are his recorded words: "Now. therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakim were there, and cities great and fenced; it may be that the Lord will be with me. and I shall drive them out, as the Lord spake." He wanted an arena to fight in, and not a nest wherein to find ease and comfort.

Strong men look for a field and not for a hole. The desire the tonic of a great task, and owe the grandeur of their lives to their tremendous difficulties. They have been graduated from the University of Hard Knocks which has produced more men of ability than Harvard or Yale or Princeton. Their diploma reads: "Now give me this mountain."

I think I understand Caleb of old who did not shrink from the arduous task of subduing the giants in their hilly strongholds.

How glorious to possess the mountain world!

How indescribably beautiful are those natural altars rising into the azure curtains of the sky! I know when I first ascended the Rigi, climbing from eight in the morning until twelve at noon, and from Rigi Kulm looked out upon the magnificent panorama of what seemed like all of Switzerland, with its sapphire lakes and emerald slopes and diamond peaks. Especially to the south where rose the Bernese Alps, each giant counsellor upon his throne of rock and in his robe of clouds and with his diadem of eternal snow! A scene never to be forgotten, but to be obtained only after one had ascended the mountain altitude.

I shall also ever remember my experience in the Canadian Rockies setting out from Lake Louisa and after breakfast hiking along the winding mountain path, near the timber line, until I reached the Valley of the Ten Peaks and Morraine Lake, and hurrying back and reaching the hotel just hardly in time to snatch my bag and catch the train and take both noon and evening meal on the Pullman diner. My friend, who had held the car for me, had gone back to the hotel when held the car for me, had gone back to the hotel when in the morning we set out for the climb and the mosquitoes in the wooded slopes proved too pestiverous. He said: "I shall go back to the hotel and rouse. He said: "I shall go back to the hotel and write a letter to my wife." Which he did. But I had seen and made the

Personal Acquaintance of the Mountains the mountains in all of those delightful details of Alpine flora and of those delightful details brook, and in the of ancient rock and of glacial brook, and in the magnanimous reaches of scenery which is to be a magnanimous reaches of scenery un-hill, which is to be had only at the end of an up-hill, cumbersome and exacting climb.

And similarly was my innermost soul affected then, after world was my innermost soul affected Hood, I when, after vainly was my innermost soul already set out twice from having tried to see Mt. Hood, I set out twice from Portland, Oregon, to view the elusive monarch Portland, Oregon, to view the elusive monarch, once on the Columbia Highway, when I was reproduce on the Columbia Highway, when I was rewarded only by seeing the uppermost part of the near line only by seeing the uppermost roseate part of the peak like a glistening chunk of roseate quarz in the last all a glistening chunk of and on a quarz in the last glow of the setting sun, and on a final trip when color of the setting sun, and on a final trip when only the base of the mountain was visible, until almost the base of the mountain was visible, until, almost despairing of seeing the mountain tain on the mountain it. tain on the mountain itself, the veil was lifted from the icy peak, and I the icy peak, and I, very scripturally, said: "Lord, now lettest thou the reace, for now lettest thou thy servant depart in peace, for mine eyes have seen this mine eyes have seen this mountain!"

Yes, I think I understand the valiant Kenizzite n his predilection for II and the valiant Kenizzite of his dein his predilection for the lofty altitudes of his desired inheritance. sired inheritance. And I think I understand the psalmist when he voiced the consciousness of the pious throng on its consciousness of the singing: pious throng on its approach to Jerusalem singing:

"I will lift up mine eyes unto the mountains, from whence cometh my help," or:

"They that trust in the Lord Are as mount Zion, which cannot be moved, but abideth forever. As the mountains are round about Jerusalem, So the Lord is round about his people, From this time forth and forevermore."

Or perhaps, less piously, do I understand the colored woman, who in her shanty surrounded by hills, remarked: "Yah sa, you hab to look up in order fa" to look out." O give me the mountains to look up to and to look out from!

Life's Greatest Achievements

and richest enjoyments lie at the top of the winding hilly road. There are those who do not care to climb, who do not elect to over-exert themselves. They like the crutch-age we are living in, the "brief explanations," the "keys to knowledge," the "short term courses," and "short cut methods," and "outlines of history," and "helps," and "aids," and "labor-saving devices," and "twenty-minute sermons," and abridged and abbreviated everythingdown to the abbreviated apparel-so characteristic of our day.

Life's problems are not worked out by "letting George do them." We are not attaining wisdom by "making a bluff at it." The grandest music is not that which is "canned" for us in the Victrola. The radio is no supplement for reading and intense study. Mountains may be looked at in the movies, but they can only be "taken" by those who care to climb. And they are worth taking.

The grand things of life are worth the effort. rificed most. Said Beecher: "Victories that are easy are cheap. Those only are worth having which come as the result of hard fighting." In fact all of our real achievements are the results of conquered difficulties. Our brightest outlook has been given to us from the steepest slope we have scaled. We must make even those blessings we have inherited from our fathers our own by earning them. For Goethe is quite right when he avers:

"Yes, to this thought I hold with firm persistence, The last result of wisdom stamps it true: He only earns his freedom and existence Who daily conquers them anew."

Things of Worth are Things of Struggle,

of difficult attainment, of strenuous effort, of a mountain climb of persistency and sacrifice.

There is the mountain of unflinching devotion to

There is the mountain of personal achievement in the mental, moral and spiritual realm; a personality to develop, a life of the spirit to live, a fight against the lower self to win, a hope of Christlikeness to realize, a God of infinite resources to serve.

There is the mountain of social efficiency; of not only being good, but being good for something in He answered with little misgiving, this world of ours, a salt to season and preserve, a light to illumine and warm, a Christian who like Abraham shall be a blessing to mankind.

There is the mountain of a grand old age like Caleb's, a rounding out of a sturdy character, a ripening into perfect manhood.

Do you think these lofty peaks worth attaining? I do. They bring out all there is within us.

A Good Baptist

A GOOD BAPTIST

has the logic of a Presbyterian. the freedom of a Congregationalist, the research of a Unitarian, the cheerfulness of a Christian-Scientist, the fortitude of a Pilgrim, the zeal of a Methodist, the optimism of a Universalist, the faithfulness of a Jew, the devotion of an Episcopalian, the conscience of a Quaker, and attends church like a Catholic.

> Bulletin of First German Baptist Church, Brooklyn, N. Y.

Those who spent their time in doing good have the best time.

Our wasted minutes will appear against us in the judgment.

Earth's greatest heroes are those who have sac-

After Hearing the Editor's Story

Last night as I lay on my pillow, Last night as I lay on my bed, Last night as I lay on my pillow, I dreamed of the church that was dead.

There were deacons and elders and preachers, Lay leaders, and others who led; There were stewards, superintendents and teachers, And millions of members-all dead!

There were buildings of marble and splendor, And preaching far over my head; There was music I never could render, But the organist even was dead.

There were fields that were vast as creation, For the heart-hungry world must be fed; All was ripe for the birth of a nation, For the pessimist also was dead.

I asked, then, of one who was living, Why all was thus seemingly dead. "CHURCH PAPERS - UNMENTIONED - UN-READ."

J. H. Noland.

The Minor Prophets— Habakkuk

А. Р. МІНМ

In this book we meet the writings of a man concerning the details of whose life we know absolutely nothing. He lives in his message and in his message alone.

The name Habakkuk means "embraced." He was a prophet of Judah, probably a resident of Judah. The musical setting of the final "prayer" or psalm (Chap. 3) has been urged in support of the view that its author was a Levite. This, however, is by no means certain.

Habakkuk can be dated somewhere between 625 and 600 B. C. This was the period of the rapid rise of the Babylonians. Although they did not actually invade Judea until the year 601, it is probable that the prophecy was uttered in view of the time expectation of their coming somewhat before that year. (A. C. Zenos.)

A modern title for the book might be "The Victory of Faith." The ancient one is "The burden which Habakkuk the prophet did see."

Habakkuk and Nahum

Davidson compares Habakkuk and Nahum, saying: The two prophets have several points of agreement.

1) While Nahum makes no reference to the sin of his own people, the reference in Habakkuk occupies a subordinate place. In both it is the cruelty and inhumanity of the oppressor that occupy attention.

2) The view of both prophets is universal, embracing the world.

3) Both prophets have the same lofty conception of Jehovah, God of Israel. His rule embraces the world and the destinies of the nations and mankind universally are in his hand.

The prophet's command of imagery is eminently brilliant and forceful. The character and message reveal distinct individuality and in him may be recognized to a noble degree the union of the philosopher ,the poet, the man of faith and the speaker for God.

Outline of Contents

The book of Habakkuk is mainly concerned with the menace to the national existence of Israel presented by the rapid development of Chaldean power. Its three chapters emphasize the reality and greatness of this danger and its meaning. In the first, the prophet expresses his personal distress upon realizing the condition of things. The thought is cast into the form of a complaint to Jehovah (1: 2-4) to which Jehovah is represented as making the reply that the Chaldeans are raised up by himself. (1:5-11.) This satisfies the prophet, for it can mean no permanent evil and the explanation of the evil conditions must be found in the sin of Judah which demands a visitation of judgment. (1:12-27.)

liminaries of a new vision (2:1-3), pro-

ceeds to a description of the Chaldean's pride, greed and violence (2:4-6) and records five woes or lament songs each beginning with the word "Woe." G. A. Smith gives them the title, "Tyranny is Suicide." Tyranny is intolerable, it cannot endure, it works out its own penalties. All injustice inevitably leads to de-

Davidson says: The Woes denounce 1. Lust of conquest. (2:6-8.) The spoiler will be spoiled.

2. Rapacity and self-aggrandizement.

3. Oppression to gratify architectural pride. (2:11-14.)

4. Contemptuous humiliation of others.

5. Irrational idolatry. (2:18-20.)

The closing chapter of the book differs widely in style and character from the two which precede. It is called a "prayer" but with the exception of the second verse, is rather a psalm or hymn of praise. It is written "upon Shigionoth," that is, "after the manner of a stormy, martial and triumphant ode." There are few more brilliant or powerful odes in the Old Testament. It is a lyric ode of remarkable beauty and grace. It expresses confidence in Jehovah's purpose to deliver his people. Whatever they may lose through calamity, God remains. What the people have left, is a strong God and faith rests in him with joyous trust. (3:1-19.)

The Perplexed Prophet

Habakkuk is remarkable in that he cannot accept things as they are or feel that when you have said, "It is the Lord" you have said all that you ought to say. He asks why things happen. He cannot understand why God allows lawlessness to prevail among his people. He cannot understand why a just and righteous God does not do something. (1:2.) He is greatly troubled that God should use one evil nation to put down another. This seemed to him no advance in righteousness, only evil triumphing over evil.

The sceptic and the prophet, widely as they differ, are alike in this, that they both honestly face facts. They are both seers; only the one sees more, the other less. The sceptic sees the facts at his less. The scepute scenario at his feet; the prophet, while not blind to these, also sets his eyes on the far-away. The sceptic sees the confusions and is perplexed, perhaps provoked into sarcasm; the prophet sees the order behind and beyond and is comforted by it.

Even the greatest prophets were some-Even the great and they spoke to God in words of passionate remonstrance. It was so with Habakkuk. To answer the question why wickedness seems to triumph and to vindicate God's righteousness the prophecy is thrown into the form of a dramatic dialog between Habakkuk and The second chapter opens with the pre-challenged to defend his action in the prechallenged to defend his action in the

government of the world." It is the complaint of a serious mind.

THE BAPTIST HERALD

Habakkuk is not so much a sceptic or doubter as a deep and highly ethical thinker who refuses to accept any explanation that is not consistent with a holy and righteous God. It is a hard moral problem with him that God looks on in silence while men commit their deeds of violence on the earth. It is the same question that Job, the writer of Ecclesiastes and some of the Psalms (73) dealt with. With them the problem was individual, here it is national. With all reflective minds in Israel the problem of problems was God.

The Prophet in the Watchtower

What does the prophet do? In the tumult of his soul, he resolves to climb his tower. As a watchman looks out from his watchtower into the distance, Habakkuk will look out for the answer or message from heaven. (2:1.) Down among the noise and confusion, he can see and hear nothing, nothing at least that steadies and inspires him. He must be above the crowd and the confusion. He must be like God "high and lifted up." There must be in the life of the true prophet a certain detachableness. He will not see much if he is ever rubbing shoulders with the crowd. He must sometimes be above them.

There is a vision for the man who will climb. As the prophet went up, Jehovah came down. "And Jehovah answered me" (2:2). What is the divine answer? God is not a mere onlooker. He is surely and deliberately organizing and directing the forces of the Chaldeans. He uses them for the purpose of correcting and reproving his people. But there is only one great world-Ruler and it is not the Chaldean. It is the everlasting Jehovah, who will not permit Judah to perish utterly before this heathen tyrant

The deification of might has been the age-long folly of man. The downfall of such nations as the Chaldeans is their pride and lack of faith. "Behold his soul is puffed up, it is not even within him, but the just shall live by his faithfulness" (2:4). By keeping steady and faithful, the just will be vindicated.

An Impregnable Principle

These words (2: 4, "The just shall live by faith") have been acclaimed as among the greatest in Holy Writ. They are the bedrock of Christian life. Paul uses them in his letter to the Romans and Galatians; also the writer of Hebrews. They were the inspiration of Luther. So Habakkuk has been called the father of Protestant freedom.

This then was Habakkuk's vision: "The just shall live by his faith." The words express a moral distinction and the distinction carries with it the different des-

(Concluded on Page 10)

The Sunday School

Making the Most of Your Primary Department

"Give me a child until he is seven." say the Catholics, "and we care not who has him after that." Have we, as Protestants, interested in the Sunday school, given as much thought to the Primary Department as it merits? Have we realized that the little child, with his wonderfully delicate and sensitive organism, susceptible to every impression, good or bad, with neither sufficient intellect nor experience to rationally refute the bad. like a sponge, absorbs all he sees and

Have we realized that these first impressions, these first paths worn in the nervous system, are the most vivid and last to fade? It is at this age, before the paths in the nervous system become worn too deeply for easy eradication, that undesirable habits and impressions can be counteracted. What a wonderful privilege here for the teacher to discover and weed out the inhibitory tendencies, planting instead those ideas that will make for the development of a Christian character!

How can the Primary teacher make the hour in the Sunday school one of the most attractive in the whole week?

In the first place, the room itself should be one of the largest, sunniest and prettiest in the building. Curtains and flowers at the windows, rugs on the floor, and pictures on the wall, all add to the attractiveness of the room and appeal to the child, especially if the picture is one from his home or the flower one grown by himself. The wise teacher will do well to develop this sense of ownership in the room, particularly in those who care little for Sunday school.

In the one-room country church, it is essential that the children be protected from the attractive counter-simuli of the other classes. Factory cotton curtains hung on wires and drawn back or removed for church service, quite effectually accomplish this.

A musical instrument is a great attraction and invaluable for singing and marching.

A blackboard and colored chalk are absolutely essential. Every child loves bright colors, and the successful Primary teacher will capitalize this instinct by letting the children take turns in choosing the chalk and marking collection and attendance, or, better still, this can be a reward for good behavior, attendance at church, or what not.

Another never failing source of interest is watching the teacher illustrate the lesson, either originally or using "Little Jets." The previous dotting in of the lines to be later traced in class is helpful to the teacher who feels she can not easily draw freehand.

A maxim in pedagogy is, "Use as many appeals to the child's mind as possible." He will remember the lesson text, for in-



Daily Vacation Bible School, Avon, S. D.

stance, much longer if he sees it, hears, colors, and cuts it out, or builds it with letters cut from advertisements and reenforced with cardboard. This last feeling, or kinesthetic sense, used in conjunction with the visual and the auditory senses, is considered by modern psychologists one of the most effective means in

Little tables, or in a large room a long kindergarten table, preferably with folding legs, around which the children may gather to do their handwork, is a great aid in developing that freedom and sociability that teachers in the day school are striving for.

Another medium for the expression of the kinesthetic sense is a sand-table,the larger the better. It can be made of any oblong-shaped, shallow box, preferably of or lined with zinc, mounted on secure legs at the proper height for the children. Whether it is an instinct or not to dabble in the sand, the sheer physical delight of it has a universal appeal to the little child. There are countless ways to use a sand-table. The class can make the topographical setting of the lesson, can use cardboard boxes for houses and crossed toothpicks for people. Happy is the one chosen to impersonate a character and to manipulate himself, or in prosaic terminology, the toothpicks, up hill, across rivers, or wherever the lesson takes him!

The very word "make-believe" is magical to a wee tot. The wise teacher will capitalize this instinct as well and let every lesson be acted out, every character be impersonated. Thanks to the blessed imaginative sense of the child, the length of the room becomes ten or a hundred miles, a chair a throne, and a playmate in his ordinary clothes a king or queen in wonderful robes. To avoid any unnecessary confusion, it is well for the teacher to have with her a clearly defined plan of the day's dramatization.

Daily Vacation Bible School, Avon, S. D.

We had our first experience with our Daily Vacation Bible School, which we held for four weeks. When most of the Sunday school scholars live in the country it is difficult for the children to come, but some of our pupils who came 5 miles never missed a day. The school was a success. Both teachers and pupils en-J. F. OLTHOFF. joved it.

Vacation Bible School at Second Baptist Church, Pekin, Ill.

On Sunday morning, July 4, we enjoyed a program given by the scholars of the Daily Vacation Bible School. During the month of June, the Sunday school scholars from the ages of six to twelve met three mornings each week and were given instruction in the Bible.

This school was in charge of our pastor, Rev. H. G. Braun, and three assistants. The program rendered was a review of the school work, and the dramatization of such stories as "David, the Shepherd Boy" and "Ruth and Naomi" was very interesting.

There is no doubt but that the result of this teaching will be far reaching and the Christian training received by these boys and girls will be a wonderful help to them. The Scripture passages memorized in youth will not be soon for-

This was the second year for our Daily Vacation Bible School, and we hope to make it a permanent feature of our church work. LUBENA ZIMMERMAN.

Only as we work in harmony with God can we make any real progress. We cannot overturn his plans, but we may have the joy of a share in them if we will accept the great partnership that is offered us. However lowly our lot or place, we can be "working together with him."

Jessica of the Camerons

SYLVIA STEWART

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(Continuation)

"Margaret," said Mrs. Keith the next afternoon, as she sat with her son and daughter on the veranda while the children exhibited the jack rabbits to the groups of curious passers-by, "why do not you and Richard break up your children's sporting habits?"

Mrs. Cameron looked inquiringly at her mother, and her husband asked gravely, "Such as what?"

"The matinee fever, the moving-picture craze, and the taste for too much light reading," promptly replied Mrs. Keith.

"I knew something of great weight was on your mind, mother," laughed her son. "I never knew you to exclaim 'Margaret' in that impressive tone of voice, that it was not the prelude to important revelations. If I may be excused for saying so, however, I think it is most unfair to fire such a gun as that at us, at close range, when we are both entirely. out of ammunition."

"I am very much in earnest Dick," assured his mother.

"So am I. Madge and I have discussed this question many times, but we have never yet been able to find a remedy for our children's 'minds diseased.' "

"Turn the currents of the diseased minds into new and more healthful channels," she suggested.

"I believe we could do that with Jessica," agreed Mrs. Cameron, "if it were not for Marjorie. She seems to have a passion for picture shows and juvenile theatricals. Jessica can scarcely be shut away from companionship with her mates on Saturdays, and the fad seems to be more pronounced this fall than usual. Nothing else seems to fill the bill.

"Will not the painting lessons you so kindly offered to give her, fill the aching void for Jessica?" inquired Mr. Cameron. "Might they not be made to serve the double purpose of instruction and amuse-

"That is why I planned them for Saturday afternoon," returned his mother. "And now, if I may have your permission and Madge's to include Miss Marjorie in the lessons, the first step in a needful crusade will have been taken."

Both son and daughter gave a hearty assent to this proposal. "I notice Don has not been patronizing the Saturday theatricals lately," added Mrs. Cameron. hopefully. "He says they are not interesting any more; and I am hoping that when Jessica gets a little older she will see them in the same light."

"As Don says sometimes, 'Don't get it in your head that way,' Madge," returned her mother. "Even if she does, there will be, by that time, some fellow of Don's

is to get that whole bunch of juveniles diverted to some safer and saner amuse-

"Easier said than done," sighed her daughter. "I confess I have spent many anxious hours over this matter."

"Why not have mother work up some scheme in this direction?" suggested Mr. Cameron to his wife. "She must do something this winter to keep from stagnating. I half believe she has a plan already in view. What do you say, mother? Do you accept the commission?

"As the politicians say, 'What is there in it?" laughed Mrs. Keith. "Perhaps, like them, I also have a price."

"Name it," promptly rejoined her son. "If you can succeed in breaking up our children's 'sporting tendencies,' as you call them, your price shall be paid to the uttermost farthing, and you shall receive our thanks and blessing besides."

"What are you going to do with that discarded storehouse which stands on the alley, when you move it, as I heard you say you intended doing?" she quietly in-

Mrs. Cameron looked at her mother in mute surprise for a moment, as if in sudden doubt of her sanity; but when she opened her mouth to speak, her husband slipped his hand over it.

"Give her her head, Madge," he said gravely. "I am convinced now, that this attack on us was premediated, and that there is 'method in her madness,' though slow wits like ours may not immediately perceive it. I know of old, and so do you, that if she once sets her head to carry through some desired measure, it will go through, though the heavens fall. Do you remember the time, mother," he added, "that you cured our bird dog of eating eggs by shutting her jaws together over one filled with red pepper? I bet my best knife with the hired man, on that occasion, that you would be too chickenhearted to do it; but I lost the knife, for you did it, and then went to your room

Mrs Keith made a little face at her son's untimely jest. "There will be no such sorrowful consequences, I assure you, attending the results of a campaign against what I believe is a positive evil for a sensitive, active mind like Jes-

"Sensitive, perhaps," agreed Jessica's "Sensitive, permaps, agreed Jessica's father. "Active? I am afraid I will have to be shown, though since your arrival she certainly seems to be waking

"It is the storybooks from the public library, and the picture shows, and the sensational children's dramas, that are working her mental undoing, that are working her mental undoing, quietly continued Mrs. Keith. "She tells me that she reads as many as five storybooks, as she calls them, in one week, and attended size but perhaps not his good sense, we make it interesting for her. Take my as many picture shows or other places of amusement. Living in such an attended amusement. make it interesting for her. Take my word for it, children, the only thing to do amusement. Living in such an atmos-

phere of excitement, how can she have time or strength for healthy mental ac-

THE BAPTIST HERALD

"I know that she has been out, and has read a great deal more during the past vacation than I wished her to do," sighed Jessica's mother. "But when school began, I put the ban on evenings out during the week, and have checked it as much as possible on Saturdays. She is allowed but one library book a week, which she gets Friday evening and manages to finish by Saturday night."

"It is my opinion that mother is right, and that we did not put the strings on these evils soon enough, or pull them often enough," said Mr. Cameron, decidedly. "But it is never too late to mend; and now for your reform measures, mother mine. It goes without saying that Madge and I are yours to command; also, the storehouse."

"You are too absurd, Dick," declared his wife. "What can mother possibly want with that old storehouse?"

"Only Heaven and mother knows," answered her husband, solemnly, "and neither one has vouchsafed me any information on the subject, as yet. But I am not disposed to be curious. If she sees fit, mother may inveigle the whole restless mob of juveniles into it at one P. M. on Saturday, and turn the key until late bedtime. She even has my permission to use the edifice to start an opposition show of her own—one with a sound moral attached-which I have no doubt she is competent to do. By the way, mother, where will you have this advance agent of your reform measures delivered; for I think the workmen will be ready to begin on the new garage within a week?"

"I intend," answered his mother, with emphasis, "to have it moved down the street two blocks, and around the corner, and set in front of that shack which the Italian fruit vender shelters himself and five children in, and calls home. I wish first, however, to see the owner, lease the place for a year, also the two lots adjoining, and then present the lease to the present tenant. With two additional lots for his gardening ventures and no rent to pay, he will, I think, be self-sustaining by that time. Before the building is moved, the laddies of Donald's manualtraining class will ceil it, put in some windows for me, and do whatever else is necessary to make it fit to live in. When this is accomplished, the matinee circle of young ladies will, if I am not mistaken, furnish it with cast-off furniture from their own wealthy homes. Then they will get busy and fit out those half-naked children with winter clothing all with my assistance, of course. In performing this labor of love for the poor, which we seem to have in our midst even in Cleveland, I hope they will find pleasure in something higher than impossible picture romances of western life, or juvenile reproductions of sensational French plays. This is as far as my plans are laid at present," she added, with a little laugh at her own earnestness, "but I wish them kept secret until I am ready for their further execution.

Mr. Cameron thrust his hands in his

pockets and whistled softly. "Poor Pietro Giovanni is our neighborhood problem," he said. "But it is rather tough on us, isn't it, Madge, that its solution should have been deferred until Kansas brains and energy had to come to the rescue?" Then, laying aside all jest, he continued, "I have thought for some time that something should be done for him; but I am a very busy man, with many problems of my own to solve. I think the Municipal Aid Bureau, or some such organization, tried to extend the helping hand when his wife died, but their efforts did not pan out, somehow."

August 1, 1926

"Yes," replied Mrs. Keith, with as near an approach to sarcasm as her kindly nature permitted, "I understand from Jessica that they offered to clean his dirty house for him, and transfer one or two of his children to an orphan asylumproposals which any man of spirit would naturally resent. He is a hard-working and intelligent man," she added, "and with a little encouragement will make a first-class citizen."

"I am afraid mother thinks we have been a very careless set of neighbors," said Mrs. Cameron to her husband, "as indeed we have; and I am glad she has roused us to a sense of our responsibilities to these poor people, as well as to our own children and their companions. I am sure your plan will work out perfectly, mamsie dear," she added, "and you may use the house for your fellowworkers any time, and count on my assistance whenever you wish it."

The children appeared at that moment. and begged for a motor ride, so the subject was dropped. But Mrs. Keith lost no time the next morning in seeking an interview with the owner of Pietro's "shack," whom she found to be an Italian of some means, quite kindly disposed toward his countryman. Her interest and her gracious manner soon secured his consent to her plans, and he also offered to move the additon to its new location free of charge. In view of the new building, a low rent was agreed upon, which Mrs. Keith paid in advance, and the lease was promptly made out which was to lift the first burden from the shoulders of the unfortunate foreigner.

Chapter V

GETTING BETTER ACQUAINTED

"I have what I think is a very fine scheme to propose to you, girlie," said grandmother to Jessica the next night, after lessons were over, and the bedtime chat was well under way.

"You are a great schemer, gramsie," returned Jessica, gayly. "But I am a lot more stuck on your schemes than I supposed, a month ago, it was possible to be. So spring it."

"Thanks for the compliment. Well then, how would you like to have Marjorie share your drawing and painting lessons this winter?"

A sudden flush came over the girlish face. Did grandmother know or guess half how vexed and jealous Marjorie had been over that one blissful Saturday

afternoon, when she had been left alone to choose her own pleasure, while Jessica, joyfully, and all forgetful of her chum, delved at grandmother's side into the mysteries of "washes" and "tints," of "chromes" and "madders," "vanishing point and perspective"? And when, as the result of the afternoon's painstaking, she had taken for her teacher's inspection the following Monday a half-blown wild rose with two pink-tinted buds and a few perfect leaves, and had received unstinted praise from Miss Dunn, who was no inferior artist herself, neither a flatterer-did grandmother realize the triumph of her granddaughter's secret heart that perhaps here was something, something really worth while, that Marjorie could not crow over her about, something in which she had no part, and could boast no superior knowledge?

"I-don't know. I-hadn't thought about it. Why?" she stammered, with a look of doubt.

It was perhaps as well that the questioner could not know, just then, how skilfully her companion interpreted that doubtful look and tone.

"It can be easily managed, if you care to do so," replied Mrs. Keith, in a matterof-fact tone, as she took up her tatting from the table. "As your lessons would be alike, it would give you the benefit of comparison and interchange of ideas, as well as companionship, and perhaps be a pleasure to your chum. I think you said she had artistic tendencies.'

"But she learns everything so much faster than I do, and knows so much about water color already, don't you suppose she will do so much better than I, that we will not get on together, that is, not keep together in our lessons at all?"

Mrs. Keith gave a fleeting glance at the downcast, wistful face. "I cannot imagine how any one could 'get on' any faster than you have done so far," she

"But Marjorie is a real artist, gramsie," still protested Jessica. "She gets the highest grades in our room in water color and drawing, and once last fall, when we went to a trial shorthand lesson. just for fun, Marjorie made two copies of hers, and on one paper she had the funniest things-goblins and kewpies, and everything you can think of, that she had made by adding a few strokes to her shorthand characters. Miss Dunn said she should study 'caricature illustration'-whatever that is."

Mrs. Keith recalling Marjorie's gay, girlish quickness, and aptitude for mimicry, mentally approved Miss Dunn's judgment; but she said nothing, and presently Jessica continued:

"And one day Miss Dunn was standing by her table, and Marjorie drew her face on the blackbord, a profile view, and it was so natural that we all recognized it when we came in; but instead of being cross, Miss Dunn praised the drawing, and said she 'was proud to have been an inspiration for a budding genius;' and everybody laughed, but she meant it."

Still the busy worker opposite remained silent, quietly counting threads, and Jessica sighed softly.

"I know she would like it, though, even if she did have to give up her Saturday matinee," she said after a moment, as though in answer to some argument of her inner self. "She was real fussy last Saturday when I said I did not mind missing the Cinderella operetta, for my painting lesson was so interesting. Then she said she had missed me dreadfully, and didn't care if she never went to a matinee again!"

"It would be a good thing for Marjorie," commented Mrs. Keith, "for it would take her mind partly away from things of lesser importance, and perhaps be the first step toward her future success as a real artist."

"Is it to be as I say, grandmother?" inquired Jessica, doubtfully. "About taking the lessons, I mean."

"Certainly. You did not think that I would invite her to share your lessons without your approval, did you?"

"Then may I have till tomorrow to think it over?"

"Have as long as you like, dear. Don't think it over at all, if it does not seem that it would be a pleasure to you."

Jessica's bedtime visit was cut short that night. She went away to her own room presently, to "have it out with herself," as she said to herself; but her mind was in turmoil of uncertainty, and she was glad when her mother appeared, and she could make known to that dear counsellor her doubts and misgivings.

"It would be awfully selfish in me to want to keep them all to myself, when gramsie is willing to teach Margie, too, wouldn't it? Margie would be so pleased too: but she does so much better than I in all our studies, that I simply could not bear to have her ahead of me all the time

"Don't let her get ahead then," advised mamma, smiling. "Grandma thinks you have much talent yourself, little daughter. If competition is the life of trade, why should it not be an inducement to excel in matters of art? Think, too, if you can forget your own feelings in the matter, of the advantage to Margie of contact with such a friend as grandma every Saturday afternoon this winter. You have her all the time."

This remark seemed to bring a sudden fear to Jessica's heart. "She says she may have to go home the first of March. Do you suppose she will?" she inquired. anxiously.

"Not if we can pull the strings hard enough to hold her," was mother's decided response. "But if she must, that need not prevent our enjoying her while she is with us, or giving others a chance to do so. Remember your class motto, little daughter."

"'In honor preferring one another," murmured Jessica, sleepily. "That's just awfully hard, sometimes, mamsie."

But with the drowsily murmured prayer, "Bless my friends and make me a comfort to them," Jessica evidently conquered herself. For as Mrs. Keith turned from the window the next morning, after taking a last, long breath of autumn air, a sunny face, from which all the shadows of the previous night had fled, was raised

to hers for a morning kiss, and a voice without a ripple of regret in it said, "I made up my mind before I went to sleep, gramsie, and I am glad Margie can have the lessons too. Will you ask her today?"

Mrs. Keith drew the precious grand-daughter into a very tender embrace, and did not answer for a moment. Then she said, "I will ask her mother this afternoon. But I shall not ask Marjorie at all, for that shall be your pleasure. I was not mistaken in you, darling. You are pure gold!"—which was very sweet praise, indeed, to come from grandmother's lips, and made Jessica inwardly resolve that there should be nothing but the most generous rivalry between Margie and herself in the new arrangement.

(To be continued)

Second Anniversary, Stafford, Oregon

The Baptist Young People's Society of Stafford celebrated their second anniversary on April 23, 1926. A very enjoyable program was given by the members of the society. The program was opened by our president, Edith Reyser. Our pastor, Rev. Bueermann, read the scripture and led us in prayer. Two solos, four dialogs, two readings and several choir selections. A fairly representative audience was present. After the program a social hour was enjoyed, while refreshments, consisting of sandwiches, cake and coffee, were served.

The evening offering of \$13.56 was for missionary and local purposes.

According to the secretary's report, we have had eight business meetings, one literary program, one picnic and one social evening during the past year. We had our devotional meetings practically every Sunday evening from 7.45 to 8.15. These meetings, which are conducted by different members of the society, have proven to be very helpful in the spiritual life. The attendance has been fairly good, with quite a number of visitors present at numerous times.

We endeavor to have our business meetings at least once a month, with the exception of July and August. During these months we usually drop all business and devotional meetings, on account of many members being absent from home.

We have also organized a choir of fourteen volunteer members and we practice every Thursday evening.

We now have twenty-one members in our society, eight of which joined this last year. Ten are members of the Baptist church and seven were converted under the influence of Bro. and Sister Lipphard, and we hope they will all become faithful servants in the Union for Christ in the near future.

Much credit is due to our president, Miss Edith Reyser, who has been a very enthusiastic worker during the past two years, and also our pastor, Rev. F. Bueermann, who is always ready to help and advise us at all times.

ELSIE DELKER, Sec.

B. Y. P. U. of the Fleischmann Memorial

The B. Y. P. U. of the Fleischmann Church, Philadelphia, Pa., had a very pleasant time together on the evening of June 22. Sixty-seven members and friends were present. The slogan, "The more we get together the happier we'll be," which accompanied the invitations, certainly materialized on this occasion; for a jollier crowd you have never seen. Our senior orchestra played several delightful numbers while the people gathered in the S. S. room.

The program of the evening was en-

joyed by all. After a brief devotional period, we were favored with a musical selection by the Forsten Family. The song which they sang, to a guitar accompaniment, proved an unusual source of enjoyment. The next number was a selection by the Choir. This was followed by a report of the nominating committee and election of officers. One of our expresidents, Reuben D. C. Blessing, was again elected to hold this important office. May God bless him in the work of the coming year! Herbert Kruse, our musical genius, is vice-president, and it will be his duty to promote "harmony" throughout the year. The "Money Lady" of the B. Y. P. U. is Pearl Bradford. Pearl made the society so prosperous that we couldn't afford to give her up. Good luck for the future, Pearl! Lenore Kruse was re-elected as secretary. (You see we nal. know when we're well off.)

We would like to say a word of appreciation to our ex-president and vice-president, Miss Heide and Mr. G. Straub. They have served faithfully and efficiently, and now that they are no longer the official leaders, we know they will continue to serve in the Spirit of the Master as advisors and workers. May God bless them for their untiring efforts in the past!

Following the election, a varied musical program was rendered, consisting of orchestra and choir selections, a solo by Miss Gertrude Schmidt (who is also our pianist). These numbers were interspersed by an address from Mr. G. Straub and interesting information concerning our Summer Assembly at Stony Brook by Reuben Blessing.

An interesting and jolly hour was passed in the social hall. Everyone exhibited a spirit of good-will and co-operation which made all the games enjoyable. Fred Gruber won the prize for being the best "blower" in a balloon contest. In the pillow relay the "odd fellows" won. After a "social sing" we had a grand march and the refreshments were served "Cafeteria style."

We are looking forward to the very best year of the organization. We pray God that the spirit of fellowship, loyalty and service may abound in us and through us. And in His Name may we go forward to accomplish great things in his kingdom!

FLEISCHMANN MEMORIAL B. Y. P. U.

The Minor Prophets— Habakkuk

Concluded from Page 6)

tinies of the wicked and the righteous. The righteous man, even in normal conditions of society, endures, where others fail; even if calamities overtake him, he is still conscious of a moral triumph. Worldly prosperity does not mean real happiness and worldly suffering does not mean spiritual misery. Right is right and wrong is wrong to the end of the world. It is right and not might that wins and can alone win in a world created and upheld by a God who is "holy from everlasting." Wickedness means death sooner or later and righteousness is always life.

Fret Not Thyself

"Though the vision tarry, wait for it, because it will surely come, it will not delay" (2:3). How it will come and when it will come, we do not know. Habakkuk did not know. But that it will come is certain. It may be slow but it is sure. All the ages are God's. His purpose is not exhausted with the span of our little lives. Habakkuk began his career with impatience. He asked, how long? and why? But God schooled his restive temperament to sweetness and patience. We are fretful because we are creatures of a day. God is patient because he is eternal.

Habakkuk is a leading light of that noble band, who have done so much to comfort and guide humanity in those dark times of doubt when certain aspects of human life seem to contradict the leading truths of holy religion and stagger the faith of even good men. Faith triumphed in the soul of the prophet. (3:17-19.) Many loyal and thoughtful hearts have thankfully rejoiced to share with him the fruit of his hard won victory.

What Billy Smiles Did

Once there was a little boy who owned a face. Owning a face is not a strange thing, but the visitors who came to see the little boy's face were strange. Their names were Johnny Frowns and Tommy Pouts.

Johnny Frowns ran back and forth on the little boy's forehead until he made ridges all the way across. He then ran up and down between the little boy's eyes until ridges were there too.

Tommy Pouts sat on the little boy's lips and pulled down the corners of his mouth

But one day something happened, and everyone was glad. The little boy's face had another visitor, Billy Smiles by name. He seemed to come from behind the little boy's ears, and before Johnny Frowns and Tommy Pouts knew that Billy Smiles was near, he had chased them both off the little boy's face, and they never dared to come back again.—Boys and girls.

Attention — Young People and Sunday School Workers of California!

At the California Association, in session last fall, a very important move was made to create a bond of union and fellowship and to develop the work among our young people and in the Sunday schools of California churches. It was voted to organize a German Baptist Young People's and Sunday School Workers' Union of California. A committee was appointed to determine time and place for the first meeting, to plan a program for same and to frame and submit a constition for the Union.

The committee herewith wishes to announce that the Union will meet with the Bethel Baptist Church, Anaheim, Cal., Aug. 12-15, 1926. It also asks the cooperation and hearty support of all the young people's societies and Sunday schools of California to make this first meeting a great success. Our motto for the first year will be: "In His Name and in His Service." Let us boost our Union in our churches and try to get a great number of young people and Sunday school workers to attend its meetings in August. Come one, come all to Anaheim, where you shall have a grand good time.

Kindly send registrations in due time to the pastor of the Anaheim church, O. R. Schroeder, 310 S. Lemon St., Anaheim, Cal. Please also state whether arriving by auto or train.

PROGRAM

Thursday Evening

7.30—15-minute song service. Welcome address, Dan Marschall. Response, chairman of the Program Committee. Roll call of societies. 20-minute keynote address, Rev. A. P. Mihm.

Friday Morning

- 8.45-9.30—Devotional Period: "In His Image," 2 Cor. 3:18, Rev. F. J. Reichle.
- 9.30-12—Organization. Short reports from societies and Sunday schools.

Afternoon

- 2.30-4.30—15-minute talks on "The Christian Life of Young People."
- a) "The Young Christian and his Prayer," W. Kroesch.
- b) "The Young Christian and his Bible," A. Auch.
- c) The Young Christian and his Church Attendance," Fresno Society.
- d) "The Young Christian and his Personal Work," H. Wessel.
- e) "The Young Christian and his Giving," Ebenezer, Los Angeles, Society.
- f) "The Young Christian and the World," Walter Grosser. Discussion.

Evening

7.30—15-minute song service. Address, Rev. A. P. Mihm.

Saturday Morning

98.45-9.30—Devotional Period: "In His Service," Acts 27:30, Rev. Feldmeth.



Sunday School Workers of Leduc, Alta., Sunday School

- 9.30-12—A word of welcome to the Sunday school workers, Aug. Jungkeit.
 15-minute talks on "Requirements for bringing our Sunday school work to a higher plane of efficiency and usefulness."
- a) "Suitable Equipment," Rev. C. H. Edinger.
- b) "An Exemplary Leadership," Rev. G. E. Lohr.
- c) "Efficient Teachers," F. Wall.
 Discussion. Election of officers. Unfinished business.. Consecration service

Afternoon

2.30-Auto tour and pienic.

Sunday Morning

10.30-Sermon, Rev. A. P. Mihm.

Afternoon

2.30—Sermon: "The Christian Home," Gen. 6:6-9; 2 Tim. 1:5, Rev. Wm. Ritzmann.

Evening

7.15—15-minute song service. Literary program by members of the various societies. Offering.

In behalf of the Program Committee.

O. R. SHROEDER.

An Arabian Proverb

He that knows not and knows that he knows not, is a child.

Teach him.

He that knows not and knows not that he knows not, is a fool.

Shun him.

He that knows, and knows not that he knows, is asleep.

Wake him.

He that knows, and knows that he knows, is a wise man.

Follow him.

Edna: "Do you know father has never spoken a hasty word to mother?"

Ed.: "How is that?"
Edna: "He stutters."—Pennsylvania
Punch Bowl.

Regina Presents Program

On Sunday evening, June 20, the Young People's Society of the First German Baptist Church at Regina, Sask., held their first program, President W. Reimer occupying the chair. The program was enjoyed by the congregation and many out-of-town friends. On account of the large crowd it was necessary to open the doors of the hall.

The program consisted of duets, quartets, dialogs, recitation and also a short address by two young students from Rochester, Mr. E. Fenske und Mr. F. Brooker

Rev A. J. Milner then spoke a few encouraging words to the young people, which was followed with a song by the choir.

We wish to express our thanks to the generosity of the congregation and friends for the collection, which amounted to \$15.45.

Our sincerest wishes and prayers are that through these programs we may bring some soul nearer to our heavenly Father. Miss L. Wolfe, Corr. Sec.

The Old Oaken Bucket

As everyone knows, "The Old Oaken Bucket" was written by Woodworth, a printer then employed in New York City. The origin of the song, however, may not be quite so familiar. We saw this version of it the other day. It is said that not far from the printing office where he was employed there was a dram shop where he frequented. One hot summer afternoon he strolled in and called for brandy. It was poured out to him, and as he held up the glass, he remarked to a brother printer with him, "There is nothing like that!"

"Yes, there is," responded his comrade; "a drink of cool water from the old oaken bucket that hangs in my father's well!"

Back to the printing office went Woodworth, and before the afternoon was overhe had finished his famous song.





Willing Workers Class Minnetrista Sunday School, St. Bonifacius, Minn.

Willing Workers' Class

Above is a picture of the Willing Workers Class of the Minnetrista Sunday school at St. Bonifacious, Minn. The class was organized May 10, 1925. The membership numbers 15. Our first president, Marcelle Beise, was re-elected at our annual meeting. The other officers at present are, vice-president, Hattie Beise; treasurer, Dena Engler; secretary, Alice Maass.

The monthly meetings are held at the homes of the class members, where we are entertained by instructive and interesting programs. At present we are studying the Denominational Supplement of the "Herald."

To celebrate our first anniversary the class, assisted by several other Sunday school pupils, entertained the church congregation with a program consisting of: A Scripture reading, followed by prayer; a duet; a reading; a solo; "The Conversion of Mrs. Ling," a Chinese mission

Mildred Rehbein, in behalf of the class. presented the teacher, Miss Emily Engler, with a bouquet of flowers.

The last number on the program was the class song, "Follow the Gleam." A free-will collection was taken. The money will be used for missionary purposes. ALICE MAASS, Sec.

Missionary Work in South Dakota

C. A GRUHN

On the first of June it was eleven years since the writer began his work as traveling missionary in South Dakota. We have not often sent in a report of our work to the "Baptist Herald." But since, beginning with the first of July, our field of labor is to include both of the Dakotas, we thought it might be in place to give a short review of our work during the past eleven years.

When we came to South Dakota eleven years ago, we thought that our work would be to supply pastorless churches and visit scattered families. But soon our work developed so that the pastorless churches had to get along without our help and such of our families, who happened to live where there were no prospects for us to build up a permanent work could receive but little attention.

we found upon the field when we took up the work eleven years ago were: Wessington Springs, Tolstoy, Big Stone City, Java, Hettinger, White and Toronto. Our people at the last two places were members of one of our churches at George, Iowa, and were served every six weeks by their own pastor and so we soon dropped them from our list as our points of contact multiplied so fast that it soon was impossible to reach even the most important ones every six weeks.

At Big Stone City

the Lord gave us a revival right at the start. Of those, who professed conversion at that time nine were baptized. We then advised our people at Big Stone City to join our church in Corona in calling a pastor, which they did.

Our People at Hettinger

we advised to join the New Leipzig church. This also was carried out. whereby the Leipzig church was greatly strengthened. Our people at Tolstoy oined the Eureka church and are now being served by the pastor of that church. In the meantime the Lord had opened a field for us where we had least expected it. This was in

The Standing Rock Indian Reservation For several years an old couple of ours had lived in McLaughlin and we had held services in their home but the prospects for a permanent work were very meager. It was at McIntosh where we first got a firm footing in the northwestern part of South Dakota. Several families from our church at Herreid moved to south of McIntosh. Also quite a number of young married couples located there. These were mostly uncon-

In 1917 the Lord gave us the first revival here. The next summer ten were baptized, a chapel was built and on Thanksgiving Day the

McIntosh Church Was Organized

with 17 members. The next winter 20 professed conversion. So the work kept on progressing, till there were hardly any people in the neighborhood who did not profess to be converted. Some of these for a long time could not decide to follow the Lord also in baptism. But at last they gave in, so that one summer we had the pleasure of baptizing 26, nearly The most important places of contact all of them married people. On our whole

field that year we baptized 41 persons. For six Sundays in succession we had baptism at one place or another that summer. Several times the membership of the McIntosh church was practically doubled during the year.

THE BAPTIST HERALD

Still farter south of McIntosh the Lord gave us a revival also and we started a Sunday school there. For several years this Sunday school did not function as most of the people had moved away, but as soon as other people came into that neighborhood the work was reopened.

At Isabel, still farther south of Mc-Intosh, another station of the McIntosh church was opened. Here we got the

An Old Chapel

of an English Baptist church, which had gone out of existence. This chapel had been blown from its foundation and the General Secretary of the South Dakota Baptist State Convention told us if we fixed the building and kept it in repairs we could have the use of it.

We took advantage of this offer and so we had a place for our meetings from the very start. This gave us prestige with the people away beyond our numbers. Still our work at this place was greatly handicaped on account of our people living so far away in all directions, so that for a number of years it was impossible to keep the Sunday school and services up regularly. Still we expect to see a prosperous work developing out of these more or less discouraging conditions.

The next station of this church was to be started in the

Town of McIntosh Itself

Off and on we had held meetings here for several years but now we had some families living there and during the winter months we had revival services which the Lord used toward the conversion of a number of people, most of whom followed the Lord in baptism the next sum-

The problem was, where to hold the meetings as the homes of our people were very small. That spring we had the opportunity to buy a chapel, which had been built by the English speaking Baptists of South Dakota but later sold to the Presbyterians. We bought some lots and moved this chapel on them and after that we had a splendid place for our services.

We now saw plainly that if these as well as other groups, which had been gathered at different places, should develop as they might, they needed more attention than the missionary could give them. So with the consent of the missionary committee, we encouraged them to call a pastor in connection with the Selfridge church.

But a pastor must have a place to live in. Therefore the two churches bought a house in McIntosh as a parsonage. Bro. S. Blumhagen, Sr., accepted the call of these churches and entered his labors on this field on the first of August, 1925. Away in the winter the

Eastern Station of the Selfridge Church had begun to make plans for building a chapel. As the weather that spring was quite dry it was decided not to begin the building until there were better prospects for a crop. Later on the weather became more favorable and the building plans were put into execution. In October the building was dedicated to the service

But we have not told you

How the Selfridge Church Was Started A number of years before this we were at the place where this church was now built. It happened to be Easter and so we stayed over Sunday and Monday and preached six sermons on these days. But things were not ripe for a permanent work yet. The beginning of the Selfridge church was to come from another direction. A young man from northwest of McIntosh invited us to come to his neighborhood to hold revival services. We did so and nearly all the people living there were converted and some later on followed the Lord in baptism.

While here we heard of a family living a distance east from where we held the meetings. We visited them and found that they were Baptists. Later this locality became the center of the

Western Station of the Selfridge Church In the following years others moved into that country, of whom we won some for the Lord. Then a family of ours from the church at Herreid moved to north of Mc-Laughlin and again we went to that neighborhood and several professed conversion but they did not prove to be

However, new settlers found their way there. Some of them came from our Herreid church and others were converted and baptized on the field so that in 1920 we were able to organize a church northwest of McLaughlin. This is known as the Selfridge church. Bro. Blumhagen is already concentrating his efforts on the McIntosh church and the Selfridge church soon expects to have a pastor by itself. A parsonage is now in the process of construction for this purpose in the town of McLaughlin. Northwest of

Wessington Springs

our work was strengthened by several families from our Plum Creek church moving there. In 1917 we organized what is known as the Ebenezer church near Wessington Springs. The schoolhouse where we had held our meetings for years had become entirely too small and so we built a nice church there.

Several years later this building was totally destroyed by a tornado. However, as we received the full insurance, we went ahead and built another church fully as good as the first one. We have a very promising work here and last Sunday we installed a local pastor at this place in the person of S. Blumhagen, Jr., a nephew of the Bro. Blumhagen at Mc-Intosh. Bro. Blumhagen will serve this church which is located 26 miles from Wessington Springs as well as the English speaking Baptist church in the town of Wessington Springs.

We have thus given three organized churches with nearly a dozen preaching stations over to local pastors within the past year.

Southwest of Lemmon

the Lord has opened another large territory to us. For almost ten years we had visited a few families there from time to time. The results were a number of baptisms, a revival and more baptisms. Last fall we were enabled to organize the

Pleasant Ridge Church

with 20 members here. This church started out with two stations with prospects of adding others in the near future. Several years ago also that field, which lies west of the Missouri River in the southern part of South Dakota, who's last pastor was Bro. Daniel von Gerpen, fell to our lot. The prospects for our work are not nearly as promising in the southern part of South Dakota, west of the Missouri River, as they are in the northern part.

In Alpena we have a small beginning and at Belvidere we have a point of con-

At Eagle Butte

we recently started a Sunday school. Trail City is beginning to attract our attention. One of our families is already located there and others are expected to follow. Besides the places mentioned above there are other places where there are single families of ours but where for the present time at least there are no prospects for us. Our policy has been to direct our attention especially to those places which gave promise of further development.

Now we would give a few figures with reference to our work in the past eleven

Churches or Stations visited: 936. Sunday schools visited: 420. Sermons preached: 2022. Addresses made: 657. Prayer meetings attended: 644. Pastoral calls made: 4976. Pages of Christian literature distributed: 30,915. Persons professing conversion: 263.

of those confessing conversion were baptized by other ministers. Miles traveled: by rail 176,391; on country roads 29,970; total mileage 206,-

Persons baptized: 143. Quite a number

Collected for the South Dakota Vereinigung: \$4679.29; for our general

work: \$3525.95; total \$8205.24. Traveling expenses: \$1423.49.

Failed to Flash

A London paper tells of a little boy who was much interested in a pocket mirror with which one of his playmates flashed sunshine into corners of the room and made it dance on floor and ceiling.

The father gave one to the interested child who hurried away to try it. However, he came back in a little while saying, "Father, it won't act!" The little fellow had gone down into the cellar which was workshop and playhouse and tried to flash the sunlight in the darkness without a direct ray falling upon his pocket mirror. His father explained to him that the mirror could not flash unless it were held in the sunshine.

So many a life fails to flash light into any dark corner simply because it is not itself in the sunshine.-Kind Words.

Daily Scripture Portion Bible Readers Course

ENDORSED BY YOUNG PEOPLE'S AND SUNDAY SCHOOL WORKERS' UNION

JULY. | AUGUST.

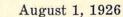
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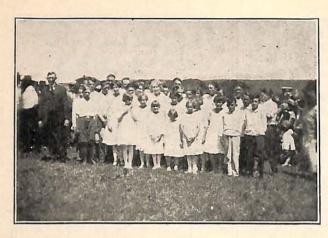
(By Courtesy of the Scripture Union)

Nail-Collecting Folks

Out in Idaho some one has had a bright idea. He has hung a big magnet from the rear of a truck, has connected the magnet to a storage battery, and has sent the combination over the road. On seven miles of the Yellowstone Trail the magnet picked up 603 pounds of nails, bolts, tacks, and other pieces of steel and iron, the aggregation being capable of puncturing scores of automobile tires. The time is coming when all our roads will thus be electrically swept.

This contrivance is a perfect picture of the work done by some folks. They go along life's highway sweeping tacks out of the road. They are expert at removing the thousands of little vexations, disputes, misunderstandings, which do so much to spoil the running of human lives. They make existence smooth and safe and happy whenever they are given a chance. Where some evil-minded and mischievous people are always scattering tacks, they are as busy picking them up. God bless them, and God give us many more just like them!-C. E. World.





Group of thirty-one, baptized at Durham, Kans. June 6

by

Rev. John Kepl

August

EMMA A. E. LENTE

Now August comes with mien sedate: Not his the rose and violet: But hollyhock and marigold Are in the garden set.

The streams, but late full flush, are shrunk

To fording-places here and there, And in the bordering woods grow lush Sword-fern and maidenhair.

Some lucious fruits have passed, but now Blackberry bushes yield their grace, And pears and plums and peaches glow In every orchard-place.

Cicadas pipe insistent notes, While song-birds seem in pensive mood. Grieving perhaps o'er empty nests And scattering of their brood.

Within a fog-cloud now and then The lofty mountain veils its face, And on the dew-wet grassy lawn Queen Anna spreads her lace.

The fields of golden grain are shorn; Corn ripens in the yellow haze; O August, loiter on your way, Nor count so fast your days.

The Mission Outlook in China

BERTHA M LANG

During the past months we have been reading all sorts of reports about missionaries being sent to the coast or even sent home because of the anti-foreign spirit shown. We have also read articles saying that no more funds were needed since the Chinese wanted to run their own

In giving my opinion on the outlook in China, I should like to emphasize three words and those three words are these: "In this district." What I write about this district may not apply at all to other districts and therefore it is of utmost importance that you bear in mind that it is this district I write about.

The affair that took place in May of 1925 is familiar to you all. Many of us feared that our work was finished. Rumors of all sorts were broadcast throughout the districts-the students did their best to hinder the spread of the Gospel. A number of our "so-called" Christians

listened to the rumors that were about and therefore left us to join the Independent Church. It is not that we dislike them starting a church of their own —they have had an Independent Church in this city for years—we feel they ought to be able to do this by this time, but they as a church have been indulging in questionable things which are not helpful to a Christian and it is for this reason that we feel badly about them leaving. I am sorry to have to admit that our greatest trouble in the past months has arisen not from the heathen but from our own churches. Some of our churches are capable of being independent not only as far as workers are concerned but financially as well. Such churches as that make it their business of telling outsiders that the foreigner is not needed and that they do not need his money. As I said before, we are glad that there are those churches which can be independent for we feel that they should be.

But what effect have such rumors on the weaker churches—the poorer churches? It simply means that they must be robbed of the help which the foreigner can give and also be deprived of funds which are forthcoming from the homelands. We feel strongly that the work in the south of our district will be independent before long—they are quite capable of it, but that part of the work is not by any means the whole of the work. The other districts still need us and want both us and the help we can give them. So much about the church.

We as lady missionaries have nothing to do with church government, etc. Our work is simply to have Bible schools and do evangelistic work where possible. While perhaps in the future the women in the south of our district will not appreciate our Bible schools as much as formerly, we need only to go a day or two's journey further and the people will welcome us warmly. Some may ask the reason why all places will not be keen for Bible schools. One reason is this the people in the south district have had many opportunities to learn to read their Bibles and study characters. They have made it a point of going to all the meetings they could attend. For instance—in that district there used to be a Bible school in the spring and again one in the autumn. Those who were keen on learning would go to both and consequently have learned much. Another reason is

this-more schools are being opened for girls throughout the country places by the government.

THE BAPTIST HERALD

Up until the present time we have met with no place where they have not wanted us for Bible school work. They are all anxious to know when their turn is coming for us to visit them. Even in the district where we are inclined to believe that they will be going independent in the future, they have asked us when their turn comes. I believe that for years to come there will be open doors for women's work, should the Lord tarry. We are trying in the future to spend more of our time in the stations some distance from here, called T'a-jung district. I have told you about the work there before. There are many young Christians who want training and teaching.

In closing let me say this: Workers are needed. The doors of the Gospel are open, who is there to step in and carry the glad tidings to those who have never heard? China is facing a crisis-China needs our God. Whatever lies before us in the future we know not but we know our God still rules the universe. He will lead all things to his glory.

Duty

MARTHA E. KECK

Whenever duty demands your help, Never say, No! If a troubled heart you are to cheer Just say, "I'll go."

No one else ca ntake your place, You are needed. God has marked it out for you, You must heed it.

No one can take your place, It takes your tact. That God knows what each can do Remains a fact.

If you lack the needed strength Do not give in. Trust in God, he has all the power You need to win.

If you fail to be rewarded here, Do not lose heart. You will, up in Glory Land, Receive your part.

The Spur of Criticism

What effect does criticism have upon you? Does it irritate and incapacitate you, or does it incite and inspire you?

Ole Bull, the great Norwegian violinist, had exactly the right idea. When he was in this country many years ago, he was the victim of much hostile criticism. It is said that Mr. James Gordon Bennett offered him the columns of the "New York Herald" to reply to his traducers. the violinist thanked the editor in broken English saying, "I t'ink, Mr. Bennett, it is best tey write against me, and I play against tem!"

The critics were hushed and the great violinist kept on scoring triumph after triumph.—Exchange.

Our Devotional Meeting

August 8

What Books Have I Found Worth While? Why?

Josh, 1:1-9

This meeting ought to be very interesting and profitable. Many will feel impelled to mention at least one book that has left its impress on the heart and life. This will naturally induce others to read them also, and thus the influence of books worth while will be greatly extended.

Good books. They are the only kind that we should read. Too often this advice is not heeded by young people and their minds become poisoned by literary trash. The result-besides being a waste of time-is often sad beyond description. Why should our minds feed on the husks of swine when wholesome food in abundance is to be had?

Why good books? The books we read are among the factors that determine our lives and characters. By reading good books we build into our very souls living pictures that stir the imagination, arouse our thinking and help in creating worthy

The Book of books. No book can take the place of the Bible. Very earnestly Joshua is admonished to give the book of the law its due place in life. (Josh. 1:8.) It is possible to be so busy reading worthwhile books that the Book is crowded out. We need the help and inspiration of the Bible in all of our endeavors. We need it as a guide in our choice of books that we read; for all that harmonizes with its principles and ideals is good.

August 15 How Can We Prevent Waste?

Luke 15:11-32; John 6.1-13

Waste has been called America's besetting sin. It is an aphorism that the average French family could be fed on the waste of the average American family. We are so prone to forget that fortunes are built up out of fragments. Much commercial success is due to the fact that substances that once were considered to be waste were found to be valuable by-products. Our Lord did not believe in waste, as is clearly indicated by his command to gather up the fragments. (John 6:12.) We too should prevent waste.

By leading a simple life. The prodigal son wasted his substance by riotous living. He is a type of many who have done, and many who are now doing, the same thing. The Bible has much to say against the miserly spirit; but waste in riotous living is no less a sin. It may not always result in a ruined fortune; but it is certainly harmful to body, soul and character. The simple life is a healthy and happy life. But are we not all guilty of waste? Waste of money, time and

related of Carlyle that one day, when he approached a street crossing, he suddenly stopped and picked up a crust of bread. "That," he said to his friend, "is only a crust of bread. Yet I was taught by my mother never to waste." This, too, we can apply to our moments and oppor-

August 22

Bible Teachings About Prayer

Phil. 4:6, 7: Heb. 4:14-16

The Bible is full of references to prayer. We are not only admonished to pray; but praying men and women are set before us as examples for us to emulate. And what miracles prayer has wrought! (Ex. 17:11-13; James 4:17; Acts 12:5-12.)

Prayer should be substituted for worry. That is what Paul tells the Philippians. (Phil. 4:6. 7.) What wise counsel it is! What has worry ever accomplished? It has soured the sweetness and sapped the strength of many lives. The results of worry are always bad. The psalmist says: "Fret not thyself; it tendeth to evil doing" (Ps. 37:8). Jesus spoke of the absurdity of worry. (Matt. 6:27.) Instead of worrying we are to make our requests known to God with thanksgiving. Paul practised what he preached. (Acts 16:24. 25.)

The reasonableness of the demand. This is stated in Heb. 4:14-16. Our high priest is touched with the feeling of our infirmities. He knows all of our trials and temptations from actual experience. And did he not himself tell us that the Father cares? (Matt. 10:29-31.) "The God who has his hand on the pulse of the universe also keeps his finger on the pulse of each of our lives."

The result when we comply. The peace of God. (Phil. 4:7.) How much better then to pray than to worry!

August 29

How Can We Make Business Thoroughly Christian?

1 Tim. 6:17-19

Jesus likened the kingdom of heaven to a leaven, which a woman hid in three measures of meal, till the whole was leavened. This shows us that a Christian cannot divide his life into separate compartments, living as a Christian in some and as a heathen in others. A genuine Christian must be a Christian in all of his relationships, business not ex-

Employers should be brought under the full sway of Christ. Then they will apply Christ's principles to their business. There are many who are actually doing that now. For them business is not so much a means of acquiring wealth as it is an opportunity for service. They pay

We can gather up the fragments. It is good wages, supply their workers with proper surroundings and treat them like brothers. In like manner, their customers receive every courtesy and kindness and full value for their money. But these are still a small minority. Too many still excuse themselves with: "Business is business;" meaning, of course, that business and Christ's principles are incompatible. Their aim is selfish gain.

Employees must be brought under the full sway of Christ. Then they will seek to be of the greatest possible value to

The public must be brought under the full sway of Christ. Then there will be no objection to a fair margin of profit, nor will extreme demands be made upon business concerns.

September 5

Christian Ideals and How to Reach Them

Phil. 3:12-14; 4:8. 9 (Consecration meeting) I. The Value of Ideals

An artist was asked by a visitor to his studio: "Which picture do you consider your masterpiece?" Pointing to a blank canvass hanging in a frame on the wall, the artist replied, "That is my best work. Not that I shall ever actually touch a brush to the canvass; it is for the picture I paint in my mind, for the ideals toward which my actual works are directed. I cannot show you that picture as I see it; I am always trying, but it keeps ahead of me the more I advance." What this artist said ought to be true of the Christian ideals hanging on the walls of our life. We should have ideals of character and service that keep ahead of us the more we advance.

II. How to Reach Them

(This may only be relatively the case) 1. By forgetting the past: a) past

failures. These may hover over us like gloomy, depressing specters, thus hindering us in our progress toward the goal. We must banish them from our consciousness. b) Past successes. They may intoxicate us with pride. People who live on their record, gloating over their successes, and proudly folding their arms, never amount to much.

2. By pressing toward the mark. "As he who runs a race, never takes up short of the end, but is still making forward as fast as he can," comments Matthew

"Let us therefore, as many as be perfect, be thus minded' (Phil. 3:15).

Tact

Lady (nervously): "I want to look at some false hair."

Tactful salesman: "Certainly, madam. What shades does your friend prefer?"-The Progressive Grocer.

Ambitious Family

The children of the family were, according to their respective accounts, all first in something at school. Tommy was first in reading, Alice was first in arithmetic, Sammy in sports, and so on. Janet alone remained silent.

"Well, Janet, how about you?" her uncle asked. "Aren't you first in anything?"

"Yes, uncle," said Janet. "I am first out of the building when the bell rings."

Baptist Deaconess' and Girls' Home

Provides home for girls desiring to become Deaconesses or Missionaries or for girls who are engaged in any other profession or work.

The Deaconesses are under the direct supervision of our Board of Directors and have a year's training in the Seminary and three years in the Hospital, graduating as fullfiedged nurses. All other girls, Missionaries included, are assured of a good Christian home with a wholesome, spiritual atmosphere, and are required to pay for board and lodging. Here is an opportunity for girls coming to Chicago for short residence, or for those who have no home here, to be in genial surroundings.

For particulars write to the Superintendent, Miss Margaret Wagner, or to the President, Rev. C. A. Daniel, 3264-3266 Cortland St., Chicago, III.



Berthold W. Krentz Rochester, N. Y.





William Schweitzer Walter O. Makowsky Rochester, N. Y. Rochester, N. Y.



John L. Hartwick Rochester, N. Y.



Paul Zimbelmann Rochester, N. Y.

Ready to serve our German Baptist people, we send out our brethren from the Seminary with the request to welcome them with true Christian hospitality and to listen patiently to what they have to say when they visit you in your homes.

Your Dream of a Happy Home of Plenty

Home building is life's greatest episode. It gives man the pride of achievement—the biggest privilege in his career. As he accomplishes a lasting satisfaction comes which mere words cannot describe. Real men enjoy home building because the satisfaction it brings is the most delightful joy of the heart.

Yet it seems at times a large part of our Baptist manhood is always paying out money for home ownership and at the same time there is a presence of uncertainty which robs them of their greatest delight. They look for-

ward with expectancy; they fear what might come. There is doubt about their plans and always the hazard of what might happen hangs over them like a cloud. Yet there is one simple rule which will brinig to every German Baptist father an assurance that is beyond all calculation of worth.

Your German Baptist Insurance suggests a sure protection against any danger in your path as a home builder and protector. It offers permanent satisfaction in safety from mishap or termination of your personality in your planning. The surest doom against happiness is the continual worry over what might happen. Happiness, of the real kind, cannot exist where there is frequent doubt as to the final accomplishment. As men grow in years there is a greater degree of this uncertainty manifest in life and as doubt increases, chance for real happiness is correspondingly lessened.

Good life insurance is a safeguard. That is the one reason for the amazing sweep of confidence in our Insurance Association, because it is growing stronger year after year and will not reach its full strength for years to come.

You dream of a happy home and plenty. Every ounce of your strength is consecrated to that goal, yet, in an hour, you realize, you may be cut off from that home and from your dreams. You have seen children taken from school and put into shops; you have seen mothers wearing out their lives working night and day to protect their children and to keep the roof over their heads; you have seen the home sold to satisfy a mortgage, and more, you have witnessed tragedies in happy home life which beggar description. These things worry you, although you may be strong, young and well. How could any real father help from worry with such a panorama of results coming across his vision? vision?

Your safety and the safety of your home is in life insurance. Ask your local clerk-agent, or any one of our five Rochester Seminary students visiting our churches during these summer months, or write direct to the home office of

> THE GERMAN BAPTISTS' LIFE ASSOCIATION, 860 Walden Ave., Buffalo, N. Y.

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A Missionary Play in 3 acts. 32 pages, 10 cts.

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