

The Baptist Herald

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

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Aug. 27-Sept. 2, 1928

Pre-Conference Aug. 26



Chicago's imposing skyline—Michigan Boulevard looking north from 9th Street. In the left foreground is the Stevens Hotel, the world's largest hostelry. The large tower in the right center is the Straus Building.

CHICAGO

SITUATED in the very heart of the world's most fertile and prosperous valley, at the natural cross-roads between the industrial East and the agricultural West, the ore-producing North, and the cotton-growing South; possessing the cheapest water transportation on earth and the finest railway facilities in the world, it was inevitable that Chicago should grow; and it is equally inevitable that it will continue to grow.

What's Happening

Rev. G. C. Schwandt of the South Chicago church has a special Bible Study hour for his young people every week on Tuesday evenings. An average of 20-25 attend.

The 1928 Linwood Park Assembly under the auspices of the Detroit and Cleveland Unions will take place the week of July 30-Aug. 5. Plan your vacation so as to attend.

The meetings of the Kansas Young People's and Sunday School Workers' Union will be held with the Strassburg church, near Marion, on May 29-31. The complete program will be published shortly.

Rev. H. Koch was the speaker at the special meetings held in the Humboldt Park church, Chicago, March 18-25. Meetings in English, conducted by the pastor, Rev. F. L. Hahn, were held the week following.

Rev. H. C. Baum of the First Church, Chicago, recently baptized three and expects to baptize four in the near future. The work on this field is difficult but not in vain. Special meetings were held during Passion Week.

Rev. J. G. Rott of the Spring Valley Baptist church of Monroe, S. D., held evangelistic meetings from Feb. 27-March 9. Nine Sunday school scholars took a stand for Christ. It is the wish and prayer of the workers that others may come out on the Lord's side in the near future.

The Bethany Baptist Church of Lincoln County, Kans., Rev. G. O. Heide, pastor, expects to celebrate its fiftieth anniversary on June 3-5. Former members planning a vacation can consider these dates and are cordially invited to attend. A more formal invitation will be given later.

Rev. A. Bredy of the Second Church, Detroit, expects to baptize 12 persons on Easter Sunday. These new converts were mostly won during the protracted meetings conducted by Rev. R. T. Wegner of Boston in January. The work in the Second Church is progressing in an encouraging manner.

An error crept into the report of the Baraca Class of the Fleischmann Memorial Baptist Church, Philadelphia, in the March 15 number. The social evening of the class is on the fourth Tuesday evening of each month instead of Sunday evening as stated. The class members are good observers of the Lord's day.

Rev. C. A. Daniel, who is supplying the pulpit of the Second Church, Chicago, recently baptized five persons. The morning services are well attended, the evening services not so well, due to the

fact that most members do not live near by the church. English services have been introduced on the second and fourth Sundays in the morning and evening services; German is used on the other Sundays.

The First Church of Leduc, Alta., Can., Rev. Philip Potzner, pastor, has decided to erect a new house of worship. This new edifice will furnish seats for 500 in the main auditorium and also contain suitable rooms for the Sunday school and work with the young people. Architect Burroughs of the Southern Baptist Convention was consulted and rendered valuable assistance in the plans. Material for the new church is already mostly on the ground and construction work will begin as soon as weather conditions permit.

Mr. A. R. Sandow, president of the Kansas Y. P. and S. S. W. Union, is finishing his second year in Tabor College, Hillsboro, Kans. After graduating from college, he will prepare more specifically for the ministry. Other young people from our Kansas churches at Tabor College Academy are Misses Edna Wuthnow, Martha Kohrs and Ora Kieferle, all from First Church, Dillon. In the college, there are Harvey Kruse of the Lorraine church and Hannah Schlott-hauer of the Strassburg church.

"Live Wire Play" is the name of a play, written by teacher and pupils of the "Live Wire" Class of Immanuel Baptist Church, Kankakee, Ill. There are 9 characters in the three-act play. It deals with some of the problems affecting modern youth. The girls of this class range in age from 16-20 years. All are now church members, five having been converted during the last year. The teacher of the class, Mrs. W. T. Edwards, 1032 S. East Ave., Kankakee, Ill., will no doubt be glad to send a copy of the play to similar classes, who might wish to use the same. Kindly enclose postage.

Rev. F. W. Simoleit of New-Ruppin, Germany, Missionary Secretary of the Cameroons (Africa) Mission arrived in New York on April 7 with the steamer Columbus. He will attend the meeting of the Missionary Committee of the General Missionary Society in Forest Park, Ill., on April 17. Rev. Carl Fuellbrandt of Vienna, European Representative of our General Missionary Society, sailed from Rotterdam on March 27 for Canada and the United States. He will also be in Forest Park and later at the sessions of the Baptist World Alliance in Toronto. Rev. J. J. Wiens of Siberia is also under way to America at the present time.

Thirty-three new members were given the hand of fellowship in Temple Church, Mt. Oliver, Pittsburgh, Pa., on March 4 by the pastor, Rev. A. A. Schade. Twenty-eight of this number, mostly

adults, were baptized the Sunday evening previous with a congregation of about 600 in attendance. Eight were received on confession of faith and one by letter. A number who were to receive the hand of fellowship were unable to be present on account of illness. The reception of these new members was an inspiring sight. Another baptismal service is contemplated for Easter Sunday. Pastor Schade preached a series of sermons, "Christ at the Crossroads," during the Sunday nights before Easter.

Rev. Fred Erion of Wausau, Wis., and the teachers of the Sunday school recently conducted a campaign of personal evangelism. They are happy to announce that on Sunday morning, March 18, at the close of a "Decision Day Service," conducted by the pastor, three young men and nine boys and girls took a definite stand for Christ. A week later, two other girls made the same decision, bringing the number up to fourteen. With prayerful anticipation, it is hoped that others may follow before May 6, the appointed date for the baptismal service. In the meantime, Pastor Erion is devoting an hour each week to the instruction of the baptismal candidates in the fundamentals of faith and obligations of church membership.

A good thing to remember,
And a better thing to do,
Is to work with the construction gang,
And not the wrecking crew.

—Churchman.

The Baptist Herald

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The Baptist Herald

Imagination—the Inward Eye

IMAGINATION is the inward eye. Imagination is the image-making and picture-forming power of the mind. It is what the Germans call "Einbildungskraft." It has been called a genial, benignant, divinely-given faculty.

Imagination constructs things that are to be. "Imagination," says Betts, "looks into the future and constructs our patterns and lays our plans. It sets up our ideals and pictures us in the act of achieving them." Imagination presides over the future and the unseen. Imagination works toward the ideal and the unknown.

Undoubtedly we all have and exercise imagination in some degree. It is difficult indeed to conceive of any one who never dreams or sees visions. Even the most practical men pride themselves upon the fact that they "look ahead" and consider consequences. It would be hard to find anyone who lives only in the immediate present. When we cease to paint pictures of the future, death has already set in on us.

The great gift of imagination plays a leading part in all of life's activities. It acts as one of the strongest incentives to any form of creative effort in which one may engage. To live among the idle fancies and to neglect the real life around us is indeed worthy of condemnation, but let no carping critic persuade you that the gift of catching visions is to be held worthless. When imagination works without a plan and images flit before the mind promiscuously it is dreaming, but when imagination works with a plan it builds its castles in the air with a purpose. It gives the architect his plan, the author his plot, the scientist his hypothesis.

It is imagination that lifts man above the dumb driven cattle and makes him a "hero in the strife." Wordsworth has finely said, "Imagination is reason in her most exalted mood." Dr. Stalker has told us in glowing words: "Humanity is lighted along the path of progress by the torch of imagination."

Properly harnessed, imagination will do an immense amount of useful work for a man, no matter how prosaic a job he may have to deal with; uncontrolled, it may ruin his life. It makes either heaven or hell or anything between them, for everyone who uses it. As a man uses it legitimately or illegitimately is he valued for good or evil. The imagination needs to be redeemed with the whole personality and by the grace of God it can become a powerful force for good. Most striking is the truth stated in Isa. 26:3 in the margin of the Revised version, "Thou wilt keep him in perfect peace whose imagination is stayed on thee."

Gratitude for the Gift of Imagination

IT was at a young people's prayer-meeting at the close of the year. The leader had asked all who would to name some specific blessing they had enjoyed during the year. There were a number of responses. One expressed gratitude for health, another for opportunity to go to school, another for friendships formed. One was thankful for the ability to speak and testify before others; several for capacity to sing or play or to enjoy music.

Finally one young man arose and said: "I have heard you express gratitude for health and food, for home and friends, for talents and capacity for this thing and that. There is one thing that I haven't heard anyone mention as yet that I want to mention. I am grateful to God for the gift of imagination. When I am tempted to sacrifice a principle or compromise on a conviction, I always try to stop for a moment and imagine just what the effect is going to be on myself and others. It helps me a lot."

This young man had learned that imagination can be a large factor in helping to exercise a wise restraint when temptation assails and evil allures. He had learned to value his imagination as an important factor in his Christian growth and usefulness. It portrays consequences. It pictures with graphic realism: "The way of the transgressor is hard." It is continually challenging us with the question: "What will happen if I do thus and so?"

One of Billy Sunday's converts said in describing what took place when he "hit" the sawdust trail, "He made me see." That was exactly what happened. Billy Sunday had enabled him to make a picture of the scene toward which his present mode of life was leading him and it was such an unpleasant picture that he turned away from it exactly as he would have done had he actually been in the midst of it.

It has been wisely said that while reason will take a man as far as the next corner, it will not enable him to see around it. Only imagination can do that. And in the hour of weakness and temptation ability to see around the corner is the very thing needed. We may well thank God for the gift of imagination.

Guard the Imagination

FAITH lays its foundation in the constructive imagination. Faith must also be supported by imagination to produce vision. Perhaps that is why Joel says in his prophecy that in the great day of the pouring out of God's spirit the young men would see visions. Youth is the time when imagination is strong and when the great deeds of the past can be lighted up by imagination into visions of

the present and the future. "The productive imagination," says Tralle, "enables the Christian to realize Christ as a living, present person, to discern the unseen realities and to lay hold of the eternal verities. The unimaginative cannot know the truth and his religion is cold, formal, powerless and joyless."

How can higher, better, heavenly visions and ideals be awakened in the souls of our young people? We would say to them: Guard the imagination! Paul's words to the Philippians are to be remembered here: "Whatsoever things are honorable, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

You may know that the utmost care is necessarily taken for the location of telescopes. The shining dome of the great Lick observatory is on the summit of Mt. Hamilton in California. The Yerkes telescope is set far north of Chicago on a hill above the blue waters of Lake Geneva. They who search the heavens must avoid the murk and smoke of the earth.

We too need pure air for our heavenly visions. No clear and bracing visions of things eternal can come to minds befouled. We cannot live pure lives and think impure thoughts. Multitudes fail to find the spiritual verities because they have thrown a smoke screen around themselves. We all have a sub-conscious life that is out of the sight of men and yet far-reaching in its effects and it ought to be zealously guarded.

Our "Herald" Campaign

OUR Publication Manager, Mr. H. P. Donner, under date of March 22 states that the number of subscribers for 1928 up to that date were 4753. At the end of 1927 our number was 4826. Our boosters therefore must work for 73 more to reach last year's figure and altogether 247 more subscribers are needed to reach the goal of 5000. In the actual conference lists of subscribers we are 59 behind last year. The Central Conference shows a fine gain of 94 subscribers and the Dakota, Atlantic and Texas conferences follow with small gains. On the other hand, the Northwestern, Eastern, Northern, Southwestern and Pacific conferences show decreases, the largest decrease being in the Northwestern and Eastern conferences.

The figures follow:

	1927	1928
Atlantic Conference	732	741
Eastern Conference	424	369
Central Conference	982	1076
Northwestern Conference	850	790
Southwestern Conference	518	492
Texas Conference	108	111
Pacific Conference	420	412
Northern Conference	204	175
Dakota Conference	547	560
Foreign	32	27
Miscellaneous	9	---
	4826	4753

Let each Council member and individual booster carefully study this list and make a survey of his conference and his local church and find out where we can advance. We need to make a stronger rally for the "Herald" this year before our General Conference meets.

We do not know without an analysis of the lists of the individual churches just where we failed to hold our own or failed to make an advance. Is the slight falling back to date (which we hope will surely be overcome before August) due to the lack of genuine interest for our "Herald"? Is it due to a lowered spirituality in our churches? Is it due to an economic crisis, lack of employment, lowered income and that the religious paper gets to feel the cut first? We are loathe to believe this to be the case. Even if this were a factor, a little self-denial in luxuries, pleasures, and non-essentials would soon make up the annual subscription price expended for the "Herald." How can a good, loyal, interested, live German Baptist get along without it? Let us rally for that 5000 and more. Let us do it now.

Self-Abandonment

GEORGE A. LANG

"GIVE thyself wholly to them" (1 Tim. 4:15) are words of a man of experience to a young man who is entering therein. It is one of the many instructions which the great apostle Paul gave to his spiritual son, Timothy. In them is found the principle which is basic for a successful career and life. It is the principle of self-abandonment. It is the giving or losing of self in a task or undertaking.

The Principle of Self-Abandonment Not Uncommon

This principle is one not wholly uncommon to the world in which we live. The star quarter-back on the football team is lost in calling the proper play to action. The brilliant student is absorbed in the books he studies. The first-class salesman is "sold" to the goods he sells. The persuasive orator places himself in the truths he utters. The great musician throbs with the music he plays. The famous sculptor sees and thinks the form he moulds. Raphael gave himself to the "Sistine Madonna." Goethe limits himself to the reading and writing literature worthwhile. Edison lives to seek new approaches and developments in electrical appliances. Lindbergh is one with aviation for which he flies. And so we might continue to give a long list of every-day happenings in which this principle is seen. But may these suffice.

Characterized by Unselfish Motives

All of these lose themselves in the work with which they are identified. They abandon themselves to the special task. They give themselves to their individual life-work. True self-abandonment is characterized by the absence of selfish motives, and the losing of oneself in that which occupies his mind and life. Whether all of the above illustra-

tions measure up to this standard we shall not judge. But it is to this kind of "giving of self" to which the apostle Paul encourages the young Timothy.

Not a Part of Us But All of Us

Shall we note the reading of this instruction? It does not say: "Give of thyself to them." It is possible to give part of oneself to a task and still be unidentified with it. The Sunday school teacher who takes the teaching of a class as a mere duty or as a matter of course may give of himself in the casual studying of the lesson. He may spend time and energy in looking over the lesson and arranging the material he wishes to teach. But he does no more than he thinks is absolutely necessary.

The successful and powerful teacher, however, identifies himself with the lesson he is studying. He seeks to know all that can be known about it. He seeks its true meaning. He incorporates its principles in his own life. The lesson becomes one with him. Truly he may come short of a complete fulfillment of its practical application, but he loses himself as far as he is able in carrying out daily what he teaches on Sunday. This, it seems to us, is giving not of himself but himself to the lesson he teaches. Is this not what Paul is asking of Timothy?

Learning and Living Eternal Truths

"Give thyself wholly to them." Paul says that Timothy should give himself "to them." To what is Paul referring? Let us note the context. After having stressed the doctrines and teachings of Christ, and after having told what should be avoided and what should be fostered, Paul continues: "These things command and teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee. . . . Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee."

What is that to which Timothy should give himself? It is to the enumerated teachings and to their application in life. Timothy is to be faithful in learning and in teaching the doctrines of Jesus Christ. He is to know about the eternal truths as far as it is possible. But he is not to stop there. He is to be . . . an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." He is to "be diligent (or busy) in these things." His progress in them should "be manifest to all."

In other words, these teachings are to be identified with his life. Timothy's life is to be absorbed in learning the teachings, in carrying them out in his own life, and in propagating them to others. His life is to be lost in the truths for which he stands. Yes, Timothy's life should be lost "with Christ, in God." Why? For in the doing of them, in the giv-

ing of himself to these things, he "shall save both" himself "and them that hear" him. It is in order to bear fruit to the glory of God.

Self-Abandonment in Line With Christ's Request

Is this not actually what Christ asks of all his disciples? "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). Is this not abandoning self? being lost in Christ, our Savior? "Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal" (John 12:24, 25).

In these verses the Lord uses an illustration from Nature to show to what an extent a kernel of wheat abandons itself (if we may call it thus) in order that fruit may come therefrom. In this he seems to intimate to what extent the individual follower of Christ should give himself in living the Christ-life. It means a complete dying of self, a whole-hearted activity in fruit-bearing, and a losing of one's own life in the production of the fruit.

Just how many of the followers of Christ are so lost in the greatest task—that which brings glory to the Father—bearing fruit? This is accomplished as the Christian gives himself wholly to the truths which were taught and lived by the Lord himself, the highest and finest example of self-abandonment.

Editorial Jottings

OUR FRONT PAGE in this issue calls attention to our coming General Conference and Chicago as the convention city. Both of these will be in the forefront during the next four months on our pages. News about both with illustrations will appear frequently in the "Herald." Plan to attend the conference.

THE EXECUTIVE COMMITTEE of the Young People's and Sunday School Workers' Union decided to let the matter of electing a new secretary to succeed Rev. A. Bretschneider rest until the meeting of the Union at the General Conference in August. In view of this fact and in order that our Assembly work this summer may not be weakened, the Union is ready to help provide teachers from the ranks of our pastors and efficient lay workers wherever needed. If we can help you in this respect, write to Rev. A. P. Mihm, Box 6, Forest Park, Ill.

REV. GEORGE A. LANG, one of the contributors to this number, is the pastor of our church at Lorraine, Kans.—The series of letters beginning in this number—"What Two Young Men Are Thinking About"—begins in a lively and breezy manner. Our readers may not always agree with every viewpoint but the object of the author is to start our own thinking apparatus agoing. The authorship of this correspondence will remain anonymous for the present but our readers have the privilege of guessing.

Man

With a lid on each eye,
And a bridge on his nose,
With drums in his ears,
And nails on his toes,
With palms on his hands,
And soles on his feet,
And a large Adam's apple
That helps him to eat;
With a cap on each knee,
On each shoulder a blade,
From the top to the bottom,
He's the queerest thing made.

King's Daughters of Okeene Entertain at Annual Banquet

On the evening of December 29, 1927 the King's Daughters of the Zion Baptist Church of Okeene, Okla., had their annual banquet with their "husbands and friends" as special invited guests. This banquet was held in the basement of the church which was beautifully decorated for the occasion. After every one had done due justice to the delicious "spread," several of those present entertained with clever "toasts" and musical numbers.

Our pastor, Rev. J. E. Ehrhorn, gave an inspirational talk which was enjoyed by all. Of course the K. D.'s are a missionary organization. Many of those present had never helped to pack a "missionary barrel," so we were shown how in the playlet "Packing a Missionary Barrel," which was presented by some of the members and was very much enjoyed by all.

Weeds are generally conceded to be a nuisance but the K. D.'s with their original ideas and encouragement of friends picked them and sent them away to be transformed into beautiful articles, thereby earning some \$115.

Our church recently built a new parsonage. The K. D.'s contributed \$300 to the building fund of the same, they also furnished the entire new home with shades and curtain fixtures, which amounted to about \$54.

In November we held a "Thank-offering" which brought \$35.67. This was given for missions. Our miscellaneous expenses amounted to \$134.20.

The K. D.'s are a very active and wide awake group of young women. They are always on the lookout for some opportunity whereby they may serve the Master better. We meet once every month. Our programs consist of Bible study, mission study and music. Roll call is responded to by articles found in the "Baptist Herald." Just now we are reading and reporting on the book "Sadhu Sundar Singh" which we find very interesting. L. E., Reporter.

The Alberta Convention at Wetaskiwin

The Alberta Convention took place at Wetaskiwin from March 7-11. Although the weather was not as favorable as we would have liked it, there were a large number of delegates and visitors present.

On Wednesday evening Rev. F. Benke,

local pastor, welcomed the visitors and conducted the meeting. Rev. Hager delivered the opening sermon.

On Thursday morning the meeting was opened by a devotional period conducted by Bro. A. Jespersen. Following this period reports of the various churches were given. There were great many things said in these reports that show that the Spirit of God is still at work. The results in winning souls for Christ were not as great as they might have been but we thank God for what he has done. The business meeting followed.

Rev. A. Kujath was made chairman; Rev. P. Daum, secretary-treasurer. Rev. F. Benke serves on the mission committee.

The program was carried out very successfully. The addresses and sermons were excellent. The speakers were: Rev. Daum, Rev. Potzner, Rev. Kraemer, Rev. Toyne, Rev. Kujath, Rev. Hager, Rev. Milner and Rev. Wahl. Devotional services were led by Bro. Forsch and Bro. Cary.

Rev. Kujath gave a report of his work in Vancouver, Rev. Hager at Fort George and Bro. Litke of his work as Bible colporter. Rev. Wahl spoke on behalf of the Bethany Home in Winnipeg. We felt the need of such a home and gladly gave to help the good cause.

Saturday evening a lengthy musical program was rendered. The "Massen-Männerchor" and the brass band under the able leadership of Edward Dickau rendered several numbers. Rev. Potzner and Rev. Kraemer spoke on "How and where to use our talents in music and singing."

Sunday was a full and blessed day. Rev. A. Kraemer brought the morning message speaking of the great need of mission. The offering followed and the results were \$421. In the afternoon the Sunday school superintendent, Wm. Dickau, opened the meeting with the singing of several hymns. The Sunday school lesson was read, then Rev. Kraemer and Rev. Potzner spoke to the young people. Of course we all consider ourselves "young people" in Sunday school. Rev. Kujath called the roll and the various churches responded with a Bible verse. Nearly every German Baptist church in the province of Alberta was represented. An hour was spent in testimony and prayer which brought this blessed convention to a close.

The spirit of Christ was felt in these meetings. We all want to thank the church at Wetaskiwin for their kindness but above all we want to thank God for his rich blessings. M. T.

* * *

Mother: "Johnny, haven't I told you not to play with your soldiers on Sunday."

Johnny: "Yes, mother; but on Sunday I play they are the Salvation Army."

* * *

"What time is it, Maud?" boomed her father from the top of the stairs.

"Fred's watch isn't going."

"How about Fred?"—Tit-Bits.

Father and Son Banquet at Second Church, Detroit

On Tuesday, February 21, the Brotherhood of the Second German Baptist Church of Detroit, Mich., was the sponsor of a well planned Father and Son banquet in the spacious dining hall of the church.

The hall was richly decorated for the occasion in red, white and blue with large bouquets of flowers placed on each table.

After the delicious dinner, prepared and served by the good ladies of the church, the well fed fathers and sons, one hundred and fifty in all, relaxed while the toastmaster, Oswald L. Guenther, introduced the following speakers: Rev. A. Bredy and Messrs. B. L. Wagner, M. Muth and Charles Lemke. Each of them spoke on very interesting topics.

The principal speaker of the evening, introduced by the pastor, Rev. A. Bredy, was Honorable Judge George M. Read, whose well delivered address gave both parent and youngster many points for thought concerning the pitfalls of life as men and boys are apt to meet them.

During the evening those present heard two selections by the Brotherhood Glee Club and the superb music played by the church orchestra of ten pieces under the direction of Mr. Girard Gramms. A good time was had by all.

Scottsbluff Union Active

Perhaps many of the readers do not know of Scottsbluff, Nebr., but even though we are silent, we are alive and a busy G. B. Y. P. U.

Sunday, the 25th of March, a program was rendered to a well-filled house. It was the first program given by the young people for a number of years and was very well received.

Two dialogs, which perhaps many of the readers know, were given. The first—"Am Scheidewege"—was presented by five of our girls. It was well given and well received. The other—"Strassen-Mission"—was given by a group of thirteen. Each part was well acted and spoken. A deep impression was made by this last piece. We cannot forget to mention "Der reiche Bauer und der Stoffel," given by David and Albert Melcher, two of our youngest members. A hearty laugh was enjoyed at this piece, but nevertheless the meaning was not missed. Besides these, a number of individual pieces were spoken.

The choir rendered two selections and we also enjoyed a duet.

After a short address by our pastor, Rev. P. F. Schilling, we raised our offering, which, it was decided, will be given as our "Easter Offering" which the "Herald" brought to our notice.

Knowing that our Heavenly Father will be with us always, we will continue to do our share of the work in his vineyard, which he has given to us.

SECRETARY.

The Sunday School

Shall We Have an Orchestra?

The superintendent of the Sunday school was outlining the program which would be used on Sunday morning, and the orchestra seemed to have an unusually large share of time. Naturally a question was asked regarding the loss of attention and the general buzz and stir which so often accompany the playing of a Sunday school orchestra. The questions were answered, and doubt was changed to approval before the worship service of the school was completed.

All the members of the orchestra were members of the Church. Their playing on Sunday was to them a real act of service. Only the best music was used, and the unity of the worship service was preserved in every possible way. Not a sound was heard from the students while the orchestra played. In one instance, at least, the orchestra contributed so much to the worship service and to the spirit of the school that its existence was justified.

In another school the orchestra was never ready on time; its playing was erratic; and it invariably followed a quiet devotional service with a jangling, noisy selection. For several years the members of still another orchestra served voluntarily. Then two or three members decided that their services were too valuable to be given away; so they demanded remuneration. Discontent spread through the entire orchestra, and its service to the school decreased about seventy-five per cent.

An even greater difficulty is found in another school where the orchestra attempts a concert of popular music each Sunday morning. The music is thoroughly out of keeping with the service, and the so-called worship service can never be completed in less than fifty minutes. The work of the teachers is so seriously handicapped that the educational program of the church is being sacrificed.

Shall we have an orchestra? Yes, if the orchestra can be made a contributing factor in the work of the school. The leader must catch the spirit of the school and must work with the superintendent and the other officers. The members should possess the spirit of Christian service. And the music must be in keeping with other parts of the service and rendered acceptably as to technique and interpretation. An orchestra may also be the means of bringing some young people into the Sunday school either as members of the orchestra or because of the attraction of the music.

Do not attempt an orchestra if it is only to "pep up" the school. Better be without this kind of music than be forced to submit the entire school to the dictates of a few musicians who have not realized the opportunities in this kind of service.—Forward.

Naming a Men's Bible Class

It is sometimes difficult to find a name suitable for a men's Bible class. Many classes take names that indicate the relationship of the men to each other, and of the class to the Sunday school or church, such as Loyal Sons, Loyal Men, Brotherhood, Business Men's, Friendly etc. Others take names from great church or missionary leaders like Wesley, Livingstone, etc., while others seek names from the Word of God, such as Baraca, Berean, etc. Still others choose names that indicate service, like Yoke Bearers, Yoke Fellows, Friendly Helpers, Soul Winners, etc. Still other names that might be suggested are Twentieth Century, New Era, Pilgrims, Fraternity, The Regulars, Friendly Volunteers, and Truth Seekers.

The Individual Pupil

LOIE E. BRANDOM

The task of the Sunday school teacher is a hard one—a harder one than that of the public school teacher, because of the fact that she has such a limited time in which, not only to study each individual student, but to impress great lessons in such a way that lasting results for good may be obtained.

Only one short hour a week does not give the teacher a chance to know the characteristics of each little listener, and she cannot get them all to respond in the way she would wish.

Every teacher knows that different temperaments require different treatments. All pupils will not respond in the same manner. Some require urging forward, some holding back. There are some pupils from whom, if you want their best work, you must demand the highest; this demand nerves them up to their best endeavors, and the result is that they will accomplish more than even the teacher had dared to hope.

Teaching a class of lively boys or girls is like entering an obstacle race. As soon as one difficulty is surmounted and the teacher is well on the way again, there arises another obstacle. The true racer, however, will not be content as long as there is a fence to mount, or a difficulty to conquer. As a rule the best and easiest way to overcome these obstacles and meet these difficulties is for the teacher to know each individual pupil so well that she can have some idea in advance of the probable reaction each individual will make to any situation presented.

Niemeyer has said, "The greatest crime in teaching is to be tiresome." In order to keep from being tiresome there are three things the teacher can do. *First*, secure the child's interest and expectant attention. *Second*, present but one idea at a time to the child, and pre-

sent this idea clearly, and singly. *Third*, present every idea from the child's viewpoint, and not from the teacher's.

There is no surer way to gain a pupil's active co-operation than by seeking his help in anything which he feels himself able to do. He likes to be trusted in the performance of some duty and will put forth his best efforts to prove trustworthy. The teacher, by the exercise of tact and patience, can make the pupil forget her official capacity by being a genial companion, and by cultivating a spirit of partnership.

The most successful teacher is the one who knows her pupils, and in order to do this she must fraternize with them, associate with them, be a "good fellow" with them, and study them.

No conscientious and intelligent teacher will think lightly of the work of child-training; but, on the other hand, no intelligent teacher need despair of the task. If there are great difficulties to be encountered, there will also be found great helps in the pupil's own natures; and the closer the teacher can come to each individual pupil the more lasting will be the results she obtains.—Sunday School World.

Spiritual Need

An American Sunday School Union missionary in Arizona knows of community after community in which the bodies of the dead are laid in the grave without any religious service because there is no one in the community able even to make a prayer. He himself is sent for again and again for such service. He tells of one such burial where, when the people gathered around the open grave, someone said:

"Is there anyone here who can make a prayer?"

A little child replied: "I can," and when she was permitted to, she repeated the familiar child's prayer, "Now I lay me down to sleep."

A missionary in another state, visiting a home for the first time, after friendly conversation asked if he might offer prayer. After he had done so a little boy in the group said to his mother:

"Mom, what was that man cussing about?"

'Twasn't in the "Herald"

Richard Grant White once said that a radical reform in English spelling is, first, unnecessary; second, undesirable, and third, impossible, thus recalling the story of the old Scottish preacher, who, upon meeting one of his hearers after the service, inquired how he liked the sermon. "I dinna like it," he said, "for three rizzens—first, ye read it; second, ye dinna read it weel, and third, it was na worth readin'."—The Argonaut.

Mackay said decisively. "The rest of you must start at once. You'll need every minute."

"I don't need anybody to stay, frowned Schuyler Chase. "The servants are in the house—I'm all right."

"I shall stay," declared Sally. "I want you to go, Jo—you must hear Herminie La Salle—I know she's wonderful. And Mr. Mackay must hear her, too."

Bradley tried to play into Adelaide's hand—and into his own still more surely. "Let me take Miss Jenney," he said eagerly, under his breath, to Dallas Hunt, "and 'Laide go with you, Hunt."

"Sorry, but my invitation stands—naturally," murmured Hunt, and laughed softly as Bradley glared at him.

The moment came when Dr. Richard Fiske, accustomed autocratically to straightening out tangles, took the thing in hand. "Listen to me, all you diplomatic and generous ones," he cried. "It actually won't hurt Doctor Chase a particle to put himself to bed, and I do him the justice to understand that he means it when he urges you to go, and doesn't want to be coddled. Come on, Sally—get yourself a light wrap and jump into my car. Miss Jenney, accept Hunt's invitation—you and Mr. Mackay. No, don't shake your head, Mackay. And you, Adelaide and Bradley—beat us to it if you can. I'm off!"

Was the man brainless? To send a brother and sister off together, like this? But he had done it. There was little more resistance, except on the part of Sally Chase and Jo Jenney, both of whom still tried to insist on staying until Schuyler himself commanded them to depart, and was so really determined about it that they gave way. Mrs. O'Grady was notified that she was to be on guard. Jo ran into the house, pulled a plain little hat down over her eyes, and let Sally Chase give her a light cape with a fur collar. Sally herself threw a silk wrap over her thin frock, and took her place in the doctor's closed car. Adelaide sulkily drew on a sumptuous white coat and followed Bradley to his roadster. The party was under way.

"Of all the outrageous arrangements!" Adelaide said it between her teeth, as Bradley got away first—quite true to form. If there was to be a procession, he would never take anybody's dust.

"Damn it, I agree with you. I wouldn't go, or you, either, if we didn't think there may be a shift before the evening's over. If I can land you in Dal Hunt's car I promise you I will—if you'll get Jo away from him for me. The minister goes into the discard—if we can dump him there."

In Richard Fiske's companionship Sally was saying still doubtfully: "I'm afraid I'm not going to feel quite comfortable about this, Rich, till we're back again. It seems almost heartless to leave Schuy alone—except for an old Irish-woman."

"Trust her. I put a flea in her ear, and she'll go and talk to him. If Norah O'Grady isn't a better tonic for him than any I can give him, I don't know

an Irish wit when I see one. Norah's priceless, in my opinion."

"I doubt if he'll listen."

"Then let him go to bed. I tell you, my dear, you're making too much fuss over Schuyler. He's doing as well as we can expect, and the best thing in the world for him is the knowledge that we're not afraid to leave him alone—or comparatively alone. Forget the dear fellow for an hour or two, Sally. You need a big thrill, and you're going to get one tonight, if I can produce it."

"Of course I love going," she admitted, with a little sigh of pleasure. Sally was still young enough to enjoy being swept off her feet out of monotony into gaiety.

"Thanks for confessing it. And I'll confess to something else. I never enjoyed a passing moment more in my life than I did the one in which I saw your cousin Adelaide's face as Dal Hunt asked Josephine Jenney to go with him. And taking the minister along was a master stroke, eh?"

"It was certainly nice for Mr. Mackay. I don't imagine he gets much fun in life—certainly not in Cherry Hills."

"I like Scotty," said Fiske. "Something about him—he's not cut and dried, neither is he standing on his head to be what good people call 'helpful.' He looks to me like a man who went to a good university and made some sort of markology. He's just the man for Schuyler, since Schuy seems to take to him."

In Dallas Hunt's low hung roadster Jo Jenney, tucked in between her two companions, was amused at the turn of events. To be flying through the swift-gathering warm darkness with these two most diverse companions was decidedly entertaining; it was a long time since she had been in such a situation. She felt small and slight between the two well-built figures. The two profiles were interesting ones: Hunt's rather bluntly cut, yet not without attractiveness.

It was Dallas who talked—a running fire of light observations, full of wit and of more or less wisdom. He told them a good deal about Herminie La Salle—it seemed he knew her well and admired her tremendously. She was very young to have made such a sensation; had had so little training that the critics were agreed that she had a future before her if nobody spoiled her voice.

"She's absolutely stunning," Dallas said. "You'd take her for a sophisticated woman of the world, and she's positively a kid. Where she gets that figure, magnificent eyes. She's tall, perfect It takes a superb voice to carry in the open air, but hers can do it, though it's not good for it, and I told her so. It's for some charity—children's hospital—and nothing could stop her. She's a generous thing."

The miles were covered, the constantly thickening traffic threaded by Hunt's practised hand upon the wheel, and at

last the car drew up within sight of the Stadium.

"Doctor Fiske told me where to meet him, but I'm not going to lose the time that would take. No use, anyway, in this crowd. Fortunately I've a private parking place not far away. I'll let you two out and meet you again in ten minutes just across the street."

They had to keep close watch not to miss him, for the crowds were streaming into the Stadium from all directions. When he rejoined them there was some distance to go. The concert was half over when finally the three managed to get near enough to the raised platform of the orchestra clearly to discern individual faces in it. They had not once seen the other members of Doctor Fiske's impromptu party, and when Jo had mentioned the fact, Dallas Hunt had laughed. "Did you expect to? What's the use? Impossible to keep seven people together—and who wants the others, anyhow?"

It really didn't seem to matter. Jo could think of nothing except the magnificent music, its effect much more weirdly beautiful than could ever have been achieved indoors. When Herminie La Salle came on to sing they all listened as to a young goddess—which was really, as Dallas had said, the effect she produced. He himself seemed absorbed in her. He sat motionless with folded arms, head uplifted, and eyes intent, until the last note of her final encore had died away and she had refused another. Then he applauded furiously and bent to whisper to Jo:

"I've simply got to see her, after that. I can manage it, but not to take you two. Will you excuse me? I'll meet you right here again. There's only the closing orchestra number now."

Jo assented, and he vanished. She and Gordon Mackay remained together as the concert ended, watching the faces endlessly flowing by. They saw the orchestra pack their instruments and leave the platform to embark in motor cars. Finally they began to wonder what was keeping Dallas Hunt. Several times Jo had thought she caught sight in the distance of one and another of the party which had left Cherry House together, only to lose them in the crowd. Once she had had really a clear glimpse of Doctor Fiske, who disappeared again as if by magic. And at last the great company brought together by the concert had dispersed, and still these two were alone.

"It looks as if we'd lost him," Jo said. "Yet we're exactly where he told us to be. Something he didn't expect must be keeping him."

"Of course something must be, but it's hard to imagine what," Mackay agreed. He didn't seem deeply concerned.

(To be continued)

When we realize that evil-doing is sheer stupidity, as Jesus said—"They know not what they do"—we can hold no anger against evil-doers, but rather pity them.

We cannot be very bellicose if we are really in love with life.

From the General
Missionary Secretary's Desk
Rev. Wm. Kuhn

Winning Christ

Conversation No. 7

"Winning Christ" means sharing his glory. To some it might seem doubtful that Paul thought "Winning Christ" meant sharing Christ's glory, when he wrote those wonderful words, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead." It is significant that he did not wish to attain to the resurrection of the dead, but as he distinctly says: "That I may attain unto the resurrection from the dead." No one who with any care had ever read Paul's writings would for one moment think that Paul desired to know the fellowship of the sufferings of Christ and be made conformable to his death simply to be sure that some day he would be called from his grave. Every sermon that he preached and every letter that he wrote is against that conception. He always taught that the just and the unjust would be called from the grave.

Considering all that Paul wrote on this point the conclusion is forced upon us that Paul passionately desired to be among those who at the appearing of Jesus Christ would be called out from among the dead. Paul definitely taught that such as share this resurrection from out of the dead shall also share the glorious reign of Christ. This glorious hope is so intimately entwined in the gospel preached by the apostle Paul that it is absolutely impossible to eliminate it from the gospel without ruining the entire structure. In the small compass of space at our disposal, one cannot even enumerate the passages, in which Paul refers to this glorious hope.

Paul desired to attain unto this First Resurrection by all means. He said: "If by any means I may attain unto the resurrection from the dead." He meant that he was willing to pay any price, to fulfill any conditions, if only he could share the signal honor of being called out from the dead. He was looking death into the face constantly. He gave a description of his own hazardous life, when he wrote: "I die daily." If he were to miss this greatest honor of being called out from among the dead, in his estimation all his suffering would not have been worth while. When Paul wrote that wonderful passage 1 Cor. 9: 24-27 about the "incorruptible crown," he must have been thinking of sharing the throne of Jesus Christ after the First Resurrection. His greatest concern was: "Lest by any means, after that I have preached to others, I myself should be rejected." The apostle Paul never expressed the fear that one who had been incorporated in Jesus Christ could ever again be lost, but he did express a fear



The King's Ambassadors, First Church, Portland, with Secretary A. P. Mihm in group

that one might lose a part of the "incorruptible crown."

According to Paul's conception, no one could fully win Christ, who did not also share his glory. Whatever others might say, he for himself declared: "If by any means I may attain unto the resurrection from the dead."

Recognition Service at Second
Church, Wetaskiwin, Alta.,
Can.

That the Northern Conference is a progressive one can be seen from the fact that three new churches were organized during the last 12 months. On March 7, the opening day of the Alberta Vereinigung, which was held with the First Church at Wetaskiwin, delegates were called upon to sit in council and approve of the step a number of believers have taken in organizing the Second German Baptist Church of Wetaskiwin. After examining the articles of faith as to doctrine and church order as presented to the council by the clerk and the pastor, Rev. F. Benke, the council heartily approved the organization.

The recognition service was held Sunday evening, March 11. Rev. A. Kraemer of Edmonton preached the sermon; his subject being, "The Foundation upon which the Church of Jesus Christ stands." Rev. A. Kujath addressed the new Church, Rev. Ph. Daum welcomed them into the larger body of churches in Christ's Kingdom, and Rev. Ph. Potzner offered the dedicatory prayer. The ladies and guitar choirs of the church as well as the male quartet of the First Church rendered appropriate music for the evening. The ladies of the church served luncheon at the close.

We pray that God's richest blessing may rest upon Bro. Benke as the pastor and upon the members of this new church that they may prosper to his glory.

Religion is reaching out after God, and all who reach out after God find him.

Some Echoes From the Oregon
Y. P. Conference

When the King's Ambassadors, Mrs. Dymmel, captain, make up their minds to do something, they do it. They waited an hour for Bro. Mihm, coming in from Bethany, so that they could have their picture taken with him. The above is the result. The picture was taken on Sunday afternoon, March 11, preceding the young people's rally held at the First Church, Portland. The conference had been held at the Second Church, Bro. Wuttke, pastor. Leave it to those young people to put up the "Eats." The banquet on Saturday night was a huge success. The "Eats" consisted of deliciously roasted ham, scalloped potatoes, peas, carrots, a tasty salad, buns, lemon pie and coffee. The tables were prettily decorated with early daffodils. The young folks of the Third Church, Bro. Krentz, pastor, the King's Ambassadors and others made it a lively meal, with songs and yells. We were also favored with a speech from Bro. Mihm.

We as young people are especially grateful for the splendid talks from Bro. Mihm during our conference. We hope he liked Oregon so well that he will come again real soon.

L. T.

Youth and Age

"If young men knew and old men could, there is nothing but would be done." This Italian proverb points out the fundamental difference between youth and age. Youth is full of enthusiasm which needs to be controlled by wisdom. Age is full of knowledge and experience, but lacks the vigor to execute. Instead of youth and age being at odds with each other, they should be complementary. Youth can learn a great deal from age, and age can be helped a great deal by youth.

Bill: "You are just like an airplane."
Phil: "Why, 'cause I fly so high?"
Bill: "No; you're no use on earth."
Boy's Life.

One Reason Why

DORA M. HEPNER

God knew the sort of tenderness
Our wayward hearts required;
God knew the sort of kindly love
Our lonely souls desired;
God knew the need of friendship strong,
The need above all others:
God knew our need of "tuckings in"—
That's why he made our mothers.

• • •

"If you and I—just you and I—
Should laugh instead of worry:
If we should grow—just you and I—
Kinder and sweeter hearted,
Perhaps in some near by-and-by
A good time might be started;
Then what a happy world 't would be
For you and me—for you and me."

Anniversary in Serath, Sask.

Our church was filled to the last place with visitors from far and near on Feb. 28 at the anniversary of our Young People's Society. Introductory to the program, our orchestra favored us with selections. After the opening, our president, Bro. P. Huber, welcomed all who were present.

From the annual reports we noted that 8 meetings were held the past year, 4 of which were prayer meetings, one Bible meeting, one meeting devoted to song, one to recitations and one business meeting. We number 16 members at present.

A full and well-prepared program, consisting of dialogs, recitations, choir numbers and male choruses, followed. We were glad to see our neighboring churches so well represented, especially the members from the Southey church, who rendered the dialog about "The Prodigal Son" in a masterly fashion. A brief, encouraging address by Rev. W. Lübeck of Southey followed. After the benediction, refreshments were served by the young people and the orchestra again played much appreciated numbers. We went home with the consciousness we spent a delightful evening.

Rev. S. J. Fuxa of Nokomis held special meetings for a number of evenings following. Although no great revival broke out, nevertheless two persons confessed to have found peace and the church was stirred up to work more earnestly for the Lord.

L. TRAPP, Sec.

Atlantic Union at Union City

On March 22, 1928, the Young People's and Sunday School Workers' Union of the Atlantic Conference gave a supper which was held at the Second German Baptist Church, Union City, N. J. Rev. John Lehnert opened with prayer. Then all present took part of a delicious meal prepared by the ladies of the church.

The program was then continued upstairs. The song service was led by Mr. Albert Brummer. Rev. J. Schmidt of the First Church Union City led in

prayer. A varied program, given by the members of the churches present, followed. Mrs. C. Kling of Jersey City, a vocal solo, accompanied at the piano by Mr. Kling; Joe Consonni of West New York, a violin solo, accompanied by Mr. Frank Machorek; vocal duet, by Mrs. Bontemps and Mrs. Weber of Union City; Mr. Albert Brummer, also of Union City, a vocal solo; Miss M. L. Bendlin of West New York, a recitation. Mr. Frank Hickman, booster of this meeting, thanked the Union City church for making it possible for us to have this meeting in their church and for the hospitality we all enjoyed.

Mr. Walter Marklein, president of the Y. P. & S. W. Union, then gave an inspiring talk. Mr. Clarence Becker, president of the Young People's Union of New York and Vicinity spoke, boosting Bradley Beach. Rev. G. Hensel did likewise, boosting Stony Brook. By all means, if any way possible, divide your vacation this year. Go to Bradley—go to Stony Brook. It will be a vacation you won't forget.

After the singing of a hymn and prayer by Rev. V. Predinger the meeting ended.

Spring Valley B. Y. P. U.

This is Station B. Y. P. U. of Spring Valley, S. D., broadcasting again.

We are still at work and are trying to build our foundation on the solid rock. Our members number 22. Our meetings are held every other Sunday evening. Every meeting is opened with a short song service, scripture reading, prayer, etc. On Sunday evening, March 18, our topics were: "What is in Jesus that attracts young people?", "How can I help others to follow Jesus?", "Are the teachings of Jesus up-to-date?" and "What happens when young people dare to follow Christ?"

These topics were given by different members of the society. Our minister, Rev. J. G. Rott, is a great help to us.

May God bless our society! With the help of God we trust we will not only be a blessing in our own circle, but also to the community surrounding.

MISS EMMA BUSEMAN, Sec.

If It Were Not for the Christians

It is lamentable to think that the greatest barrier to the spread of Christianity is the indifference and inconsistency of Christians themselves.

We should like to be judged rather by what we want to be rather than by what we are. But the world is cold and calculating in its observations. It not only discounts the good when it chooses but also magnifies the bad at will.

But even when the estimate is fair, the truth of it cuts like a knife. We feel, therefore, the cutting edge of a remark like this from Gandhi, the eminent Indian: "We should all be Christians if it were not for the Christians."

Think it over and see if we are helping or hindering the cause of Christ.—Kind Words.

Ordination of Martin Leuschner

On the evening of March 22 Martin Leuschner, the son of Rev. Max Leuschner, pastor of the First Church of Los Angeles, Cal., was set apart to the Gospel Ministry by an impressive service, held in the Baptist Church (English) at Pittsford, a suburb of Rochester, N. Y. Mr. Leuschner is a student in the English Department of the Rochester Theological Seminary and for the past two years has been supplying the church at Pittsford. The examination of the candidate before the "Permanent Council of the Baptists of Monroe Co." took place on the 15th of March and made a most favorable impression upon all those present.

The Ordination Service, in the presence of a large congregation at the Pittsford church, was presided over by Dr. C. Savage, the chairman of the Permanent Council. Professors of both departments of the Seminary took part in the service. Dr. E. W. Parsons preached the ordination sermon, Prof. H. E. Robins offered the ordination prayer, Prof. C. H. Moehlmann gave the charge to the candidate, Prof. J. H. Vichert, the charge to the Church and Prof. L. Kaiser, the welcome to the ministry. A message of congratulation, that had been wired from the "Fleischmann Memorial Church" in Philadelphia to Mr. Leuschner as their future pastor, was read. After the service refreshments were served by the ladies of the church.

Mr. Leuschner is a graduate of the University of California, where he received Phi Beta Kappa honors. He also took a course of study in the Berkeley Baptist Divinity School at San Francisco. In May he will graduate from the Rochester Theological Seminary (English Department). Although he has had his training entirely in English schools, yet he has kept in sympathetic touch with the German churches. He has declined opportunities to take an English church and has decided to remain in the German work. Some months ago he accepted the call from the "Fleischmann Memorial Church" (formerly First Church) in Philadelphia and he will take up his work there immediately upon his graduation in May. May that be the beginning of a career to be greatly blessed of God!

L. KAISER.

Use the Gentler Word

We are learning how to take some of the sting out of hard circumstances by the use of soft words. A man does not go to the poorhouse but to the infirmary. A woman is not insane but mentally diseased. A man who fails in business and becomes bankrupt is in financial difficulties. An idiot is a defective. A drunkard is a dipsomaniac. A habitual thief is a kleptomaniac. If we gloss over wrong doing we increase it. But where misfortune is in question and there is no moral wrong, the gentler word is always the better word.

Missionary Giedt Again in China

Rev. E. H. Giedt, who recently returned to China, is at present teaching in the Academy at Kak-chieh, just across the bay from Swatow, the Central station of our South China Baptist Mission.

Bro. Giedt arrived at Swatow on Feb. 2. In Shanghai, where he stopped a few days, he found letters from the mission at Swatow, telling him that the Executive Committee had voted to detain him at Swatow in order to teach in the academy. Bro. Giedt's colleagues, Rev. and Mrs. K. G. Hobart, are still at Kit-yang, so that he could be spared there until they go on furlough in June. As the academy was greatly in need of a teacher, Bro. Giedt acquiesced in the decision of the mission and is now temporarily located at Kak-chieh, via Swatow, So. China, but hopes to go back to his former Kityang field again in the fall, when Mr. Capen returns from furlough to his work in the academy.

"Politically," writes Bro. Giedt, "the situation around Swatow and further inland is far from tranquil and more trouble from the 'reds' is expected. A few days ago over twenty communists, including two women, were shot in Swatow because they were caught in a plot to burn the city. It is feared now that if a strong force of communists, now within striking distance from Swatow, should succeed in getting control of the city there will be bloody revenge. But under the present moderate wing of the national government the anti-foreign and anti-Christian feeling has considerably abated. We found a cordial welcome on the part of both missionaries and Chinese Christians, but the temper of the times has undergone a decided change. We find that strictly religious work at the present much more difficult than it was during our first term. We shall need a great deal of divine grace to carry on under the radically changed conditions."

Let us remember our Bro. Giedt and Bro. Speicher and their families and all the missionary workers in China in our prayers that in these troubled times out there the work for Christ may not be hindered and that these trials may even under God's overruling providence work for the furthering of the gospel.

God as a Father

I was once, many years ago, disputing with an atheist lecturer in the Town Hall Square, in Leeds. The man said that if God were truly a heavenly Father he would "treat us all alike." I exclaimed: "Surely not. Surely you are thinking of a heavenly police magistrate, not of a Father. The glory of a father is that he can treat all his children differently. He will encourage the timid and backward; and check the forward and self-confident; and punish the naughty and unruly; and do it all in love and love all equally." Was I right? And which is the nobler conception?—Canon Green.

Scrapping the Tanks

The London "Observer," Lord Astor's paper, is authority for an account of the falling into disrepute of war memorials all over England. Recently the Parks Committee of Manchester has recommended to the corporation that all tanks, guns and other relics should be scrapped. "What is to happen to such relics," the "Observer" asks, "throughout the country in the future? They were supplied to practically every principal town shortly after the war, when the municipalities were not merely willing, but even eager, to possess them. They were placed in parks and prominent public places, where in due time they became, in most cases, a playground for the local children, who found a real tank or gun much more thrilling to play with than a toy one on the nursery floor. Recently they have come increasingly into disfavor, at least among the more sensitive adults. They are now almost despised 'orphans of the storm,' a not too pleasant reminder of trying times, and even a physical eyecore. The War Office claims no further personal interest in them. They are just 'nobody's darling.'"

In one town "the Labor element contended their relics were an irritating reminder of the horrors of war, and every occasional repainting drew forth expressions of indignation that so much good color should be wasted on such rubbish. In the end the tank was dismantled before an admiring crowd, and the two 18-pounder guns marched off to a local park, where they might mourn their better day beside some veterans from Sevastopol."

Another town sold its guns for two pounds.

In one case destruction of four big German guns was resolved upon not only because they "did more to foster war than peace," but because they were adjacent to many places of public worship.

In another instance ex-Service members of the Council obtained a reprieve for the local tank on the ground that it was a reminder of the ugliness as well as the glory of war.

At Birmingham, "a whole museum of shells, machine guns, bayonets, gas masks, helmets" and the like was locked up indefinitely in a back room of the art gallery.

The narrative closes with an account of an American colonel who "some time ago journeyed specially to Germany to return to as many owners and relatives as he could trace his collection of 500 German relics of every kind which he made in France and Belgium during the war. 'I know if my son were killed in the war,' he explained, 'I should be glad to have anything that had belonged to him.'"

Well Named

"What a pretty name your maid has!" remarked the visitor.

"Oh, that isn't her real name," was the reply; "we call her 'Dawn' because she's always breaking!"—Epworth Herald.

Commercializing Vulgarly

Every news-stand in the country carries a load of magazines, the purpose of which is to play upon the too human emotions of lust, curiosity, malice, and egoism, in order to share in the profits of large-sale circulation. That is what these confession magazines, health magazines, psychological magazines, erotic, neurotic, and plain rotten magazines prevailingly do. They strike under the level of public taste in the well-founded hope of successful exploitation. There has always been plenty of tinder in every society awaiting the spark. Sparks will fly and fires will kindle, but the present wholesale debauchery of human interest by print is the most remarkable commercialization of vice and vulgarity in modern times. One must go back to the pandering of late Roman days to find anything like it. Nor is the insistent urge of sex appeal its worst feature. That is a postwar phenomenon which in part is an escape from suppression, and which will disappear as soon as some other emotion is more readily aroused. It is the vulgarity, morbid emotionalism, and sickly smartness of this literature with no standards, ideals, nor hopes, nor desires that are not cheap, sentimental, or hypocritical that is the real danger. There have been plenty of morbid, hypocritical, vulgar writers in the past, but they have never been commercialized on such a scale, they have never found such opportunity, where, in effect, the government as well as their proprietors pay them to exploit the public.

The spawn of news-stand pests is, for example, the deadliest enemy of sound culture as it should be taught in the schools. And yet are the schools even aware of their greatest rivals? They teach rather arid classics to their boys and girls and never ask what they read on Saturdays and Sundays.—Henry Seidel Canby in The Independent.

• • •

When a man has never had a fight, has never had any opposition, has never met any grief—and doesn't know what it is to work against odds, he is at a mighty disadvantage.—George H. Knox.

Thou, God, Seest Me

Not long ago a man told the writer how forcibly the thought of God's omniscience was brought home to him. He was walking along the shore of an English seaport on a very dark night. A few miles out at sea was a great battleship, sending its powerful searchlight up and down the coast, and the man watched with much interest. Suddenly the light was thrown just where he stood, and he knew that the men on the vessel could see him as clearly as if it had been broad daylight. Instantly the thought came to him, "If I had been committing sin how quickly it would have been discovered." We should remember that God is a searcher of hearts and knows—as in David's case—the splendid qualities which others may not have suspected.

Two Young Men Exchange Ideas

Letter No. 1,
From William to Albert.

March 15, 1928.

A nice man is a man of nasty ideas.
Swift (Thoughts).

My dear friend Albert,

Received your last letter just when I came home from the ministers' meeting Monday noon. To be sure, your letter was so brim full of suggestions that I must answer it right away.

You know, Al, I am thoroughly disgusted with our ministers here. There are some fine men among them, in fact, they are all honorable men, but what I don't like about their thinking is that they simply don't think. It's too bad that we are so much concerned about organizations. Every Jack that comes around and propounds a new organization, is cheered as if he was Zeus himself. There are too many fellows running around in our churches today who are constantly peeling out of their minds new clubs, new societies, new schemes, and new nothings. You should see our wizards of organization jump to their feet as they hear a new secretary discussing the latest "cure-all-society" for our churches. It's too bad. But pardon me if I bother you with my scepticism.

I am glad that you are beginning to get out of the rut. It's time, high time, I say that we stop tooting the horn of men. Let's think for ourselves!

Glad I am to hear that you are now devoting more of your time to the Young People's Society. Do one thing at a time, and do that thing rightly! That makes for efficiency!

And do you remember, Al, what I wrote you already last April? I said then literally:

"It's downright foolish of you to be dabbling in every department of your charge. Don't overdo it. You must serve the Master, but know your own limitations. And please don't starve yourself mentally and spiritually. Do one thing thoroughly, then tackle another thing."

Of course, we all have to learn our lessons. Concentration is an imperative need of our day. We must hammer that constantly into our own minds and also into the minds of our dear people.

Just let me tell you of one incident that occurred to me a few weeks ago.

I had been invited to a man of considerable wealth. He owns a great estate, beautifully located on the outskirts of our city. As I said, this man is a man of means. But I was shocked when he told me during an extended conversation that he belonged to nine churches and some 35 lodges. Just think of it, belonging to nine churches and 35 lodges. It's simply monstrous to think that a man, a professing Christian, would fritter away his energies and best strength by holding membership in so many organizations. He is a fool—that's all, or else he is to be pitied, which is about the same thing as saying that he is a fool. This man, I might say in passing, is one of those fellows that fetch the earthly remains of people to the grave and to the cemetery

when they can't walk there any longer alone.

But why should we be pharisees, when we have many people in our churches and young people's societies who are doing the same thing? How many of our folks endeavor to be in everything. If they can sing, of course, they must sing in the two choirs that struggle on in the church. If they have the gift of gab, they must get up Sunday after Sunday and moralize about the wicked times. And then at the end, they wonder why people shrink back when they see them and why they can't make any real friends.

There is but one remedy for this disease of busy-bodiness—that is *concentration*.

That's the remedy that Jesus has suggested. He said on one occasion: "You cannot serve two masters." That is true in every department of life. We either love one and hate the other or we become shallow and lose our savor if we try to please both masters. We need to discard many things if we would serve him in the right way.

The men of the world are more clever than we are with respect to this matter of concentration. Look at Napoleon Bonaparte. How he went after his goal! How he drew all his efforts, all his talents and all the resources at his disposal to the common center of his chief ambition of world conquest.

That's the way we ought to work in the *Kingdom of God*. Let Jesus be our guide and our only Master. We must get rid of the slavery of man and the slavery of convention. We must get rid of sin and of self, and serve him solely. I will close.

Please write me next time what you think about this theme: *Independent Thinking and Jesus Christ*.

As ever,
WILLIAM.

Letter No. 2,
From Albert to William.

March 23, 1928.

Make yourself an honest man, and then you may be sure that there is one rascal less in the world.
Carlyle.

Dear William,

Gee, that was some dandy letter you wrote me under date of March 15. What do you think I am, a College Prof to be dependent Thinking and Jesus Christ?"

You are perfectly right in saying that we ought to be more concentrated for *Christ's sake*. We must either live for him, or not at all. But is it not altogether too hard a life to follow Christ with utmost determination and devotion?

I know that I have been happiest in wholehearted follower when I was a You remember how happy I was at the time of my conversion! I could have done almost anything for my Savior. Then, Bible reading was a joy. Witnessing for him as natural as breathing in the air around me. Words and deeds of cheer were at that time everyday joys. I was red hot for him. Until late after midnight I often spoke to the hungering

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friends of mine, unafraid of ridicule and satirical remarks from those who refused to believe in my Lord.

And then, alas, came a time when I fell down on the job. I became spiritually lazy and complacent. I forgot to witness for the Lord, all because I neglected prayer and Bible. Many an opportunity I lost during my spiritual decadence.

But now I am glad and thankful that the Lord has brought me back on the right track. Since the time we had our evangelistic meetings I have been a happy Christian once more. And that I should now be his minister, and proclaim the wonderful gospel of grace, seems too wonderful to be true.

Now I'll have to answer your question regarding "Independent thinking and Jesus Christ."

It seems to be a difficult question to answer. What is independent thinking? "Independent" means that one is not subordinate, subject or dependent for support on anybody or anything. In other words, an independent thinker is a man who draws his own conclusions, makes his own decisions, regardless of what people think. But is there such a being? I readily admit that we have lots of them today who brag about being independent thinkers, but I don't trust them. Many of them are deluders of the people. They rob the people of their faith in God and put nothing in place of it. And that's wrong, that's a crime, I think, don't you, William?

If we get down to brass tacks, there "ain't" no such thing as independent thinking. All our thinking depends. It depends upon the accumulated wisdom of the entire race. It depends upon what Mother and Father and Grandfather and Grandmother, and upon what teachers and history and our own nature have taught us?

Is it not true that most of our knowledge depends upon the knowledge of the learned men?

What I don't like about so many modern scientists, is that they are so cocksure about their achievements. No doubt they have invented and discovered some fine things, but they should not be claiming authority in matters religious. But they are doing just that thing all these latter days. They want to give to the people a scientifically constructed or reconstructed Christ.

There they go and do a lot of historical research, trying to find the true Christ, and lose him, or deform him. That way Christ is not found, I am sure. He who would be an independent thinker concerning him, who spake as one having authority, would do better to humble himself before him. Before *Christ* our independent thinking must stop. Science never will be able to explain him in terms of modern psychology and biology. Christ defies every scientific definition. He is in a class by himself.

The trouble with our theology is that it is too man-centered. *It should be Christ-centered*. We must capitulate before him. We can either believe in him or reject him. He must make new beings out of us, and he, likewise, must shape

our theology. Christ can do that, for he put God and his Kingdom first.

We speak so much about the new theology. But is the new theology really new? Is it? I can't believe it. You are perhaps better informed about this matter than I am, but I know that it is not new. It is as old as the hills. Celsus believed in the new theology, so did Strauss and Baur in the 19th century, and so did the Devil all through the ages. It's all bunk if they speak of a new theology. *Jesus Christ only can give us a new faith in God and man, a new hope and an eternal life*. He died for us that we might live. If Christ once more comes into our hearts, we shall know what "independent thinking" is.

Yours sincerely,
FRIEND AL.

Crisp Sayings by D. L. Moody

"Men will never find salvation until they give up all efforts to save themselves. Some one asked an Indian how he got converted. He built a fire in a circle round a worm, and then after the worm had crawled round every way and then lay down to die, he reached over and took him out. That is the way in which God saves us."

"If I had the choice of preaching like Gabriel, swaying men at will, without winning them to Christ, or taking them one by one in private and leading them to the truth, how gladly would I choose the latter! Men ought to prize the reputation of knowing how to win young men and clear away their troubles. It is the greatest honor you and I can enjoy."

"I never saw a long-faced Christian that amounted to anything. It is worse to meet such a man than to face an east wind in March. What we want is the spirit and confidence of the old martyr who said to a king who threatened to banish him because he would not give up testifying for Christ, 'I am not afraid of that, for you cannot banish me from where Christ is.' The king said, 'Well, I will take away your property.' The man replied, 'No, you can't; my treasure is laid up in heaven; it is with Christ in God.' The king said hotly, 'I will kill you, then.' 'You can't do that, either; I have been dead these forty years!' exclaimed the martyr. 'What are you going to do with such a fanatic?' asked the king. 'You can't do anything with him; he has a security and peace which all the kings on earth cannot disturb.'"

"There are hundreds of members in our churches who injure the cause of Christ every time they get up to speak in meetings, because they are jealous, unforgiving, and backsliding, and live too much like the world. What we want in our churches are members who are filled with grace and who live up to what they preach."

* * *

An educated person not only knows what he knows, but, what is far more important, he knows what he does not know.

"Forsake Not the Assembling of Yourselves Together In My Name"

What My Absence Did

- 1—It made some question the reality of religion.
- 2—It made some think that I was a pretender.
- 3—It made many think that I regarded my spiritual welfare and that of others as a matter of small concern.
- 4—It weakened the effect of the church service.
- 5—It made it harder for the preacher to preach.
- 6—It discouraged the brethren, and therefore robbed them of a blessing.
- 7—It caused others to stay away from church.
- 8—It made it harder for me to meet the temptations of the week.
- 9—It gave the devil more power over lost souls.
- 10—It encouraged the habit of non-church going.

What My Presence Did

- 1—It caused people to have confidence in me.
- 2—It made people know that I regarded my spiritual welfare and that of others as a matter of great importance.
- 3—It had a good effect on the services.
- 4—It made my friends feel more welcome.
- 5—It encouraged the brethren and helped the preacher in his work.
- 6—It caused others to come to the house of God.
- 7—It made my life stronger for another week.
- 8—It removed stumbling blocks from the sinner's path.
- 9—It pleased God and I was happy.
- 10—It caused others to say,
*He Practiced
What He Preached.*

—The Reflector.

Burial Service for the Living

The "Pacific Methodist Advocate" tells a story about one of their preachers in Southern Illinois who went to the home of one of his members and spent the night:

Just before bedtime he said to his host: "Brother, if you will bring me the Bible I will read a chapter; we will have a prayer, and I will go to bed."

"We have no Bible."

"Well, bring me a Testament then."

"We have no Testament."

"Well, bring me the church paper, and I will read you something out of that."

"We never take the church paper; it costs too much; besides, we never have any time to read it."

"You haven't a Bible, not even a Testament, you say you are too poor to take the church paper, and you haven't any time to read it? Brother, there is only one thing I can do for you."

So he reached into his pocket, pulled out the Discipline, and read the service for the burial of the dead.

Fault Mender or Fault Finder

ALBERT A. RAND

Someone has said that one fault mender is worth ten fault finders. It seems equally true, however, that there is no more than one fault mender for every ten fault finders. Perhaps the proportion would be less.

Finding fault is an occupation which appeals to large numbers of people. Every group has its fault finders. But how many groups have fault menders?

The Enterprise Sunday school Class developed some and solved a puzzling problem. There seemed to be more fault finders than usual in that class and they made things miserable for the rest. They were always digging up something about the class that wasn't right. They found fault with the way the secretary kept the attendance; they found fault with the method of conducting the lesson discussion. They found fault with everything and everybody.

But when they found the faults they just left them. Then the officials of the class got their heads together and talked the matter over. One of them got off something like this:

"The fault finder, like the poor, we have always with us. Why not make him useful? Why allow so much energy to go to waste? Make his fault-finding of benefit to the class. Let's appoint a committee of three which shall be known as the fault menders. Whenever one of these fault finders finds a fault, the fault menders will set themselves to the task of mending the fault. If the fault is a real one and one that needs to be remedied, they are to suggest ways for mending it. If there is no basis to the criticism except personal spite or some such thing, the committee will ask the one who found the fault to suggest ways of remedying it."

The plan looked like a good one and it was announced the next Sunday. The method of fault menders was to listen to all the faults that were found in the class. Then they would sift out those which were well-founded and report them to the class at some public meeting, with recommendations that they be corrected or eliminated.

Results were interesting. The first one was that fault finding decreased very rapidly. Several of the most arduous of the fault finders ceased their efforts since their activities had been actuated by mean motives. Others, however, catching the spirit of the thing, began to report to the committee things which they had observed and which they believed should be changed. All these suggestions were received and acted upon in the right spirit.

So, out of a class evil, good was made to come.—Young People's Paper.

We Know Several

"Money ain't good for some people," remarked Rastus, "De mo' dey is worth, de mo' worthless dey gits."—The Haversack.

The First Step

Phillips Brooks kept a note-book in which he jotted down texts that he intended to preach some day. Each text had a few words of comment added beneath it, to show how the thought was to be developed.

The first text in the note-book was this:

"Thy people shall be willing in the day of thy power," and the comment was: "*Willingness is the first Christian step.*"

This is a different thought from the one that many girls have about Christian living. They are sure that emotion is the first step. They expect to be swept along by some tide of feeling, and suddenly transformed into noble souls. If this experience does not happen to them, they do not make any effort to be Christians.

But willingness is all that is needed to begin with. "I'll do just what you tell me," said a girl to her teacher at Sunday school. "I don't know how to begin being a Christian, but I am ready to begin, at any rate." That was the only step she knew how to take, and she took it. It was not long before she went forward into a broadening life of service to Christ, and she has since guided others to him.

No Idle Workers Needed

God never goes to the lazy or the idle when he needs men for his service. When God wants a worker he calls a *worker*. When he has work to be done he goes to those who are already at work. When God wants a great servant he calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb when the Lord called him.

Gideon was busy threshing wheat by the wine-press.

Saul was busy searching for his father's lost beasts.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's wine-cup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs, and Saul was busy persecuting the friends of Jesus.

The Sons of Preachers

Some folks think that the sons of preachers are apt to be black sheep. This notion, however, is entirely false. Over and over again it has been shown that the sons of preachers have made records for themselves in religion, in statecraft, in science, and in business far in excess of what should be expected if the number of ministers' sons in proportion to the population is taken into account.

Not long ago Bishop Edward H. Hughes delivered a lecture in Minneapolis on "The Children of the Manse" in which among other facts he gave the following statistics:

"Nine of the signers of the Declaration of Independence were sons of ministers.

"Five Supreme Court judges and many governors, in addition to a great list of lesser political officials were products of manse.

"Daughters of preachers have been mistresses of the White House during seven presidential terms.

"The Wright brothers, pioneers of aviation, were manse products, and the first Trans-Atlantic flight was made by the son of a preacher.

"The inventor of the telegraph, Samuel Morse, was a pastor's son.

"In 'Who's Who in America,' ministers' sons should have one name in 220, in proportion to their number. Instead they have one in twelve."—J. Elmer Russell.

Saving Gas

A story is going the rounds to the effect that a certain automobile owner installed a new-fangled carburetor that was guaranteed to save 20 per cent in gas. Then he put in special spark plugs that were guaranteed to save 20 per cent of the same precious fluid, and an intake superheater that was guaranteed to save 20 per cent. He next put in a patented rear-axle that was also guaranteed to save 20 per cent, and re-tired with a new brand of tires that promised a 20 per cent saving in gas consumption. Finally, he drained his crank case and refilled it with a new oil guaranteed to increase his mileage 20 per cent. Now, with a fuel economy of 120 per cent, the owner has to stop every hundred miles and bail out the gas tank to keep it from running over!—Motour.

Savorless Salt

Hutchinson, Kansas, is the center of the salt industry of the country. Years ago when the facilities for curing and preserving the salt were not what they are now, a great quantity was exposed to the weather, to the wind and the rain, the frost and the heat, and was consequently rendered useless. It "lost its savor." It was used by the city authorities for road making, and a fine avenue was covered a foot deep in the "savorless" salt. For months it was trodden under foot of men and beasts. Robbed of its proper preservative properties, however, it also failed as a roadbed, and soon that highway was one of the worst in the town. Nor was this all. The salt thrown upon the road so saturated the soil that the fine trees that graced each side of the street suddenly dropped their foliage and died. There today we have a treeless avenue and a bad road. A character stripped of its helpful influence becomes not merely negative as to good but positive as to evil.—World's Crisis.

Unselfishness

Unselfishness is always praiseworthy and sometimes it has odd manifestations. After one of the battles in the Spanish War, General Lawton met on the march a great, six-foot Negro, who was toiling along, bearing, besides his own load, a second gun and cartridge belt, and a dog. The soldier to whom the second gun and ammunition belonged was limping along beside him. The general called a halt. "Here, corporal," he said to the Negro, "didn't you march all last night?"

"Yes, suh, Gen'l, I shore did."

"And fought all day?"

"Sho did, suh," answered the Negro.

"You have, besides, been marching since ten o'clock tonight?"

"Dat's right, Mister Gen'l."

"Then," said Lawton, "why on earth are you carrying that dog?"

"Well, suh, Gen'l," replied the Negro, showing his white teeth in a broad grin, "to tell you de truf, de dog's tired."

That corporal was a humble individual, but he had a heart of gold, and he somehow reminds us vividly of the Lord Jesus, who ever forgot his own weariness and hunger and loneliness in the service of others.

An Unfortunate Order

"I can't keep visitors from coming up," said the office boy dejectedly. "When I say you're out they won't believe me. They all say they must see you."

"Well, put them off somehow," said the boss with a worried look. "Whatever they say, just tell them, 'That's what they all say.' Be firm. See?"

"Yes, sir."

That afternoon a lady called. She had hard features and an acid expression, and she demanded to see the boss at once.

"Impossible," said William.

"But I am his wife," replied the lady.

"That's what they all say," said the boy.—Christian Intelligencer.

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