

The Baptist Herald

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

Volume Ten

CLEVELAND, O., OCTOBER 15, 1932

Number Twenty

IF THIS IS ALL

ALBAN ASBURY

If this is all—one little ball
Of transitory Earth,
And we must fall, at Death's last call,
Like apples, no more worth,
Why do the stars make pathways for my eyes,
The moon with melody fill all the skies,
Creation's anthem peal for each sunrise—
If our Earth ball is all?

If Life is meat and only meat,
For one swift day—then Night,
And I must eat my morsel sweet,
E'er fades its fitful light,
What means this surge within like mystic leaven,
Why do my hungers reach from hell to heaven,
My soul range universes seven times seven,
If Life is only meat?

What's Happening

We expect to start a fine new serial story with the New Year by a noted American author. Watch out for the fuller announcement.

Rev. C. F. Zummach, pastor of the Oak St. Baptist Church, Burlington, Iowa, is beginning a series of sermons on "The Sermon on the Mount" on Sunday, Oct. 16.

Have you sent a "Baptist Herald" trial subscription for three months to Mr. H. P. Donner, our Publication Manager, for some friend or relative? Three months from Oct. 1 for 25 cents!

What better investment could some Sunday school teacher make for her class than ordering and paying for a 3 months trial subscription to the "Baptist Herald" for her scholars? Obey the impulse. Do it today.

Rev. W. S. Argow, pastor of the Central Baptist Church, Erie, Pa., has been elected moderator of the Erie Ministerial Association. This body is composed of the ministers of the various Protestant churches of the city.

Mr. John Grygo, graduate of the German Department of the Colgate-Rochester Divinity School, Class of 1932, who has been supplying the church at Lansing, Mich., during the summer, has been called to the pastorate and has accepted the call.

The Temple and Knoxville Baptist churches of Pittsburgh, Pa., united in Fall Revival Meetings from Oct. 2-9 with Prof. L. Kaiser as the preacher during the meetings. The meetings from Oct. 2-5 were held at Temple church, Rev. O. E. Krueger, pastor, and from Oct. 6-9 at the Knoxville church, Rev. Wm. L. Schoeffel, pastor.

Dr. A. J. Harms of the Northern Baptist Theological Seminary has accepted a call from the Baptist Church at Baileyville, Ill., where he will take charge of the pastorate while at the same time taking care of his work in the seminary. Dr. Harms has moved his family to Baileyville where he will be found with his congregation when not at his desk in the classroom.

Mr. H. Theodore Sorg of Newark, N. J., who was elected to the presidency of the Home Mission Society at the meeting of the convention in San Francisco, while he was absent in Europe, found it necessary on his return regretfully to decline the honor, since the responsibilities that it carries involves a greater strain upon time and strength than he is able to afford in view of other denominational duties already assumed.

The Walnut St. Baptist Church, Cincinnati, O., Rev. P. C. A. Menard, pastor, will celebrate its 75th anniversary, Oct.

24-30. The celebration will begin Monday evening, Oct. 24, with Prof. H. von Berge as speaker. On Tuesday night Dr. Lawson will give the address; on Wednesday Rev. A. P. Mihm of Forest Park, Ill., on Friday evening, Rev. C. A. Daniel of Chicago, Ill., and on Sunday, Oct. 30, Prof. F. W. C. Meyer of Rochester, N. Y.

Lois Adele Grosser is the name of the little visitor which arrived to stay in the family of Mr. and Mrs. Walter A. Grosser of Oak Park, Ill., on Sept. 29, 1932. There are now three girls in the happy family. Bro. Grosser is a former president of our Young People's and Sunday School Workers' Union and his wife is a daughter of Rev. and Mrs. O. R. Schroeder of Anaheim, Cal. We offer hearty congratulations and pray God's blessing to rest upon the child.

Dr. Wm. B. Lippard will become editor of "Missions" on January 1, 1933, succeeding Dr. Howard B. Grose, who has been editor of "Missions" during the entire twenty-three years of its existence. Dr. Lippard has been assistant editor since 1922 and associate secretary of the American Baptist Foreign Mission Society since 1919. He is well known in German Baptist circles as the son of Rev. Wm. A. Lippard, honored pastor of a number of our leading churches and general evangelist in which service he passed away in December, 1927.

The Editor of the "Baptist Herald" spent a delightful day with our churches in St. Joseph and Benton Harbor on Sept. 25, preaching at the German and English services in St. Joseph and addressing the Sunday school for the full lesson period in the forenoon and preaching and speaking to the B. Y. P. U. in Benton Harbor in the evening. A supper visit to the Children's Home in St. Joseph on Saturday evening, speaking to the children and enjoying the hospitality of "Ma" and "Pa" Steiger was a pleasing feature of the visit. Brethren Umbach and Gassner are happy in their work. A Young People's Institute is being planned for the first week of November. On Oct. 2 the Editor supplied the pulpit of the Immanuel Church, Chicago, in the absence of Pastor P. A. Friedrichsen who was ill.

Donation Day at Philadelphia Home for Aged

The Donation Day Festival of the Philadelphia Home for the Aged will be held on Saturday, October 22. The program in the afternoon will be featured by addresses and special singing. Meals will be served by the women of the Board of Managers at noon and in the evening. Visitors from out of town are invited to share these festivities with their Philadelphia friends. Merchandise and

gifts by friends of the Home can be sent to 7023 Rising Sun Ave., Philadelphia, Pa.

Enthusiasm

If you can't get enthusiastic about your work, it's time to get alarmed. Something is wrong.

Compete with yourself; set your teeth and dive into the job of breaking your own record.

No man keeps up enthusiasm automatically.

Enthusiasm must be nourished with new actions, new aspirations, new efforts, new vision.

It is a man's own fault if his enthusiasm is gone; he has failed to feed it.

And right here is the big reason why thousands of men hit highwater marks at thirty-five and then recede.

They can "do their work with their eyes shut," and that is the way they do it.

They have lost the driving power of enthusiasm.

They sleep at the switch. All they see in life is the face of the clock. All they hear is the quitting whistle.

If you want to turn hours into minutes, renew your enthusiasm.—Papyrus.

Pat the Parrot

Mistress: "Clara, give the goldfish a few more ants' eggs—it is my birthday and I want to see happy faces around me.—Passing Show.

Voyage of Discovery

"Can you operate a typewriter?"

"Yes, sir, I use the biblical system."

"I never heard of it."

"Seek and ye shall find."—Widow.

* * *

In character-building, sacrifice and self-control always have an important place.

The Baptist Herald

Published semi-monthly by the
GERMAN BAPTIST PUBLICATION SOCIETY
3734 Payne Avenue Cleveland, Ohio

Rev. A. P. Mihm, Editor

Contributing Editors:

O. E. Krueger A. A. Schade

August F. Runtz

"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers Union at the subscription price of \$1.25 a Year.

(24 cents additional to foreign countries)
Advertising rates, 60 cents per inch single column, 2½ inches wide.

All editorial correspondence is to be addressed to Rev. A. P. Mihm, 7346 Madison St., Forest Park, Ill.

All business correspondence to German Baptist Publication Society, 3734 Payne Avenue, Cleveland, Ohio.

Entered as second-class matter January 9, 1923, at the post office at Cleveland, Ohio, under the act of March 3, 1879.

The Baptist Herald

God Is Love

God is love;

I feel it in the air around me.

God is love;

I see it in the sky above me.

God is love;

All nature doth agree;

But the greatest proof of his love to me

Is Calvary.

A Friend

C. E. CRAMER

WHAT is a true friend? This is an appropriate and timely question. In today's shattered conditions, we appreciate a real friend more than anything else. Thousands of lonely and despised souls, with hearts broken and lives crushed by sin would be lifted up and saved from destruction if they were only able to find a true friend. But what is a true friend?

A true friend is one with whom you dare to be yourself. With him you can feel free to set aside the mask and veneer and be what you really are. With him you are not confined by the shackles of form and etiquette; you can say what you think as long as you are genuine. He understands those contradictions in your nature that lead others to misjudge you.

You can breathe freely with him. To him you can confess your errors, great and small, and in the telling, they disappear, dissolved in the white ocean of his loyalty. He understands. You may not always be fair to him but he remains true to you. It makes no difference in his friendship for it is like a fire which purges all you do,—like water that cleanses all you say. He understands.

When the skies are blue and life is full of joy and happiness, he shares your joy; in the storms of life he sympathizes and weeps with you; if your sorrow is too great a burden for you he goes with you to the Friend of friends in prayer.

There are many who are lonely and long for such a friend, who might say, "Yes, these words are beautifully expressed—yet they are only words. The great question is, Where can I find such a friend?" No, that is not the great question, rather we should ask, "How can I be such a friend?" not, "What can I get from a friend?" but "What can I do for him?" True friends are very rare and the reason is often in ourselves. That "self" in us often bars the way to real and lasting friendship.

Now then, let us not always look and wait for a friend, rather let us be a friend, and we will soon be well repaid without expecting it. We must be willing to make somebody else's burden our bur-

den, somebody else's failings our failings regardless what we get out of it.

However few and far between earthly friends may be, there is one who is a real friend to everyone. The most beautiful evidence of friendship we find in the story of Jesus and Peter. For over three years they had been constantly together and as the months passed they grew more fond of each other. On some occasions the impulsive nature of Peter had to express its friendship and loyalty to the Lord, then he would say, "Though all men shall be offended because of thee, yet will I never be offended." And after when Jesus told him that he would deny him thrice before the cock would crow, Peter expressed his loyalty more strongly and said, "Though I should die with thee, yet will I not deny thee." We all know how Peter, during the same night, did deny his Lord and friend. After such an experience we would think that Peter's friendship was not genuine, if he was a friend to Jesus at all. But let us not be too hasty in our judgment. During the same night, shortly after his denial, he met the eyes of his Master and then Peter gave proof of his true friendship—he wept bitterly, wept over his unfaithfulness.

Up to that midnight hour, Peter's friendship and loyalty had not been tested. You know, true friendship, like anything else of value, must go through the testing fire before it can be called true friendship, and so it was with Peter's friendship. Every-day friendship need not be tested but true friendship must. It has to be cleansed, purified of self, in order to be of service under all circumstances. Peter meant it when he said, "I am willing to die with thee," in fact he later did. But then and there he was not quite ready to do so, for his friendship had not been tested.

Of two real friends one proves always to be the stronger. This was also true of Jesus and Peter. Jesus knew that Peter loved him, that he was a true friend of his, but he wanted to help Peter to overcome his self-consciousness. That is what genuine friendship does. It helps and gives. It lives most by helping most.

And now in conclusion. Dear Christian, are you making an effort to be a real friend to some friendless one? Oh, how the Lord yearns that you take his place on earth as a friend to one of his friendless. And you who are without a friend. Will you accept the friendship Jesus has to offer? The beauty of Christ's friendship is that it never changes, for "He is the same yesterday, and today, and forever."

Which of all our friends to save us,
Could or would have shed his blood?
But our Jesus died to have us
Reconciled in him to God;
His was boundless love indeed!
Jesus is a friend in need.

"There is a friend that sticketh closer than a brother" (Prov. 18:24).

Buffalo, N. Y.

What Did You Take to Church?

NELLIE GOODE

What did you take to church today?
An open mind, and a loyal heart,
An earnest purpose to do your part,
A prayer on your lips, and a listening ear,
In reverent silence the truth to hear;
A coin for the plate when it came your way?
Did you take all this to church today?

What did you find at church today?
Help for the problem that vexed your brain,
Joy for sorrow, and peace for pain?
Faith for provision of daily bread,
Courage and strength for the days ahead?
If you took your best to church today,
I'm sure that you brought all this away.

How Can I Achieve Real Happiness in Life?

PROF. OTTO KOENIG

PROF. WILLIAM ("BILLY") LYON PHELPS—the renowned educator and Christian philosopher of Yale University—speaking about Self-education, recently said that an enormous number of people get exactly what they want in this world. Many of those who do not, can be accounted for by the fact that they did not want earnestly enough, or with sufficient energy. If a boy or a girl wants something terribly, this great preacher says, he must want it more than he wants his personal ease and comfort; want it more than he wants anything else in the world, want it so eagerly that he is willing to make real sacrifices to get it. Take for example great artists like Paderewski or Fritz Kreisler or the other violinist Heifetz. You say they are born geniuses. They certainly are; but, nevertheless, "there is a reason" for it. It is very obvious that even if I had worked harder and longer than he or they, I could not play the piano or violin one-tenth as well. But that is not the question I am at this moment considering. Here is the question: Suppose I had been born with their ear, fingers, and coordination, I should have been willing to make the sacrifices they have made in order to become world-famous concert performers? It seems to me very doubtful. I have seen my lamented friend Edward B. Scheve sitting at the organ here in Rochester, when I was a student and later a pastor, for nine hours a day and practice. I sometimes thought it was wasted time, because he was even at that time an accomplished artist at the organ—in my estimation. He was a slave of his organ as Heifetz was of his violin. He was from his earliest youth chained to his beloved instrument as the Roman galley-slave was chained to his oar.

Have you ever said to yourself or others

"I Wish I Had a More Cheerful Disposition"?

How much do you wish it? What price are you willing to pay? Enough to "dispose" yourself so as to be in the way of getting it? Your words are only idle prattle and sinful, unless you will to have it instead of wishing to have it. You are by no means responsible for the disposition you were born with, but you are responsible for the one you live or die with.

Wherein does happiness of life lie? Here is the approved answer: A real happy life can be found only in **service**. That is to say, to be of some use in this world, to make other people happier and better by your presence among them, is the only way of being happy and of improving ourselves, and that not for an occasional thing for a day, but as the settled and fully acquired habit of our life. Make the great discovery of your young life that you have been born into this world for a certain divine purpose. Our Lord and Master said to Pilate: "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth." Our Savior knew his mission and fulfilled it to the end. I am here in this world to serve and to think of others and not of myself. Now, although that is the open secret of happiness in the world, it is extremely difficult for us to realize it. Where the gravest mistake is made by many young people is the supposition that happiness lies in **being served** instead of serving others. Let me remind you, especially those of you who are placed in circumstances of ease, that if you make the prime object of your life pleasure and amusement, the attending of the theater and dancing parties, the springs of your being will gradually dry up within you, and long before you have reached middle life, you will find that pleasure has ceased to please and amusement has ceased to amuse, but on the other hand, if you make the whole object of your life **to serve** others, to minister, to bless, and to save any of these human beings around you, you will find that those sacred springs within your own nature bubble up afresh, bubble up in perennial freshness, and while you never sought you will always find exceeding pleasure and amusement in the world.

The Best Preacher in New York

is a silent man. You may see him standing day and night on the corner of Broadway and facing the great multitudes that hurry past, preaching without a word or gesture. The same man is standing in front of the Yale Campus in New Haven, where he pursued his college studies in 1769 to prepare for the ministry. On receipt of the news of the battle of Lexington he joined an infantry company and soon was promoted to the rank of captain. Nathan Hale after the battle of Long Island was ordered to do scouting duty for Washington and disguised as a Tory schoolmaster, he visited the British camps and obtained the desired information, only on his return to be recognized and seized, and sentenced

to death by hanging by Sir William Howe on Sept. 21, 1776. His last words were, "I only regret that I have but one life to lose for my country." There he stands immovable today as an everlasting inspiration for the generations to come: his hands bound behind his back; his lips are sealed—it is only his attitude that speaks so eloquently to us—but what a powerful sermon!—"Men and women of the jostling crowd, what seek ye? Wealth is yellow dust that will presently sift through your stiff fingers! Pleasure is like a snowfall in the ocean, a moment white, then gone forever!" Hale died a happy man having served his great general whose virtues and bravery we honor this bicentennial year, and his country we love. He only regretted that he had but one life to sacrifice—and he was happy in death.

The Best Diploma

someone has said truly is—"The Book of Acts." The world takes off its hat to the man or woman who can bring things to pass and help others. Talent knows **what** to do and sacrifice; love knows **how**. Every year and every generation have seen more and more men and women anxious to help others. If they all only knew **how**? This in spite of all the adversities and depressions an encouraging world to live in. It is a uncomfortable world for the selfish creature and the pessimist. Human ambition becomes constantly nobler, and that is the most hopeful sign of our generation. The men of former times thought only of spending their money in self-indulgence; now scores of rich people actually apologize for their wealth and the selfishness of their ancestors by helping the unfortunates all over the world. These men have had a world-vision and are encouraging science, in medical research work in all the continents and in manifold enterprises for the benefit and health and happiness of the nations. "The Book of Acts" is being enlarged and continued, and the title of it is "**Others**." And the wonderful thing is that the more is done for others the happier and more cheerful are these noble and unselfish givers.

Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for—OTHERS.

Help me in all the work I do
To ever be sincere and true
And know that all I'd do for you
Must needs be done for—OTHERS.

And when my work on earth is done
And my new work in heaven's begun
May I forget the crown I've won
While thinking still of—OTHERS

C. D. Meigs.

Euphemisms

IN the English language there is a word known as euphemy. It means calling an ugly thing by a pretty name. While the word itself is not over-worked the idea it represents is highly favored.

For it is reckoned one of the amenities of life not to say a nasty thing in a nasty manner. The emphasis is on the **manner**. For it is held quite correct to get the nastiness expressed somehow.

For instance, there was old Mr. Fast who departed this life a week or two ago. A kindly newspaper mention had it that he had died from "heart failure." But it did not say that the heart quit functioning because of a disease of long standing caused by his immoral life. Only his intimate friends knew that the newspaper had applied a dab of white-wash to his name by giving an ugly disease a respectable name.

Or the case of Mr. Spender, the financial wizard who went to jail as a result of dipping too deeply into some other man's cash. The headline called him "a financial genius," his deal "a stroke of unfortunate finance." Which of course was the euphemic way of making mention of the thievery of a conscienceless knave.

Again there was the report of an infamous court case in which a barrel of plain nastiness of sexual license was glossed over as "an interesting love affair." A regrettable case of domestic infidelity, adultery persisting for months and months, was denoted "a romance of long standing."

No wonder the moral edge of the public is becoming a bit dulled in view of all this careful wrapping of ugly facts into carefully chosen euphemisms which have the effect of making a bad thing appear quite excusable.

On the day when robbers, rakes, adulterers, thieves and leeches are known by their right names we shall be a step nearer the age when the public conscience will react in a proper manner against the facts thus named.—The Baptist Evangel.

The Unbeatitudes

JOHN IRWIN

UNHAPPY are the covetous, for they shall always find someone to envy.

Unhappy are they who pity themselves, for they make others miserable too.

Unhappy are they who rely on force, for someone will always hit them back.

Unhappy are the haughty in spirit, for they shall stumble.

Unhappy are they who think evil thoughts, for they live in hell.

Unhappy are they who have no trouble, for they shall never be great in spirit.

Unhappy are they who hunger and thirst after personal gain, for they shall never be satisfied.

Unhappy are you when men congratulate you and speak well of you, falsely, for flattery's sake, for so have they acclaimed many popular heroes in the past. Weep and be exceeding sad, for already you have your reward.

Sunday Schools Gain Over Two Million

Following the custom in connection with previous World Conventions, the World's Sunday School Association gathered the latest Sunday school statistics from around the world for presentation to the Eleventh World's Sunday School Convention, in Rio de Janeiro.

The late Dr. Samuel D. Price began the gathering of these statistics in 1931, and most of the returns were checked by him as they were received. Upon his death, on May 17, 1932, the completion of the task was assigned to Robert M. Hopkins, Jr., and the present compilation has been made by him on the basis of all returns, together with other available data. The reports from the British section were gathered by Dr. James Kelly.

Report-forms were sent to 132 countries. Figures are included in this summary from 113 countries. It is worthy of note that the largest proportionate increase in Sunday school enrollment during the quadrennium, 1928-1932, is in Latin-America.

SUMMARY STATEMENT

Grand Division	Number of Sunday Schools	Number of Officers and Teachers	Number of Pupils	Total Enrollment	Increase During Quadrennium	Percent of Increase
Africa	15,824	68,111	837,631	905,742	116,084	14.7
Asia	32,760	132,937	1,600,108	1,733,045	57,039	3.4
Europe	78,384	772,519	7,731,076	8,503,595	*814,155	*8.7
North America	185,383	2,197,400	20,627,652	22,825,052	2,854,423	14.3
Central America	452	2,316	28,481	30,797	9,867	47.1
South America	4,109	15,535	212,254	227,789	56,934	33.3
West Indies	2,083	16,334	185,508	201,842	13,148	6.9
Oceania and Australasia	11,969	89,568	791,888	881,456	1,026	0.1
Grand Totals, 1932	330,874	3,294,720	32,014,598	35,309,318	2,294,366	6.9

*Decrease

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

The B. Y. P. U. of the First German Baptist Church, Chicago, has adopted the Commission Plan for the 1932-3 season, abandoning the old, simple group system in its favor. Meetings will be held each Sunday evening instead of the second and fourth Sundays of each month, as formerly. Considering the increased number of meetings, and the fact that the Commission Plan involves considerably more time and work than the former plan, and further considering the many other activities which occupy one evening after another, it is evident that our young people have a busy year before them. They seem, however, to have developed an appetite for such work, and interest in the new plan is running high.

Let by our capable president, Edward Meister, who is ably assisted by our energetic vice-president, Victor Loewen, the prospects for a successful year seem very good. The society has been divided into the following Commissions: "Devotion," led by Arthur Pankratz; "Stewardship," led by Walter Pankratz; "Service," led by Lillian Domke, and "Fellowship," led by Arthur Leuschner. The Cabinet consists of the president and vice-president, the four leaders named above, our secretary, Erika Pfeiffer, treasurer, Walter Loewen, adult advisor, Mrs. Minnie Pankratz, and our pastor, Rev. J. A. Pankratz.

The first feature on our program for the coming year is a series of "Eye-ographic" lectures entitled "Palestine Speaks," covering the story of the Bible from Adam to the apostle Paul, beginning Monday evening, September 26, and con-

tinuing each Monday night for six weeks. This is a wonderfully perfected and extremely interesting stereopticon production, and we invite all our neighboring friends to enjoy these lectures with us.

The Young People's Convention of Manitoba

The Young People's Convention of Manitoba was held at Whitemouth, Man., September 4. The convention was well attended by delegates and visitors of the Manitoba churches. During the Sunday school hour, various people gave choice talks; and then Rev. H. P. Kayser of Winnipeg brought us the morning message on: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7, 8). The choir of the Whitemouth church at this morning service rendered most appreciated selections.

In the afternoon the business meeting was opened by our president, Rev. H. P. Kayser. The rollcall followed to which each society present responded with either a Bible verse or song. We then heard the reports of the various societies, which gave us more courage to work for our Master.

Following that, Rev. G. Ittermann of Morris gave a Bible study on "Heroes of Faith."

After the business meeting we had short talks given by members of the various societies along the following lines: Emma Gaetzen: "Why do we have a Young People's Society?" Lillie Knopf: "How the Young People can be a help to their churches and pastors." Paul Heuer: "Why am I a Christian?" and Robert Zetzmann: "Why am I a Baptist?"

The Banner was presented to the Morris society.

In the evening a program made up of selections from each represented society was given. The program was composed of songs, dialogs, recitations and instrumental numbers. It was enjoyed by a large crowd.

The officers elected for the coming year are as follows: President, J. Luebeck; vice-president, G. Ittermann; secretary, Alice Herb, and treasurer, Esther Ittermann. A letter of appreciation was read by Paul Heuer, thanking God for his blessings, and in which great credit was given to the Whitemouth people for the splendid way they served the convention, and to the officers who so faithfully fulfilled their duties in the past year.

Our earnest prayer is that God in his goodness will bless each society in the coming year as he has blessed us in the past.

May we always study to show ourselves approved unto God, and follow the leadership of the Holy Spirit! May we learn to listen, to understand, to obey and be faithfully working for our Master till he comes!

EMMA GAETZEN, Reporter.

Craigmyle Anniversary

The Young People's Society of the Baptist church at Craigmyle, Alberta, celebrated its fourth anniversary on Aug. 14. Bro. Daum spent the day with us upon our special request.

In the morning of the day a young man and his wife followed the Lord in baptism at the Hand Hill Lake, about six miles from the church. After the baptism they were added to the church. The Lord's Supper was enjoyed by all. After this service all had lunch at the church and immediately afterward we gathered again to listen to a program which the young people had carefully prepared.

The program consisted of a recitation, several dialogs, duets and quartets. After the program Bro. Daum spoke on "The Influence of One Person Upon Another." It inspired us all to higher ideals. We were very grateful for this brief address and are looking forward with pleasure to Bro. Daum's next visit.

The past year has been the happiest and most progressive for our society since it has been organized. The main reason is because almost all of the members have become followers of Jesus Christ. It has given us new life and new interest for the work in God's field. This great change took place when Bro. Ittermann of the Freudental church held revival meetings for two weeks. Those two weeks will always remain in our memory. Since then our membership has increased to more than twice its former size. All glory to God! May he help us to do better work in the coming year.

FRANCES KARY, Sec.

Christ often leads us into perilous places, but he promises victory.

The Sunday School

A Novel Program of Religious Education at the Second German Baptist Church, Chicago, Ill.

For a year or more we have had the privilege of preaching to a smaller or larger group of children in our English services. Our aim was to encourage the children, who come to our Bible school in the morning, to also attend the morning service, when this was held in the English language, i. e. every other Sunday. The results have been very gratifying, for we have from ten to thirty in attendance, and have caught the ear and the heart of the girls and boys as in no other way. Especially the girls.

We have learned that the child can understand and comprehend the preaching of the gospel, when it is presented in an intelligent, simple and interesting manner. The children are supplied with note books and leadpencils and sit in the front pews to take notes of the sermon. Their attention, concentration and comprehension have been wonderful and surprising. These notes are carefully examined by the pastor at the parsonage and signed with his name and the predicate: "good," "very good" or "excellent" as the case may be. A reward of a good reading book is given to the scholar, who has written the best notes. Frequently we have called upon the scholar to read his or her notes to the whole school or to the congregation on the following Sunday.

This has been a revelation and a surprise to many of the older folks and convinced them, that we do not appreciate as we should the intelligence, understanding and working of the youthful mind. We want to give to the readers of the "Baptist Herald" some samples of notes of children. It may interest our pastors and point out the way of personal contact with the children along with all the other valuable methods and ways of religious education.

We Begin With a Ten-Year-Old Girl:

Text: Romans 8:16, 17: "If children, then heirs of God and joint heirs with Christ, if so be we suffer with him, that we also may be glorified with him."

"They have a blessed heritage. We enter into relationship with God through Christ. All is God's and we belong to God. Because God sent his only begotten Son to save us, we become heirs of God and all people can be called children of God. To whom does this heritage belong? 'If children, then heirs.' Whence does this come? From the Father above. And it is the Holy Spirit, that shows us our sin. And when we accept God's Word and Son we may say: 'Abba Fa-

ther.' God's inheritance is eternal. We are his heirs. Do you know the way to God? Through God's Word there are many riches in store for the children of God. You and I are to share everything with Christ. It is not easy to follow Christ, there are difficulties in the way and enemies to meet. When we let the Spirit into our heart we share the suffering of Christ. And every witness is a martyr, for we must share his suffering. If we enter into the passion of Jesus Christ, we have the inheritance of glory above. When the people stoned Stephen, he saw Jesus standing on the right hand of God and he was at his side to receive Stephen, when he cried: 'Lord, forgive them, receive my spirit.' Amen."

Here Are the Sermon Notes of a Eleven-Year-Old Girl:

Text: Hebrews 10:23. "Let us hold fast." Subject: "Stickers and Nonstickers." A sticker is one who holds fast. Nonstickers are people who set out to do a thing, but get tired and quit. We have stickers and nonstickers in the church. Those, who do not have any interest in church belong to the non-sticker class. The stickers are the people who can be depended upon. The person, who sticks, is the person, who will stick out anything, no matter how hard and toilsome. Any hard work is a challenge to the best that is in the girl or boy. The industrious boy or girl don't look for any easy jobs. It is an honor to be able to work for what you receive. The Panama Canal is an achievement made by a sticker. Our country would be nothing but a wilderness if stickers had not been the first settlers. We need people, who are stickers in our church. We have parasites, people who depend on others for their living. We should stick to everything that is good, especially God. Whatever is worth doing at all is worth doing well. The accomplished work is our reward. "Be thou faithful unto death and I will give you the crown of life."

Here Are the Notes of a Twelve-Year-Old Girl:

Text: John 1:50, 51. Jesus is called the light, the bread, the door. He says I am the way, the truth and the life . . . I am the vine. Jesus reveals himself here as the open heaven.

1. *Jesus is the discernor of hearts.* He knows men. He saw this praying, meditating man under the figtree. He saw the man, who was hoping and yearning for the hope of Israel. Jesus needed no information, he knew Nathanael. Jesus said: "Behold a true Israelite in whom there is no cheating." Nathanael says: "Rabbi, thou art the Son of God, thou art the King of Israel." Jesus sees, Je-

sus knows our thoughts, our hopes, our longings. He sees and knows and cares. He is the discernor of the heart. He provides.

2. *He is the open heaven.* He said, "Verily, verily I say unto you, you shall see the heaven open and the angels ascending and descending on the Son of Man." The angels thought deeply of the way of salvation to discern it. Men are seeking and searching for the open heaven, which went on for centuries. It needed some one to bring down heaven to earth. Jesus did this. He opened heaven and prepared the way. Peter, James and John saw the open heaven, while Jesus was praying on the mount. His face shone like the sun and his garments turned white as snow. You and I can have a glimpse of heaven by praying. By praying devotedly, the heaven will open.

This girl closes with these words: "Thank You, Amen!"

These are only a few samples of the notes, many others are equally as good. The children range from 10 to 16 years of age who took notes and it was a constant pleasure to the pastor and the church. When you consider, that our school is composed of 90 per cent of children of non-members, you will realize that the influence going out of our church is wholesome and far-reaching. The notes are given here in the very language of the children.

CARL A. DANIEL.

Little Singers

ETHEL M. LACKEY

When you go to Sunday school,
Do you try to sing?
Everybody joins right in—
It helps like everything!

Silent voices do not help,
You should sing right out;
But I guess I'd better say
That you need not shout!

* * *

Many young people think that they can stand alone without God. In later years they know this cannot be done—but they have lost the best of their lives in the meanwhile. God alone can supply the needs of the human heart and mind.

* * *

God hates sin. He punishes it. Man's opinion cannot change these facts.

* * *

Sin evades or defies God's will. It puts us out of line with the universe of God.

* * *

Those who make light of their sins have to meet the consequences just the same.

Men Wanted

The world has work for men,
Men of purpose, strength and zeal;
Men with courage, staunch and real;
Men with passion for the right!
Men of honor stainless, bright.

The nation calls for men,
Men to trample down the wrong;
Men to guide a stumbling throng;
Men to govern, counsel, lead;
Sure in wisdom, brave in deed.

The church seeks earnest men,
Men of vision, spirit led;
Men whose selfishness is dead;
Men to send the Master's word
Till the farthest soul has heard.

The Christ is calling men,
Men to consecrate their all,
Heeding but the Savior's call;
Men with faith in strength above,
Filled with patient, fearless love.

God shares his work with men,
Work dispelling darkness drear;
Work to bring his kingdom near.
Work for men, firm, valiant, true;
Noble work for men to do.

—Selected.

God and Our Substance

Number 4 of a Series of Radio Devotions
PAUL WENGEL

List to the sentiment expressed in Proverbs 3:9: "Honor the Lord with thy substance." That may stand as the Christian motive of the New Testament as well as the motive of God-fearing people of the Old Testament days. It is not generally the motive of America, no, not even of that section of America which calls itself Christian seems to be prompted by the spirit of honoring God when it comes to money matters. "Filthy Lucre" is the appellation we have put upon money and most folk seem to be satisfied to keep it filthy rather than make it to be clean lucre by sanctifying it to God. The only difference between "Filthy Lucre" and "Holy Lucre" lies in the attitude of individuals.

Jesus Found Money Changers

in the temple at Jerusalem. They were doing a big business there on account of the false assumption that the Roman coinage brought in by worshippers would desecrate the temple. They said Jewish money was holy, while Roman money was filthy, unclean. However, not "money is the root of evil" but—"The love of money is the root of all evil," says St. Paul. It is not the money but the way we procure it and spend it, or fail to spend it, that makes lucre filthy or holy. At heart it is our attitude toward God. It is for their false attitude that Jesus cast out the money changers. We have heard men say, "It is nobody's business how I get and spend my money." Well, maybe it is not *my* business, but I con-

tend on the basis of all that is humane and reasonable that it is *God's business*. Here the motto of a Christian shoe dealer might well be quoted and emulated with profit. He had it hanging in a prominent place in his shop: "God First, —Family Second—Shoes Third."

God cannot be left out of matters related to money without desecrating many of the most intimate human relations. If incomes were always related to God, men could go along on the proud pretence that their accumulated substance is their own "to have and to hold this time forth and even forever more." Fortunes would soon be related to those who helped create them if they were related to God. Men would soon see that the only reasonable procedure is to share the profits of productive industry with all who contribute brain or brawn in their creation.

Taking Advantage of Others

when the market will stand it, having renter, investor and worker pay our way will soon go into the discard when we endeavor to "honor the Lord with our substance." May I quote here an experience recorded by a Rev. J. S. Ellis. (Quote) "One summer day I was called to a rural neighborhood to speak what words of comfort I could over the body of a young woman who had taken her own life. The farm on which she had lived was in a rich agricultural neighborhood. As I approached the house I was appalled by the spirit of hopelessness and desolation which rested on the scene. Chickens were wandering about the dooryard, scratching dustwallows in the fence corners. The posts supporting the roof of the front porch were rotted at the ends; one having given way entirely, was hanging idly from the sagging roof. There were no screens at doors and windows, and the rooms were filled with buzzing flies. Within the house were bare floors, with here and there holes in them which had been gnawed by rats. The furniture was worn and dingy. Kindly neighbor women had washed and combed and were mothering as best they could five motherless little children.

"As I stood in this wretched home I thought of the man who owned this farm; of other farms owned by him. I thought of his beautiful town residence. I remembered his interest in, and devotion to, the church. I remembered the devout prayers I had heard him utter in the church. He was a member of the church's official board. His sincerity in his attitude of worship I could not question. Yet here on a farm owned by him a life so despairing that she had leaped from it, deeming the darkness before her could not be greater than that in which she had been living. Flies, dirt, heat, rats, galling poverty, anxiety over her children, had turned motherlove into madness.

"Who was responsible for her death?" Neither would there be what is termed

THE BAPTIST HERALD

A "Class Struggle"

if the spirit of God were directing industry and commerce. Men would not object to toil and labor if they could be assured that they are working for righteous, omnipotent God rather than for puny, selfish man. If all surplus profits of man's productive industry would revert back to benefit his fellow men, hatred and antagonism could never arise against the employer and the capitalist. Religion,—God,—Christ cannot be left out of industry and business, *all* industry and business, communistic, socialistic or capitalistic, without threatening the destruction of the whole social fabric.

Not only can the Lord be honored or dishonored in the acquisition of substance but in its use as well. Every dollar spent for the uplift and salvation of my family, myself and the community becomes *holy*, while every dollar that endangers the welfare of family, community or self bears the seal of infamy and evil. It has thus become "filthy lucre" indeed. Moral crusades, institutions for human salvage and the great missionary enterprises of the Christian Church often must go begging for funds, while men and women pour them out lavishly to their own hurt for their inordinate appetites and gratification of selfish desires.

A Question of Righteous Stewardship

It is not a question of giving up a tenth of our substance and income to "prove God if he will not open up the windows of heaven and pour out a blessing," as suggested by the prophet Malachi. More surely it is a question of the righteous stewardship over all our substance. The widow who went into the temple to put in her two mites, put in *her all*. Jesus, the Son of God, himself the Perfect Man, was deeply stirred at seeing such devotion and sacrifice. We believe that God loves a cheerful giver. Today will be a better day if we honor God in the way we procure and spend our money.

"I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be
And quickened from the dead.

"I gave, I gave my life for thee,
What hast thou giv'n for me?"

* * *

Prayer can always bring us two things—the power to avoid sin, and the power to be content with God's will for us. With these two powers life is made a thing of purity and strength, and all its bounds are enlarged.

Turned Down

Father: "So you want to marry my daughter?"

Suitor: "Yes, but first I want to know if there's any insanity in your family."

Father: "No, and there's not going to be any."—Washington Cougar's Paw.

October 15, 1932

Spokane Society Surprises Pastor and Wife

On Wednesday evening, Aug. 30, 1932, after a very inspirational and well-attended prayer-meeting, the Young People's Society of Spokane, Wash., gave their minister and his wife a pleasant surprise in the form of an interesting program and social hour, in honor of their 38th anniversary in the ministry.

After benediction was pronounced, the vice-president requested that the congregation be seated again. She then led Mrs. Graf to join her husband at the front of the congregation.

The opening number of the program was a beautiful piano solo, "Jesus Savior, Pilot Me," played by Mrs. Harold Rocho of Detroit, daughter of Rev. and Mrs. Graf. This was followed by other musical numbers. A solo by Mrs. Rocho, "Only a Life," deserves special mention.

Short talks were given by representatives of the various departments of church, congratulating Rev. and Mrs. Graf on their many years of service and expressing the hope that they might enjoy many more years in the work of the Master and especially in the Spokane field.

Mr. O. Kirsch spoke in behalf of the school; R. Marks, Sunday school; Mrs. Albert Schauwecker, Ladies Aid; Miss Emma Siewert, King's Daughters Society; Miss Estella Okert, Tabea Society; Inez Buchholz, German school, and Max Volkman, B Y. P. U.

The talks were followed by interesting responses from Rev. and Mrs. Graf. Rev. Graf spoke briefly on God's call to the ministry, commenting on his call to Spokane. Mrs. Graf mentioned her joy in the service and fellowship of the Spokane church, expressing the hope that there would be yet greater blessings.

A lovely basket of assorted flowers was then presented to Rev. and Mrs. Graf by their little grandson, Victor Rocho, Jr.

Refreshments and a pleasant social time completed the evening. L. K.

Women's Union of the Eastern Conference

The third meeting of the Women's Union (Schwesternbund) of the Eastern Conference met at the Neustadt Baptist church, Ont., Thursday afternoon, Aug. 25, 1932. The president, Mrs. D. Hamel, took charge of the meeting. Mrs. G. Zinz conducted the devotional meeting. Then we heard the reports of the societies. We have 378 members. Money given for missions, aggregated as a whole, amounted to \$586.19. For local purposes \$2028.46 was raised, making a total of \$2614.65.

Our Ladies Missionary Societies are all at work, "going about and doing good."

A ladies quartet favored us with the song "He cares for you." Then Prof. A.

A. Schade gave us a very helpful talk out of his rich experience. He said that we have great work to do which we cannot do alone. We all have to work together.

We decided to send \$25 to Bro. Geis for his work in Burma and \$25 for Home Missions.

In these days of depression there should be no money lying idle, when there is such need for it to carry on the work. Our offering amounted to \$14.30.

The following officers were elected: President, Mrs. A. A. Schade, Rochester; vice-president, Mrs. Terschiessen, Buffalo; secretary, Mrs. Wm. Jaster, Killaloe, Ont.; treasurer, Mrs. P. Geissler, Bpffalo.

May the Lord help us to do what we can for him in our new Conference year! MRS. WM. JASTER, Sec.

A Soul-Winning Bible Class

The members of the Hamilton (Ohio) Men's Bible Class believe that they could not only study God's Word as "workmen that need not to be ashamed," but that should pass it on to others. This class, having a regular Sunday attendance of 175 to 200 men, feel the need of spiritual food and fellowship.

But they are also interested in the "other fellow," and are doing what they can to help him. They are praying and working for the salvation of men. Along with other activities, they are putting into circulation the books of the Moody Colportage Library.

Just lately they distributed several copies of "Calvary's Cross," a sermonic symposium by famous Gospel preachers. One of these books was placed in the hands of a man for whom they had been praying. He was a man hardened in sin, who ridiculed the Bible and spoke vehemently against the church. In fact, he had not been inside of a church for 28 years, not since he was a boy of 17. But one day he read this book, "Calvary's Cross," and his heart was touched. He saw his sinful, lost condition, and his need of a Savior. This led him to openly accept and confess Christ, and unite with the church.

The Hamilton Men's Bible Cass believe that such results can be multiplied by the faithful distribution of the Gospel in print, and in this way many can be reached who otherwise would never darken the doors of the church or Sunday school.

Well may other Bible classes and individuals emulate the labors of this class in circulating soul-saving books.

* * *

No Christian should ever be a coward, for Christ was absolutely brave, and he says, "Follow me."

* * *

Today's tortuous road may be a thing of beauty to look back upon when we have attained the heights.



Baptism at Bethel Church, Carbon, Alberta

Baptism at Bethel Church, Carbon, Alberta

On August 31 a new church was organized in the district south of Carbon with a membership of 51. Last winter this group had started holding prayer meetings in a school house in the vicinity. A revival resulted; souls started to make their peace with God. So on September 4 the newly organized church had the pleasure of baptizing 15 of the promising youth, thereby increasing its membership to 66.

The church had erected the Alberta Association's tent for the day. God had granted beautiful, sunny Alberta weather. So the church gathered in full number with friends from far and near to take part in the festival day. In the forenoon the Sunday school held its session as usual, whereupon a preaching service followed. Rev. F. A. Mueller, who had assisted in the organization, was in charge of the forenoon meeting. Rev. E. P. Wahl had been invited to take part at this special service. A sermon, based on 1 Thess. 3:12, preached by Mr. Wahl, was well received.

After a basket lunch at noon, the congregation gathered at the Knee Hill Creek church near Carbon and heard a baptismal sermon preached by Rev. Mueller on the words in Acts 10:44-48. After a few remarks in the English language by Rev. Wahl for those who did not understand the German, the baptismal rite was performed. Returning to the tent the hand of fellowship was extended to the newly baptized and the church celebrated its first communion service.

It was a day of joy. May the Lord grant his children many more and still greater joyful days! A SERVANT.

Proof

Tell a man there are 267,543,201 stars and he will believe you, but if a sign says "Fresh Paint" he will make a personal investigation.—Christian Register.

Yes, They Used to Wash 'Em

One reason why romance lasted longer in the old days was because a bride looked much the same after washing her face.—Portland Evening Express.

The Scriptural Doctrine of the Lord's Supper

E. BIBELHEIMER

Part II

The New Covenant

Notice also what Jesus says about a new Covenant or new Testament in connection with the Lord's Supper. This is a very important, a fundamental truth which we have too often overlooked and which many even have never fully grasped. It is remarkable that Matthew, Mark, Luke and Paul all record this truth as coming from the lips of the Master.

Matthew: "This is my blood of the New Testament."

Mark: The same.

Luke: "This cup is the New Testament in my blood."

Paul: The same.

We read in Exodus 24:6-8 and Heb. 9:19, 20 how Moses after sprinkling with the blood of calves and goats says: "This is the blood of the covenant." But here the mediator of the New Covenant teaches us to regard his own blood as the blood of the New Covenant. (Heb. 9:13.) We refrain from a fuller discussion of this New Covenant and its relation to the old, but wish to stress the fact that as oft as we take Communion in remembrance of Jesus we are continually to be reminded also that he is the author of a New Covenant. We feel certain many people would be saved from grave error if they fully grasped this important truth (as for instance Adventists).

Eucharist

Perhaps we have wondered at times why the Lord's Supper is sometimes called the "Eucharist." While we are reminded of the death of Christ at the Lord's Table, we are not to bemoan and bemoan his death. "Gloom and sadness are foreign to the spirit of this ordinance." "It is a symbol of the death of Christ, but of that death by which we live. The wine reminds us that he drank the bitter cup of suffering that we might drink the wine of joy." It is to be an occasion of thanksgiving and praise. A heavenly joy and peace ought to fill our grateful hearts. Jesus himself gave thanks when he instituted the Supper and joined in a hymn of praise. If Jesus in that dark night in which he was betrayed could give thanks for the bread and for the cup picturing his body that was about to be bruised and broken on the cross, how much more should we in grateful remembrance of what that death has done for us.

In 1 Cor. 10:16 we read: "The cup of blessing which we bless," meaning the cup over which we pronounce the words of blessing and thanksgiving. Ancient writings show that those devoted Christians of old loved to call the Lord's Supper the "Eucharist"—a word derived from the Greek word meaning "to praise" or "to give thanks."

Communion

We of the present age are much more familiar with the word "Communion." This is a fellowship meal, symbolizing communion i. e. fellowship (Gemeinschaft) with one another and with God. When the parties to an important agreement in the Jewish world had pledged their faithfulness to each other in their sacrifices and had made their promises calling on God to witness, they sat down to a covenant meal to celebrate their new relation and fellowship. So we who now renew our covenant with God and thereby again seal our profound spiritual fellowship of brotherhood with each other sit together at the Lord's table to celebrate our union of spirit in Christ. (1 Cor. 10:16, 17.) Communion symbolizing union and fellowship here, might also be considered prophetic of a reunion in the heavenly kingdom where all God's children are to be united at the marriage supper of the lamb. (Rev. 19:9.)

Giving Communion to single individuals is not in harmony with this thought. This practice grew out of the false belief that Communion was a soul-saving sacrifice and that one receives the forgiveness of sins by means of it. By such, Communion is hurried to the dying to cleanse them of the last stains of sin before they are hastened to stand before the eternal judge.

Thus we have seen that the Lord's Supper is first of all a sacred memorial but also a covenant meal (Bundesmahl), ever reminding us of Christ as the author of a New Covenant or Testament. It may also properly be called Communion since it is a fellowship meal, symbolizing union and unity. Then too we may call it "the Eucharist," if we rightly understand that term, in grateful remembrance of what our Lord has done. We are to think and thank. Then we have been calling it the Lord's Supper with Paul (1 Cor. 11:20), very fittingly so, since our Lord is both author and object of veneration. Paul also calls it the Lord's Table. (1 Cor. 10:21.)

But It Is Not a "Sacrament" As That Term Is Often Used

Originally a sacrament meant something sacred, something set aside as holy and pleasing to God. But especially through its use by the Catholic Church it has come to mean something with a sort of magic power in itself. The Lord's Supper in this sense has a mysterious influence in those who partake of it. Under the words of a properly authorized priest, according to this teaching, the bread and wine are changed into the actual flesh and blood of our Lord and those who partake of it are united with Christ. And thus it has power in itself to save and to cleanse from sin. For that reason the Catholic Church often calls Communion an "awful mystery" and a "dreadful sacrifice"—a "mystery," because it is supposed to have that mysterious power to save and bless, and "dreadful," because Christ is actually

supposed to be sacrificed again in that Supper. We find no trace of this teaching in Scripture. Luther denies the power of the priest to change the bread and wine into the flesh and blood of Christ, yet insisted that those partaking of the consecrated meal, eat and drink the very body and blood of Christ present "in and among" the bread and wine. He planted himself on the words, "this is my body," insisting they could not mean, "this symbolizes my body." But notice that Jesus also says: "This cup of the New Testament." Certainly we would not claim that the "cup" is changed into a covenant or testament, but we simply regard it as symbolic thereof. Don't we say of a photograph: "This is my mother or brother"? Or of a map: "This is North Dakota"? Yet everyone knows what we mean. Even Calvin and Zwingli held to a sort of magical power in the Lord's Supper, holding that Christ was truly received through it, though spiritually and only by the true believer.

These leaders and others have their followers today, representing quite a variety of beliefs on the Lord's Supper. Their views are not at all in accord with our expressed convictions and we do not believe they are scriptural.

Checking Up on Your Work

LESLIE E. DUNKIN

Membership

(Give your society ten points for each of the ten following questions that you can answer with a "Yes!" and only five for "Sometimes." How high a score will your society make?)

1. Is all (or 99 per cent) of the present membership actively interested in the society's activities?
2. Is anything in a definite form being done to give each member a definite task and responsibility for the society?
3. Are all the young people in the Sunday school and church congregation actively interested in our society?
4. Are all the young people, who were actively interested in our society a year ago, and who are still resident members of the church or congregation, still actively interested?
5. Are effective efforts being made to stop the leakage in the active membership of our society?
6. Does our society investigate at once the absence from the meetings and then give urgent personal invitations for the absent young people to be present at the next meeting?
7. Is a special membership drive—aside from any contests—held by our society each year?
8. Is our society friendly toward all members in attendance, and also toward any strangers or visitors?
9. Do the members work harmoniously together in the activities of the society?
10. Is our society going to do more in the future than in the past to improve the membership and to keep it improved?

Off to College

MAY GRIGGS VAN VOORHIS

I set his room in order

On that bright September day,
And I handled all his treasures

In a helpless sort of way;
Books and pictures, scattered letters,

Some one wrote in girlish glee,
And a diary far too precious

For a mother's eye to see;
Cast off shoes and belts and collars,

All were put aside to stay;

For I set his room in order
When my laddie went away.

I set his life in order

When my laddie was a child;
Crooked ways I straightened for him,

Wounded feeling I beguiled.

May the hand that in his childhood

Lay so trustingly in mine,
Reach out upward through the darkness

To a guidance all divine!

Keep him safe, O heavenly Father,

Keep him strong and true today;

And grant eternal victory

To the lad who went away!

News from North Freedom, Wis.

On Thursday afternoon, September 1, the Ladies Missionary Society met with the Boys and Girls Mission Band for their annual program and picnic.

This little Mission Band was organized in 1905 under the leadership of Miss Augusta Seils, who is still active in the work. The Band was organized for the purpose of teaching children who have Christian homes to share their great privilege with children who have never heard that Jesus loves all the children of the world.

The Band meets once a year in connection with the Women's Mission Society. Their membership begins from early childhood and the age limit is twelve years.

At the annual meeting the children provide the program and bring their offering. The Women's Mission Circle serves a fine picnic lunch, which is enjoyed by young and old.

According to the twenty-fifth financial report, the Band had given \$325 during these years for work among children of different nationalities. To some this may seem like a small amount for so many years, but although the membership is small, they have sent money for missionary work among Mexicans, Indians, Negroes, Chinese, Japanese and Russians. They helped the children in Germany, the Gypsy children, and those of the Cameroons in Africa.

So our little Mission Band
Sowed the seed in many a land
But Eternity will show
We shall reap what we did sow.

* * * *

That same evening our pastor, Rev. Palfenier, was surprised at the large attendance for our Bible study hour. He



Boys and Girls Mission Band, North Freedom, Wis.

and his bride of six years were still more surprised after Bible study, when we told them we had remembered their wedding anniversary and were going to help them celebrate. A delightful social time followed. Two original readings were given by Miss Helen King. After these readings Rev. and Mrs. Palfenier each gave a short interesting talk. They told of the first time they met and of the decision which followed. Each confessed that they never regretted this decision.

After playing a few games on the church lawn, we all went to the church dining room where a lunch of ice-cream and cake was served.

May God give Rev. and Mrs. Palfenier many more years of happy married life in his service! "REPORTER."

Flashes from the Home Mission Field

"We are keeping up our regular attendance of all branches of the church. The Sunday school is doing real well and the work among the younger people is very promising. If we only had an extra room in our church so that our young people could have a room for themselves! As it is the young people have one end of the church while in the other end we have our German service. To most people such an arrangement would disturb their devotion but we heave to do this or lose our children altogether. In April we beautified the interior of our church which is now more pleasing. My church is very much in arrears with my salary, so you see how much your monthly check is helping me in the care of my family. But harvest time will soon be here and then, I believe, my church can do better."

THEODORE FREY, Pastor, La Salle, Colo.

"We are praising God for his faithfulness toward us. In the last quarter we had come to the end of our financial resources. By *we* I mean the church. I went on my knees and pleaded with God for his work, and by Saturday the trustees were handed a check for \$500. It came from the estate of our deceased

brother Albert Walther. A weight like a millstone fell from our hearts. Then a young couple came to us by letter in the month of April. While they are out of work they sustain us by their prayers.—For two weeks our general evangelist, Bro. H. C. Baum, labored among us. I was very disappointed by the poor attendance in spite of all our hard work in giving many invitations. But Brother Baum's messages were well received and cleared up some misconceptions among our people.—The local condition regarding the employment of our brethren seems to be getting worse. Most of them are either out of work or only working one or two days. The burden for the support of the work has fallen on the shoulders of our sisters who are employed. We are considering reductions all around and elimination of every possible expense. Our people have been simply wonderful, loving and kind. We are in a tight place just now, but we are rejoicing in a God who is called El Shaddai.—In the meantime we are continuing in prayer and in service, as opportunity offers, to preach the Gospel in season and out of season."

HERMAN G. KUHL, Pastor,

Wilmington, Del.

"In addition to my quarterly report I want to say that our meetings are well attended. Three members had to be taken from the list as we do not believe in carrying dead material. You will notice that the church is behind in the preacher's salary. If we had no debt on the church building it would not be so difficult to meet our obligations. Our church participated in a Daily Vacation Bible school conducted by seven Protestant churches. Both my wife and I had classes. We are taking through a three-year course. Last year was our first attempt. It has been quite a success."

G. WETTER, Pastor, Watertown, Wis.

* * *

From the world's standpoint, the courageous Christian is unwise. But it is only the courageous Christian who ever wins the world's respect.

Tuning In On God

ALFRED BERNADT

The modern phrase "tuning in" makes it a good deal easier for us to believe in God today than was the case twenty years ago. Practically everyone can see in the modern radio a graphic illustration of how helpful responses can come to us from the world outside on condition that we are in harmony or "tune in." In other words, the phrase "being in harmony" has a new meaning at the present time. It no longer implies merely rhythm, it means actually getting satisfactory, helpful responses from without. After all, life has always been that way, but we just failed to realize it until the radio illustrated concretely that which thinking men have always appreciated. In the last analysis, the two extremes in the social world known as success and suicide have always stood in the same relation and always will as harmony and discord in the musical world.

A piano that is out of tune cannot produce the harmony that is so pleasing to the ear, and for that reason we ask a trained piano-man to come and tune the instrument. When the note on the piano is in harmony with that produced by the tuning-fork we say the piano is in tune and delight to hear the music produced by it. Then all the world seeks to harmonize with it—even an old metal ceiling in my room at our Rochester school tried its best to set up similar vibrations every time a certain note was struck on my tuned piano. When we throw a pebble into a quiet pool and watch the ripples move rhythmically to the surrounding shores we see again this beautiful illustration of harmony in natural law. Ocean and weather conditions permitting, these ripples would travel from American to European shores, and reach there in exactly the same rhythm with which they left.

When all of nature seems to be governed more or less by certain fundamental laws of rhythm and harmony it seems ridiculous for man to seek happiness and joy in discord. Nevertheless, newspapers report daily of those who are not in tune, and being out of harmony they are soon labeled with that synonymous word for discord—suicide.

Take Time to Tune In on the Majesties of Nature

Many of us never heard the great lesson to be learned from the homing pigeons which were released in Washington several days ago and raced to their New York home in less than five hours. A great instinct pent up in these small birds made possible the covering of 200 miles at an average speed of more than 40 miles an hour. And to find their way back without a stop and without any mechanical aid like a compass—and all that after having been shipped to that distant city boxed in a crate—there is a

splendid lesson to be learned here. Niagara Falls when viewed by some is measured by the wealth it may produce; others see in it the potent power that will reduce man from daily drudgery; still others see in it only the natural beauty. No matter what our inner reactions to this wonder-of the world are, the fact remains that when we let this great majesty of nature speak to us we are getting into tune with a helpful lesson. Our entire universe is most majestic to be sure. Astronomers tell us that the next sun eclipse will be in the year 2017. What is even more astonishing, they can predict the exact day and the exact minute at which the eclipse will occur. And let us not forget that all these predictions are based on calculations which depend on rhythm and order in our celestial world. Comets race along their orbits and in some instances return regularly every seventy-five years. Seen only once in the lifetime of any astronomer these comets will return on time to be viewed by the second generation because there is order and rhythm even among comets. And when one is told that the whole celestial realm, stars, planets, comets, and all, is falling towards "Viga," we gasp with astonishment. Tuning in on a few of these facts in nature compels us to meditate and say to ourselves, "After all, God is majestic."

Take Time to Tune In on Scriptures

For many skeptical individuals the Bible is merely just another book. They read it with the thought in mind that it is only a record of incidents that might have happened years ago. Have you ever read your Bible with the idea of getting into tune with its message? Have you ever opened those sacred pages with the wish, "Speak, Lord, for thy servant listeneth"? That is what is meant by tuning in on scripture. Our difficulty is that like Nathanael we are often so skeptical and even though we do not utter the words we are tempted to think, "What good can come out of Nazareth?" Whether you get out of the Bible what others get depends entirely on whether or not you are in tune with scripture. You might read the words, and even read them aloud, but you won't be helped until you tune in on scripture.

Take Time to Tune In on the Life of Jesus Christ

You and I have no right to expect the Master's life to help us when the dials of our spiritual receiving set are in position to hear only what other stations have to offer. The life of Jesus was far more majestic than any life has been or ever will be. No one tunes in on the life of Christ without learning how to hear the Father. He gives us the message to follow him, and if we follow we do as he did. Doing as Jesus did, we will take time to go aside for the finer adjustments and hear the Father speak to us through the Son.

Take Time to Tune In on All the Spiritual Life About You

Paul writes that the natural man cannot discern the spiritual, in fact, Paul goes so far as to claim that the natural man will consider the spiritual foolish. This is true to life and being experienced every day. No man can wallow in the mud of everyday life during the week and expect to jump to heights sublime on Sunday. Our spiritual radio receives messages on the plane on which we live, and we cannot spend most of our time on the lower planes and expect to hear what is being broadcast on the higher spiritual plane. Common sense and ordinary capacity to reason are the sets God gives us, but these are useless in spiritual reception except they have a connection to the ground of faith and fundamental principles.

Hindrances are to be found in spiritual reception just as well as in the ordinary radio reception. Many cannot hear what God is speaking because the static of selfishness is too great and gives too much interference. Some do not understand what the Father is speaking because their spiritual tubes are burned out with jealousies, and still others never hear God because their dials are always set for other stations. In short the lesson is this: All life is harmony and rhythm and to fall into discord means to feel lonely and left out. The person out of harmony too long and too often is soon labeled with that word we all hear quite often—suicide. We find harmony in a greater degree than we ever enjoyed it by tuning in on God, but most of us fail to tune in on God because we never hear the nearer stations of nature, scripture, Jesus Christ, and the spiritual life that is to be found about us. Tuning in on these enables us to tune in God.

Brooklyn, N. Y.

Self-will and greed generally go together. These two ugly elements doom any life to final failure.

Not Without Meaning

Aunt Liza's former mistress was talking to her one morning, when suddenly she discovered a little boy standing shyly behind his mother's skirts.

"Is this your little boy, Aunt Liza?" she asked.

"Yes, miss; dat is Prescription."

"Goodness! What a funny name, auntie, for a child! How did you come to name him that?"

"Ah simply calls him dat because Ah has such a hard time gettin' him filled."

Teacher: "Isaac, what is the difference between electricity and lightning?"
Isaac: "Ve dunt hav to pay for lightning!"—Pathfinder.

Willie: "Papa, what is a consulting physician?"

Papa: "He is a doctor who is called in, Willie, at the last minute to share the blame."

"Seven, Goin' on Eight!"

NINA L. MILLEN

Robert came out of his front door one Sunday morning with a smile so gay and an air so jaunty that the woman on the porch next door asked him, "What makes you so happy today?"

Robert stopped and said importantly, "I had a birthday yesterday."

"How old were you?" asked the woman.

"Seven!" announced Robert, with infinite pride. "I got seven presents, and I had a birthday cake with seven candles."

"Now your birthday is over for another year!" said the neighbor.

"Oh, it's not over yet," declared Robert. "I'm going to Sunday school now, and I have my birthday pennies to give. They'll sing to me there, and I'll get a little picture to keep."

Robert hurried on so that he would not be late.

It happened that the woman next door was just turning into her house when Robert came along on his way home from Sunday school. He showed her his birthday picture with great pride and told her what had happened at Sunday school.

"And now," said Robert with an air of great seriousness, "I'm seven, goin' on eight!"

To Robert the service at Sunday school had been the culmination of his birthday celebration. The occasion had not been complete until he had received the birthday recognition at Sunday school.

Birthdays mean a great deal to small children. It is not alone the gifts that they receive that make them so pleasant; it is the extra attention that they receive and the feeling of importance that they gain. On that day they stand out from the others in the family, and all do them honor. Moreover, they have become a year older, nearer the age of those of their fellows whom they most admire.

The Sunday school does well to give recognition to such an important occasion in the life of the child. By meeting him at the important occasion of his life as a child, it leads him to turn to the church when he comes to the crisis of his later life. The birthday recognition brings the child into closer sympathy with the Sunday school and strengthens the bonds that draw him to it.

There are many different methods of recognizing the birthdays of Primary children—almost as many methods as there are Sunday schools. Here are some methods that others have found worth while:

The day before the child's birthday the department secretary or the leader sends a greeting card to the child. Mail comes but rarely to a small child, and a

card on his birthday means a great deal. Some record of the birthdays of the children is necessary in order that the cards may be sent out at the right time. Of course, the attendance books will probably show the birthdays, but it takes a great deal of time to go through them each week or month.

One superintendent made herself a birthday book with the names of the children listed under months, a double page of the book to each month. Each page was divided into four parts to represent the different weeks of the months, and the children's names were entered in order. The sending out of the greeting cards was then a simple matter.

Another superintendent had a small file box in which she entered the names of the children on cards, arranged in the order of their birthday months. It was easy to add new cards as newcomers entered the department, and it was not difficult to keep the file up to date, as the cards of graduates always were removed promptly.

The birthday calendar is a feature of many Primary Departments, and many different kinds are used. Those who want to have unusual calendars, will have a new drawing made and painted for each month of the year. Some like to have a stanza of a seasonal song printed on the calendar, so that the children may sing it at the beginning of the birthday service. The names of the birthday children are written on small cards and attached to ribbons that hang from the bottom of the calendar. On the birthday Sunday the child pasts a star or a seal on his name card.

The birthday service itself is part of the fellowship period and usually occurs at its close. The leader calls the children who have had birthdays during the past week to come forward. She greets each child and then asks the others to sing or to repeat a greeting. Almost every collection of children's songs contains a birthday greeting, so that there are plenty from which to choose.

Following the greeting, the leader asks the child how old he now is. Then the birthday bank is brought forward and one penny is dropped in for each year of the child's life. Here a little forethought on the teacher's part is necessary. Some children will come forward with no pennies at all, some will bring only a few, and others may have silver. All of them will be disappointed if they have no pennies to drop in the bank. The leader should have pennies close at hand, so that she can give change for the silver and make good any that have been lost. If she thinks that the child has merely forgotten his pennies, she may supply the missing money and ask him to bring it the next Sunday.

Many departments have the children choose what they will do with the money that goes into their birthday banks, giving them suggestions so that the choice

is made easy. Every few weeks the purpose of the birthday money needs to be explained to the children.

After the pennies have been dropped into the bank, all heads may be bowed for the saying of the birthday prayer. This may be said by the leader herself, or it may be a verse repeated by the whole department. "Primary Music and Worship" gives a charming birthday prayer:

"Another happy birthday
To one of us is given;
Then let us thank the Father
For all his gifts from heaven.
O may his love and mercy
To this his child be near,
And keep him safe and happy
Through every coming year."

The seal is presented to the child and pasted on the birthday calendar. Then a little gift is given to set the day apart from others. Small Perry pictures mounted on colored Bristol board, into which a loop for hanging has been tied, make good gifts. The pictures should be those which appeal to children, such as The Infant Samuel, Christ Blessing Little Children, or The Boy Christ. It has been found that favorite leaflet pictures, cut out and mounted, are much appreciated by children.

The details that go to make up an effective birthday service are small in themselves, but reverently carried out they make a deep impression on the child and serve to bind him closer to his church and Sunday school.—Westminster Leader.

The Shepherd Psalm

Prof. Carl Sumner Knopf has written the following translation of the Shepherd Psalm for young people, using the literal meaning of the Hebrew words:

God is one with whom I can associate in friendly fellowship,

I shall never be in actual need.

He causeth me to utterly relax, making my will his,

As I follow him toward the beautiful goal of life.

He leads me beside refreshing waters of the resting-place,

He builds up my character,

He guides me in the established track of right in answer to my call.

In addition to all this, though I be wholly surrounded with obstacles and dread, I shall not be miserable,

For always thou art included, and thy power and support bring sympathetic comfort.

Like a prince thou settest good things around me while warding off evils;

Thou treatest me as an honored guest;

Thou refreshest me when weary.

Indeed, thy goodness and kindness pursue me continually, and I cease all fretting in thy presence.

A Letter from Edith Koppin

(The following letter came to the Editor through the courtesy of Rev. John Leypoldt of the Ebenezer Church, Detroit, of which Miss Koppin is a member. Its interesting story is gladly given to the wider circle of the "Herald" family.)

Sudan Interior Mission,
Jos, Nigeria, W. Africa.
May 24, 1932.

Dear Loved Ones at Ebenezer:

Gruss zuvor! It is now three months since I last wrote to you. I was then at Jos, awaiting the arrival of Mr. Playfair, our Field Director, who was to station me.

Since then I have been appointed and have come to Tiffi, my field of service. The awful months of intense heat have passed and the rainy season has come with its pleasanter days and cooler nights. The hard, dry, burned, parched ground is being covered with high green grass; the trees are bringing forth new leaves, and from where I am sitting, half way up the high Tiffi hill, I have a panoramic view of the whole district and it is a beautiful sight—everything green, alive, and new. The hills in the distance are bathed in a haze of bluish gray. In the east I can see a storm brewing and I hope that I can finish this letter to you before it overtakes me here on the hill. This is the tornado season and the storms usually come up quickly and with a great wind.

I came away from the compound to the hill so that I might write this letter without the many interruptions that come to us on the compound. The disturbances are so many that we soon lose the trend of thought. At the foot of the hill is the town of Tiffi. Tiffi is in Hausa land, about 18 miles away from Katanga, which was my first station. The folks in charge are Mr. and Mrs. Reeve and I think that you will remember them as they visited us last fall and spoke in the Sunday school and also at the services in the evening. I am happy to have been placed with them and we have joy working together.

From my soft seat on the rock I have a full view of Tiffi village—and it is Tiffi that I want to tell you about today—Tiffi and the district surrounding it. Most of the people speak and hear the Hausa language but the district is composed of several tribes, each with their own distinct language.

First there are the Hausas, the Mohammedans; then there are the Afa people. They form the largest tribe. Next come the Deri folks, a smaller tribe, a sub-tribe of the Warji people, who live across the river. Then away up on top of the hill, where I am sitting, is a small tribe, called the Sieri tribe. Not long ago we went up to see these people. It is a difficult, long climb on rocks, one rock on top of another, and often we would slip back which reminded me of the small boy who on a particular snowy, icy morning arrived at school late. When asked why he was late, he replied that

he had such difficulty in getting to school on account of the ice on the walk—when he took one step forward, he slipped back two steps. Then the teacher asked, if that was the case, how was it that he finally arrived at all, to which he replied, "I turned around and went backwards and so I got here." I thought that might be a good way to get to the top of the hill.

These people up here are very reserved and timid, having very little contact with the other tribes. They feel themselves outcasts—are almost nude in their dress—the women being content with leaves or a narrow band of self-woven cloth around the hips, and the men wear the skin of some animal as a loin cloth. Their chief delicacy in food is dog meat. Not so very long ago Mr. Reeve deemed it wise to shoot the dog of one of our Christians as it had been sick and that morning had bitten a man of this tribe on the hill. So they killed the dog and it was buried near our compound. On the day following, a brother of the bitten man came and asked for the dog. He first said he wanted it to make medicine from it to give to his brother, who he claimed was sick from the bite and was unable to get up, but further questioning revealed that this was not the case at all. They wanted it to eat. Needless to tell you, we did not let them dig up the dog. They went away quite angry at us, thinking that we were selfish.

From among these folks there is not yet one Christian. We go up to see them and tell them the good news, but their eyes are still blinded, they cannot see the light. They still think that they must go the way of their fathers—sacrificing chickens through the juju men, medicine men, and witch doctors, but giving them no hope, no peace and with a longing for something they know not what but is only found in Christ Jesus. Will you not pray that one will soon understand and believe and that he will then be used to bring others of his tribe into the Kingdom?

We have some Christians from the Hausa tribe, some from the Afa tribe and one from the Deri tribe. One of these men was a head juju man. Two years ago he became a Christian, left all his pagan worship. His life has often been threatened but God has spared him and is using him to the extension of his Kingdom in the Afa tribe. I will tell you more about our Christians in a later letter. In this letter I wanted to give you a general idea of the people among whom we work.

And now I want to tell you what is on my heart. My thoughts still, very often, go back to the year that I spent with you at home. When I first reached home it seemed that a year was such a long time and now it seems it passed so quickly. My heart is full of gratitude to you all for the way you took me into your hearts since God called me to Africa. It has always been a constant

source of comfort to me, the thought that you were supporting me and always in prayer for me. I want to thank Brother and Sister Leypoldt for their love and interest in my behalf, and then I think of you dear Young People, of how patiently you have listened to me while I tried to tell you, in my poor, stumbling way of the work and needs of the field. I do pray that God will use it to his glory. Keep your faith in Jesus Christ and let him be your ideal and inspiration, for it is he you need and it is he the world needs.

I am thinking of a night on the West African boat on our way to Africa. We had come into the warmer, quieter waters of the African coast and we were sitting out on deck one evening in our summer dresses—in the month of January—when some one suggested that we have a sing-song. And so we began singing softly—we missionaries, there were 16 of us,—when one by one the rest of the men from the second class came and stood near us and listened in. These men are, for the most, hardened, world-seasoned, coast men. There were the miners, traders, industrial workers and some in the government service. Most of these men have seen the native life at their lowest and some even participating in it. Yet here they came out when they heard the singing of the hymns. Some of them leaned against the rail, pretending indifference, yet we knew they were listening, and one by one they started to join us in singing and later, they became courageous and would call out a favorite song to be sung. Perhaps some of these had not sung these songs since leaving home many years before and I can easily imagine the memories these songs aroused when in their boyhood homes they used to sing them. There was little business in the bar room that night, as we sang until very late, and those who were in there came to the window and listened in.

The thought came to me how every man needs Christ. They may not admit it, but need him they do. If you were to approach one of these men on their need of him they would have told you that they were sufficient to themselves. But the fact that they listened and sang the songs of the Redeemer proved that there was a desire there for something that they could not give to themselves. One of these men spoke to our young missionaries, going out for the first time, and said that he felt sorry for her, going to such an awful country as Africa is. Later she replied to this in a public service on the boat at which she said, she needed no sympathy as she had Christ, but the man to be pitied was one who was going to Africa without Christ. Then I thought of you, dear Sunday school, and how much you have meant to me—to be in your classes—to listen again to our beloved teachers and to teach again in the various classes—and to sing with you again the lively inspirational hymns,

to see how our Sunday school has grown and to be inspired by the great groups of young boys and girls, young people and the possibilities in each one. Greetings to you all. I have begun a Sunday school here in Tiffi. Sometimes we have 4 and sometimes 10 or 15. I love the work and I want you to pray for this baby Ebenezer Sunday school.

And you girls and women of the Adult Department, oh, how often I am reminded of you since returning. When I unpacked all my boxes one by one I took out the lovely gifts that you in your love gave to me—and now they are in constant use and I am always in thought of you. Thank you again for your thoughtfulness and kindness. I owe you all so much.

You who have given so much of your time in making the bandages that I brought with me would be rewarded if you could see the many wounds that they bind up. Sometimes I wonder, "Will ulcers ever cease?"

Und auch "der liebe Schwestern-Ver-ein,"—how patient you were with me when I spoke to you. Some of you could not understand my English very well, yet you were so patient with me. And you all were so kind to me and showed your love to our black sisters out here.

I have begun another term of service in Africa. It is a privilege to work together with Him! There are days of joy ahead of me—also days of hard work, yes, even lonesome days and homesick days. But they are nothing when compared with the joy and blessings that come to us when we are working with Him. I know that I can depend on your constant praying for me.

Now see what a large letter I have written to you, but my name is Koppin and you know what that means.

Your African Sister,
EDITH KOPPIN.

* * *

Advice is like unpleasant medicine—easier to give than to take; but that which we take usually accomplishes infinitely more good than that which we give.

Young Pioneer

Parent: "My son has so many original ideas."

Teacher: "Yes, especially in arithmetic."—Lustige Blaetter.

* * *

An orator, warming to his task, took off his coat, which rather disconcerted one of the stewards of the meeting, who thought that a reporter would make a sensation out of the incident. Toward the close he said to the speaker, "I don't suppose you knew, when you removed your coat, that a newspaper man was present."

"Yes, I did," was the reply; "but I kept my eye on the coat all the time."

In Daddy's Tracks

EMILY TAYLOR

The man who strode along was tall;
His face was dark and thin.
He had no thought of moral rights,
Of heaven, hell or sin.

The snow lay thick, and as he walked,
Deep tracks he left behind.
He turned his steps away from home,
His worldly friends to find.

Then looking back surprised to see
His only son close by,
He asked him what he followed for,
And waited for reply:

The little lad quite quickly stopped
And raised his golden head;
"I'm just a-singing, stepping in
My daddy's tracks," he said.

Without a word the father turned,
The tiny hand he took;
And homeward thoughtfully he went,
Nor gave a backward look.

He went about his work that day
With quite a heavy heart.
His little son seemed always near,
And then he'd jump and start,

For o'er and o'er he seemed to hear
The childish voice to say,
"I'm singing, stepping in your tracks
All along the way."

At last upon his knees he fell,
And groaned and tried to pray;
"Lord, make me what I ought to be.
May my son proudly say,

"My father is a noble man,
Like him I'll be some day.
I'm singing, stepping in his tracks
All along the way."

The Pet Rattler

The "Memphis Commercial Appeal" carried a news dispatch in April last, which told of a Negro man across the river in Arkansas who had a pet rattlesnake. The Negro found the snake as a baby snake. He took it and fed it and made quite a pet of it. The reptile would come when he whistled. It would eat from his fingers. It would coil around his arm and let him stroke its head with the palm of his hand or with the tips of his fingers.

One day he took it to town to exhibit it among his friends. They marveled at its gentleness—marveled at the way it coiled itself with apparent gentleness around his arm—marveled how it would come when he whistled—marveled that it would eat from his hand. He went back home with his pet. When he got home, suddenly, with only the slightest provocation, the reptile became angry. Quicker than the zig-zag lightning flashes from the bosom of a dark cloud,

that pet rattler buried its fangs in the black man's arm. In a few hours the man was dead. In one quick instant, with poisonous fangs, the serpent had written his death in his own blood! Two nights after that, the man who should have been sitting with his family in their humble but happy home was sleeping in the mud of an Arkansas grave.

With such dread comes such an hour to every man and woman who makes a pet of sin. So comes such a horror and death to every man who refuses when God calls. An hour of kindred terror awaits the man or the woman who regards not when God stretches out his hand. A day of dreaded despair like unto that the Negro met when he pulled the pet snake's fangs from his arm and hurled it to the ground, is out yonder somewhere to all who set at naught God's counsel and will none of his reproof. "Be not deceived; God is not mocked." Turn you to God's reproof. Turn now! There's danger and death in delay. Let go that sin! Drop it—now! —Robert G. Lee in "Whirlwinds of God."

Some Arctic Fallacies

VILHJALMUR STEFANSSON,
Arctic Explorer

I have spent ten winters and thirteen summers in the Arctic. Before I became acquainted with conditions there I taught geography at Harvard University. Since then I have learned that seven out of ten things which I believed and which I told my pupils regarding the far North are utterly false.

As a layman I believed that the north pole is the coldest place on earth and that all the year round no flowers, trees, or grass grew within the arctic circle. I thought Eskimos lived in igloos, and subsisted to a great extent by eating tallow.

I have since learned that the temperature rarely goes below 50 degrees near the north pole. As a boy I lived in North Dakota, and records for that time show that the thermometer on more than one occasion reached 55 degrees below zero. When I carried weather-instruments to the polar regions for the Canadian government ten years ago, the lowest record was 52 degrees below.

On another occasion, at the source of the Mackenzie River in the far northern tip of Canada, and 100 miles within the arctic circle, I came upon a huge forest. I found a similar forest even farther north, not stunted growths, but full-grown trees. In 1916-17 I visited the island just south of the ice region around the pole. I found buttercups, daisies, tea-roses, bees, and butterflies. I do not think one Eskimo in a hundred has ever seen an igloo. The igloo was invented by white explorers, and is not native to the Eskimo.

The Eskimo is well educated. He knows more of the white man and of his life than we know of the Eskimo. The Es-

kimo of southwest Greenland have printed since 1861 an annual in their own language, with contributions entirely by natives.

Why He Did Not Attend Church

1. Very good weather.
 - a. Spring.
 - b. Summer.
 - c. Autumn.
 - d. Winter.
2. Very bad weather.
 - a. Spring.
 - b. Summer.
 - c. Autumn.
 - d. Winter.
3. Too sick.
4. Too healthy.
5. Bridge.
6. Poker.
7. Wrong night.
8. Movies.
9. Radio.
10. Mowed the lawn.
11. Shoveled snow.
12. Forgot to pay pledge.
13. Auto not running.
14. Auto running.
15. Baby had new teeth.
16. Aunt Emma lost hers.
17. Supper late.
18. Too much supper.
19. Pants not pressed.
20. Put down carpet.
21. Took up carpet; exhausted.
22. Had to take bath.
23. Didn't take bath.
24. Dog sick.
25. Dog ran away.
26. Wife out of town.
27. Invited to the Burles.
28. Wife home.
29. Mother-in-law arrives.
30. Mother-in-law present.
31. Mother-in-law departs.
32. Clock fast.
33. Clock slow.
34. Clock stopped.
35. Never had a clock.
36. Had to shave.
37. Wasn't shaved.
38. Friends came over.
39. Went to friends'.
40. Daughter wearing tie.
41. Daughter wearing suspenders.
42. Meant to go.
43. But just didn't.

* * *

* Mother: "Mabel's young man has taken offense at something. Have you said anything to him?"

Father: "Not a word. I haven't even seen him since I mailed him last month's electric bill."—Open Road for Boys.

* * *

Willie: "Pa, what is a peanut politician?"

Pa: "One that improves with roasting."—Pathfinder.

* * *

You say "What can I do?" You can furnish one Christian life.—Phillips Brooks.

Cigaret Smoking Increases 3,000 Per Cent

Cigaret sales continue to climb. Government figures show that in May, 11,168,406,693 cigarettes were manufactured—a gain of a billion and a half over May 1928. Meanwhile, it is announced that the age for forming the cigaret habit has fallen, in the last ten years, from sixteen to eleven years, and that every year 985,000 child-smokers are added to the cigaret addicts.

Computation from the reports of the Internal Revenue Bureau shows that the consumption of cigarets in the United States has now reached the enormous total of 102,000,000,000, an increase of 118 per cent during the last decade. In 1901, 3,000,000,000 were consumed by the American public. The increase from that date to the present is more than 3,000 per cent.

When the campaign to plaster billboards with the pictures of beautiful girls in order to popularize cigaret-smoking among women reached Portland, Oreg., it was necessary for the City Council to take action. The bill-posting firm of Foster & Kleiser voluntarily refused to post such advertising on the boards that it controls along the Pacific Coast.

The address of Senator Smoot of Utah before the United States Senate, in support of his bill to amend the Food and Drugs Act of June 30, 1906, by extending its provisions to tobacco and tobacco products, has been printed by the No-Tobacco League, P. O. Box 578, Indianapolis, Ind., and will be sent on request (postage, 5 cents).

Dont's for Story Tellers

A very clever young woman visiting our department was telling the children a foreign mission story. It was a fine story about some little children in Africa and about all the things that those children had there that we did not have. She told them all about the peanuts, bananas and cocoanuts that come to us from this far away country where it was so very hot. Then she made her mistake! She asked, "Now what is it that we have here in this country that those little black African children do not have?" And the answer from one of our brightest children was, "Ice cream!" Do you blame the child?

Don't ever try to talk down to primary children unless you wish to be shown up by some of them. In telling an Eskimo story to the children in my department, I spoke several times of the big white bears. At the close of the story, one of the second-grade children raised his hand and said, "Mrs. L—, probably you don't know it, but those white bears you've been talking about should be called polar bears." Imagine my feelings at that moment!—Marjorie M. Lewis, New Haven, Conn.

Advance Notice!

The time is here to inaugurate the

Baptist Herald Subscription Campaign

At the moment the slogan is a

BOOSTER

in

Every Church

and so it is urgent that everybody having the welfare of the "Herald" at heart will proceed to organize the campaign within the church.

The Young People's Societies will please take the matter in hand and the pastors will kindly encourage the young people to act without delay so that the good work of securing subscriptions can get under way during the autumn months.

The names of the boosters acting for this year's "Herald" are filed in Cleveland but where new persons are chosen the names should be forwarded to the

Office of Publication,
3734 Payne Ave.,
Cleveland, O.

Love for Souls

Do you have it?

John Hyde had it!

Read "PRAYING" HYDE, an absorbing true story winsomely told by Francis A. McGaw
64 pages, Art Stock Covers, illustrated,
25 cents

(Royalty furthers missionary work)
The Bible Institute Colportage Ass'n.
843 North Wells Street, Chicago, Ill.