

# The Baptist Herald

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

Volume Eleven

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Number Sixteen

## We Thank Thee, O God!

REV. GEORGE A. EVERETT

For Birds, for Beauty, for Bibles and Books;  
For Comforts and Cheer, for Churches and Christ;  
For Food, for Favors, for Flowers and Friends,  
For Gladness and Goodness and merciful God;  
For Hearing and Home und Hunger satisfied;  
For Joy, and for Jesus, and John three-sixteen,  
For Knowledge and Kindness and Kindred dear,  
For Love and for Life and for Lofty ideals,  
For Mother, for Mind and for Marvelous grace;  
For Prayer and for Patience, for Plenty and Peace,  
For Strength and for Struggle, and aye for Success,  
For Safety, for Sight and Salvation Sweet,  
For Smiles, and for Sunshine and Showers of rain,  
O God of all being, we praise thy great Name.



## What's Happening

The attendance at the services of the Ebenezer Church, Elmo, Kans., Rev. A. R. Sandow, pastor, has been keeping up remarkably well during the summer. The pastor is preaching a series of sermons on the end-time prophecies and the people are interested.

Evelyn Jean is the name of a new arrival in the family of Rev. and Mrs. Chas. W. Koller of the Clinton Hill Church, Newark, N. J., She came to brighten and bless the home on July 21. Congratulations to the parents and God's blessing on the little one.

Rev. Fred Trautner, pastor of the Gnadefeld church at Bison, S. Dak., reports revival meetings at Athboy. In the midst of the meager harvest the people are gathering to listen to the gospel from 8.30 to 11 P. M. Two souls claim salvation and others are seeking. "The Spirit of God is drawing the people."

Rev. Jacob Kratt, pastor of our First Church, Portland, Oreg., had the joy to baptize 33 persons at Easter and two young men have been baptized since then. A remarkable revival has been experienced by many of the young people. The church is happy over the work of its splendid choir and appreciates their renditions very much.

Miss Selina Meyer, who has been attending the University of Wisconsin at Madison, has received the degree of Ph. D., which she has been working for. Miss Meyer has been a teacher of German Literature at the University of Rochester, N. Y., for some time. We congratulate her and the proud parents, Prof. F. W. C. Meyer and wife, upon this honor and distinction.

The D. V. Bible School held at the Kossuth Baptist Church, Manitowoc, Wis., Rev. J. C. Kraenzler, pastor, from June 19-30 is reported as having been a splendid success. Public exercises were held on the evening of July 2 with a large attendance present. A well-rendered program was given, consisting of recital of scripture passages, songs and a pageant entitled "The New Testament Parables."

The Second German Church of Chicago, Ill., at a business meeting on July 21 regretfully accepted the resignation of its pastor, Rev. C. A. Daniel. It was accepted with the express desire that he continue his service with them indefinitely. No time having been fixed, the pastor may use his own wisdom and discretion in terminating his pastorate. Bro. Daniel baptized a woman, who was added to the church, on Sunday morning, July 16.

Rev. J. C. Schweitzer, pastor of the First Baptist Church, Wasco, Cal., reports an average attendance in Sunday school of 105. Both morning and evening services are well attended with a

goodly number of visitors present. Sunday, June 11 and July 2, he reports the joy of receiving 11 new members into the fellowship of the church by baptism. Since Bro. Schweitzer's pastorate of 2 years at Wasco 27 members have been received by baptism and letter.

The Clinton Hill Senior B. Y. P. U., Newark, N. J., while discontinuing the regular meetings during July and August, is holding informal meetings on Tuesday evenings in these months. These gatherings take the form of informal discussion groups in which current topics of interest are discussed from a Christian viewpoint. Each meeting is in charge of a different member of the society. Among the new members who have joined the B. Y. P. U. six have taken up membership with the church.

On Saturday, July 15, 1933, the Young People's and Sunday School Workers' Union of Detroit, Mich., held their annual outing at Sea Cliff Park in Leamington, Ontario. During the day baseball games were played by teams from the different churches and swimming in Lake Erie was enjoyed by everyone. Miss Helen L. Kliese, secretary, reports that the day was concluded with a sunset service on the beach. After the singing of several songs, Rev. Paul Wengel, pastor of the Bethel Church, gave us a brief talk.

Mr. Henry Marks of St. Paul, Minn., is now the acting president of the German Baptists' Life Association, succeeding Dr. D. B. Stumpf, deceased. Bro. Marks served as the first president of our Young People's and Sunday School Workers' Union and is one of our most well-known German Baptist Laymen of the Northwest. He is active in local civic and business affairs, active in his local church, and has been active in our denominational affairs in various ways. Whatever his hand finds to do, Bro. Marks does with all his might.

Edwin C. Kratt, a son of Rev. and Mrs. Jacob Kratt, pastor of the First German Church of Portland, Oreg., has recently been elected by the Fresno City Board of Education to serve as principal of the Fresno, Cal., High School. Mr. Kratt served the school during the past 4 years as vice-principal. He graduated from Linfield College in Oregon, took work at Stanford University and received his Master's degree from that institution. We congratulate Mr. Kratt on this merited promotion and rejoice with his honored parents for the distinction which has come to them and their son.

Rev. J. G. Rott, pastor of the churches of Unityville and Spring Valley, S. Dak., had the privilege to baptize 23 souls in the death of Christ. The baptism took place in the church at Unityville. Of the candidates 21 were from the Unityville Sunday school and two from the Sunday

school of Spring Valley. After the baptism the candidates received the welcome hand of fellowship and following this the Lord's Supper was served. It was a blessed time, an occasion which the church has prayed for. Most of these that were baptized were fruits of the evangelistic campaign in March, when Bro. H. C. Baum was with us. "Our prayer is that others who are undecided might soon follow."

### A Pattern of Personal Work

Some one has pointed out that the whale that Jonah encountered was an excellent example of the successful personal worker, for the following reasons:

1. He was on time. Had he been a minute late, he would have spoiled the whole thing.
2. He concentrated on one at a time.
3. He did not pity Jonah.
4. He did not leave Jonah until he was praying.
5. He clung to Jonah until he landed him where he belonged.
6. He was modest. He delivered his message and then disappeared.
7. He was prepared by God for his task.

### Attention! World's Fair Visitors

Ladies from our Baptist churches who are planning to attend the World's Fair at Chicago may have pleasant rooms at reasonable prices in our Girls' Home. Transportation to Fair grounds are very good. Please advise our Superintendent, Miss Anna M. Brinkmann, of your coming.

BAPTIST GIRLS' HOME,  
3264 Cortland St., Chicago, Ill.

## The Baptist Herald

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Rev. A. P. Mihm, Editor

Contributing Editors:  
O. E. Krueger A. A. Schade  
August F. Runtz

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# The Baptist Herald

## Faith

MILTON R. SCHROEDER

I do not crave a vision of  
Each milestone on the future's way;  
I only ask to see one step  
Beyond the one I take today.

I do not wish to walk by sight  
Along a path I chance to know;  
I only want to live by faith  
And trust my Leader as I go.

## The Christian Specialty

ARTHUR A. SCHADE

"WHAT is special about that?" Matt. 6:47 (Moffatt's translation). The presupposition is that Christians are to be or do something special, to distinguish themselves by their conduct. To love those who love us is nothing special, even criminals do that. To salute your friends, there is nothing special about that, even pagans do as much. To invite those of whom you expect to be invited in return, nothing special about that, it's simply barter as carried on by politicians. It is not to be so with Christians. (Matt. 20:16.) Christians are to be a Specialty. "You must be perfect as your heavenly Father is perfect" (Matt. 6:48).

### Jesus Gave Us the Loftiest Ideals of Living

That have ever been expressed in the world. They are so high that some choose to dismiss them from serious consideration and relegate them to the life in another dispensation in which all the temptations are removed. They forget that virtue ceases to be virtue when the alternative action is removed from possibility. Jesus everywhere asked for their immediate application, and nowhere does he excuse people from observing them by reference to a more favorable dispensation.

May I remind the reader of a few of these ideals, as they are spread over the pages of the New Testament? "Be not anxious"; "Love your enemies and do good unto them that hate you, and pray for them who despitefully use you"; "If a man strikes you on one cheek, offer him the other also"; "If a man takes your coat, let him have your mantle also"; "Give to whomever asks of you"; "Who would be the greatest, let him be the servant of all"; "Judge not"; "Forgive seventy times seven times"; "Who looks on a woman to lust after her, has already committed adultery with her in his heart"; "Thou shalt love God with all thy heart, all thy mind and all thy strength, and thy neighbor as thyself"; "Who is without sin, let him cast the first stone". Such injunctions could be further enumerated. All were

expressed in order to move men to live this special life. They might be summed up in the words: "Therefore you shall be perfect as your heavenly Father is perfect."

Not so with you. (Matt. 20:16.) These are the words with which Jesus would mark the difference between our conduct and that of the world. Worldly people seek to rule over one another. One seeks to get above the other in position and honor. That is the source of all the grief in the world; exploitation, defrauding, domineering, abusing,—all comes from this drive to lord it over others. With you it should not be so. Who would in the Kingdom of Christ be great, let him be most largely useful others, rather than to make others useful to himself.

### "Be Not Conformed to This World, but Be Ye Transformed,"

is the way Paul puts it in Romans 12:1. Christians are not to do as the world does, but to get their ideals and their orders from Christ. The New Testament is to be their guidebook of life. As such it needs to be daily consulted. Our conduct in every situation of life is to be measured by the standards Jesus set for us, not by the common practices in the world about us. Every generation has to learn this art anew, and the Church and the Bible school, the pastor and the parent have the supreme responsibility of getting that way of life "across" to children as they grow up. Unless we can get people committed to this standard, we will not likely have much success in securing Christian living.

### The Ten Virgins Looked So Much Alike,

and yet how different they really were within. We may look like the world, dress like the world, be engaged in the daily occupations of the world, but within there must dwell a different spirit, a different attitude toward life, toward our fellows and toward God. We would follow in the footsteps of Jesus, directing our lives by the principles which directed his life. "We must live our lives sublime."

What is special about that? Jesus expects something special from us. Just what is that specialty that the Christian should attain? Can it be stated in a few simple words that every one can understand? That is a large order, but I venture to suggest a few particulars:

### We Must Keep Company With the Unseen Presence

Unless we have the consciousness that God is with us, sees us every moment, understands all our problems, sees all our wants, loves and cares for us as a father for his child, we will hardly be in the frame of mind to live out the Christian specialty. If his presence goes with us we will be on our good be-



havior, and we will be made immune to many of the contaminations of the world. The cultivation of the consciousness of this divine presence is one of the great Christian doctrines which does not necessarily appear in the creeds, but which has dynamic force in the shaping of our lives. It ought therefore to be diligently cultivated.

#### We Must Be Discriminating

A reckless, daring, "I don't care" type of life becomes impossible when justice, righteousness, peace, harmony, purity, these qualities of the divine presence, enfold our minds. Paul says, "Be ye transformed through the renewing of your minds, that ye may discern the perfect and acceptable will of God." Man's chief distinction from the rest of the animal world is his power of moral discrimination. That constitutes a gulf between him and the beast for which no bridge is found. It is his divine trademark. It is the proof of his divine origin. It follows that this faculty is not to be neglected and that Christian living necessarily involves its careful exercise. Do we have the principles in hand by which we can determine the moral quality of our deeds? Are we discriminating in our living?

The world would say, "Do what you please, as long as no restraining laws of society inflict penalty upon you. Do what is to your own greatest profit and enjoyment." Not so with you. The Christian must have a different standard. He would say: "Thoughts tend to become deeds, deeds tend to become habits, habits constitute character, character determines destiny, hence I must keep the spring from which all deeds flow forth pure." The Christian considers the effect of his deed upon his character and upon others. If it uplifts, edifies, it is good, and if it degrades it is decidedly bad.

#### Self-Sacrifice Rather Than Self-Service

must be the law of the Christian life. That is a hard lesson. It involves the spiritualization of one of the most fundamental laws of life. It is natural to seek what ministers to the self, it is supernatural to sacrifice even the self for the interests which are higher than self.

Daniel and his friends consider it more important that the religious principles be upheld, than that they live. Every Christian martyr considered the principle for which he died of greater value than his own physical life. When people love right more than their position in politics, when they love justice more than gain, when they love social welfare more than huge profits derived from a business which degrades life, yes, when,—it will no doubt be a long time,—but if that lesson ever sinks in, we will have a divinely reclaimed humanity. But even then, the drives of physical nature will need the same conquering with each new generation.

#### The Importance of Christian Living

Many of us are so situated that we cannot do very much Christian work. We cannot preach, we are not gifted with the powers of convincing speech, we cannot sing folk into the Kingdom of heaven,

we cannot contribute largely to God's work. Must we stand idly by while the ways of the world seem to be victorious over the ways of Christ?

One thing we can do, no matter what our situation in life may be, that is more effective than any active work. **We can live the Christian Specialty.** Living day by day as Christ would have us live, on this high level, will ultimately mean more for the Kingdom of God than our much preaching. If we could get a revival among those who profess the name of Christ, a revival of genuine Christian living we would shine in the midst of the crooked and perverse world.

We have been staking too much on work and not enough on the simple living of the Christian life. Shall we not strive for such a revival?

#### Church Etiquette

1. Reverence is the keyword. The church must demand this oft-neglected quality if she is to do her best for any community.

2. In prayer all heads should be bowed and all eyes closed.

3. Quiet meditation should characterize the period of the Lord's Supper. No whispering or confusion should mar the short period in memory of him.

4. Moving about in the auditorium should be avoided during any service, except by those who have the service in charge.

5. If it becomes necessary to retire during any service, extreme care should be exercised to prevent the doors from jarring behind one.

6. Drumming upon pianos and playing organs is objectionable, and shows a lack of real reverence. These instruments are to be used for service music and for definite practice work.

7. Men and boys should remove their hats upon entering the church.

8. When possible, always sit toward the middle of the pew, so that confusion will be avoided when someone else is ushered into the same pew.

9. The fellowship service always follows the devotional service, and all visiting should be done then.

10. Great care should be exercised not to talk above a whisper within the church. "The Lord is in his holy temple: let all the earth keep silence before him!"

Kindly study these few suggestions! If you will help us to put them into practice we shall have improved services.—Church Messenger.

\* \* \*

The supreme test of Christian discipleship is unquestioning loyalty to Jesus Christ. It will be forever true that he who loses his life for the sake of Christ and duty will find it enlarged, enriched, and ennobled a hundredfold in the light beyond the veil.—Henry Howard.

#### Greatest Marvel in the Universe

THIS is a scientific age of extraordinary inventions. With airplanes floating above us and with the human voice reaching us from the other side of the world we never cease to wonder at man's inventive genius. But after all man is greater than any of his works. As "World Dominion" says: "Man is the greatest marvel in the universe, not because his heart beats nearly forty million times a year, driving the blood stream a distance of more than 60,000 miles in that time; not because of the wonderful mechanism of eye and ear; not because of his conquest over disease and the lengthening of human life; not because of the unique qualities of his mind, but because he may walk and talk with God."

#### A Prescription for Health and Happiness

1. A friendly thought for everyone you meet.
2. A friendly smile wherever you think it would not be misunderstood.
3. A friendly word for every acquaintance.
4. A friendly act wherever you can get it in.

To be applied with a liberal use of the lubricant of humor,—the thing that makes us human.

Recommended for all patients and impatient, especially for those who suffer, or make others suffer, from a sour spirit. Fully guaranteed.

#### CAUTION:

Prescription not good if kept too long before using.

#### No Christianity Without Christ

CHRIST is not only the heart of Christianity, but the whole of it. He is not only its center, but its substance.

Leave him out, and you have a dead body which cannot be called into life by misnaming it "Christianity."

Put him in the center of it, and its very garments will glow with such light as outflamed from his divine Person on the Mount of Transfiguration.

Spread a spurious Christianity, and you might as well spend your time and money disseminating the philosophy of Socrates or the sayings of Epictetus.

There is in fact, no Christianity without Christ, our redeeming, risen, reigning and returning Lord.

He and he alone is the need and the hope of the world.

\* \* \*

Worry kills more than work. Fretting is more fatal than fever. One hour of motion without oil will wear a machine more than one month with proper lubricating. The anointing of the Holy Ghost is God's remedy for friction in soul machinery.—W. N. Hirst.

\* \* \*

How easily and contentedly we speak of Jesus Christ as our example. Do we realize what it means? If we did, it would revolutionize our life.—Maltbie D. Babcock.

#### Not a High Tribute

A GROUP of people were discussing pulpit supplies for their church. A man from a distant city was mentioned. An intelligent woman immediately said, "Oh, do try to get him. He's lots of fun." We certainly have no objection to affability, friendliness and good cheer, but we do feel that there are higher encomiums for a preacher than that he is "lots of fun." Preachers should not be regarded as entertainers, but as representatives of God. Of course, we are not pleading for Puritanical moroseness. A sense of humor may be a precious possession or it may be the undoing of a man. That man is to be congratulated whose flashing wit does not obscure his profound seriousness of purpose.—Exchange.

#### The Sacred Cow

GANDHI, the man who has been one of the greatest leaders in the unrest created in India, and who has led in the incitement to insurrection against British rule, frankly avows himself a Hindu, and declares that one of the purposes of his life is to restore India to the sacredness of the cow. To quote his announcement: "Cow protection is the gift of Hinduism to the world. And Hinduism will live so long as there are Hindus to protect the cow. The way to protect is to die for her. My prayer ascends daily to God Almighty, that my service of a cause I hold to be just may appear so pleasing to him, that he may change the hearts of the Mussulmans, and fill them with pity for their Hindu neighbors and make them save the animal, the latter holds as dear as life itself."

#### She Did Not Keep Her Home

ISABEL CRAWFORD, missionary to the Indians, writes that as she was about to come East on vacation one of her teachers came to her and said:

"I have nothing to give you to make your heart happy, but I send my best love to your mother because she did not keep you at home."

God bless the dear mothers for such answers as they have made to the missionary challenge! None but God knows the aching void left in the mother's heart as she has watched the precious ones sail for distant tasks in the whitened harvest fields.

#### He Shall Baptize You in the Holy Ghost and in Fire

FOR a Christian to be cold is sin. No evil is more marked among the Christian churches of this day than precisely the absence of this "spirit of burning." There is plenty of liberality and effort, there is much interest in religious questions, there is genial tolerance and wide culture, there is a high standard of morality and on the whole a tolerable adherence to it, but there is little love and little fervor. "I have somewhat against thee, that thou hast left thy first love."—Alexander Maclaren.





Anaheim Baptist Church

**Echoes from the Pacific Conference at Anaheim, Cal.**

A conference is something. A German Baptist Conference is something more. But a German Baptist Conference at Anaheim, Cal., leaves nothing more to be desired. For where could one possibly find a more ideal setting? Surrounded on all sides by orange groves, blessed with a perfect climate, housed in a neat, new, well-equipped chapel, the church at Anaheim is peculiarly well adapted to entertain a conference, and all of us who were privileged to attend will agree: It was good to be there.

A fine spirit of devotion and fellowship characterized the meetings from first to last. The key-note, sounded by Rev. A. Husmann: "We have come to worship Him," pervaded the entire session. The letters from the churches revealed a courageous determination to press onward in spite of trying times. Especially encouraging were the reports from several churches where a revival was experienced and the membership considerably increased.

The essays dealt with practical church problems and called forth vigorous discussion. To be sure the usual complaint was heard: "If we only had more time."

Of particular inspiration to the young people were the messages of Rev. F. W. Mueller on Tuesday evening and of Rev. Wm. Kuhn on Sunday afternoon. Bro. Mueller emphasized these two truths: first, the Master desires our enlistment in his army; second, the Master desires our co-operation in his work. Bro. Kuhn in his inimitable way laid upon our hearts our denominational work, showing "What God has wrought" in our de-

nomination, in our mission fields, in our B. Y. P. U. host, and he urged upon us to arise to our responsibility to our denomination, to show our loyalty to it and to support it at this critical time.

We cannot refrain from remarking about the excellent way in which the young people of Anaheim provided opportunities for fellowship and social intercourse for their visiting friends. After the meeting on Thursday evening—we hardly knew what it was all about—we were spirited away to the hospitable home of one of the members for a jolly "get-acquainted" party, carried out under the able leadership of Lois Schroeder.

Then the Saturday excursion to Catalina Island convinced us all that truly "In all the world there is no trip like this." We marveled over the submarine gardens seen through glass-bottom boats; we counted the number of seconds the flying fish stayed above water; we admired the rare collection of birds on the island; we sauntered along the town of Avalon, where life seems to be just one prolonged holiday; we got slightly seasick on the way across, we are not sure whether it was caused by the motion of the ship or the yarns the ministers told. That should have been enough for one day, but upon landing another delight awaited us—an out-door party at Bixby Park on Long Beach. A number of games and the singing of a few songs brought the perfect day to a close.

We shall not soon forget the generous hospitality of our Anaheim hosts. We are still eating the oranges they gave us on our way. Above all, we have realized anew that the fellowship of God's children as they work and play together is one of the most priceless possessions.

EMMA B. MEIER.

**B. Y. P. U. of Wasco, Cal.**

Our young people's society and Junior league are active branches of our church. Ralph Kraft is the president of the societies with Mrs. Arthur Ehrhorn and Miss Viola Wedel as leaders of the Juniors. Our meetings are held from 7.15-8 P. M. every Sunday. We are pleased to report a large number of visitors at our regular meetings. Once every three months we have charge of the evening service, when we render a musical and literary program.

A new feature has been inaugurated, known as "Home Nite." This service is held twice each month after the evening service, when we gather in a home for an hour of singing of choruses and the discussion of Bible questions led by our pastor.

During the last three months we studied Bible history, an "Aeroplane View." With the last Sunday of July we are planning a contest with attendance and the bringing of visitors as points. Rev. J. C. Schweitzer will begin a 3 months series of "Talks on Prophecy."

In the death of Clinton E. Kraft our society has lost a loyal leader and staunch Christian.

New members have been added to our society. The combined membership of

both Senior and Junior society is 56, with many new members in prospect. We are looking hopefully into the future. May God continue to bless his people and prepare a consecrated youth for Christian leadership!

THE REPORTER.

**Baptism at Wessington Springs, S. Dak.**

In the beautiful out-of-doors one finds new encouragements in life. Possibly there never was a time when people in this community felt more depressed in spirit than this year, when the promising harvest simply withered to nothing, because of the extended heat wave. While everything looks dark and gloomy, the light of God's Presence shines about us, and how we do enjoy ourselves to know that he is near!

This has been part of our experience in our new church at Woonsocket. Financially folks are worthless, but spiritually they are loyal soldiers for the cause for which they stand. (This is true of all three churches.)

In the afternoon of June 25 we had a very beautiful baptismal service at the James River. Three fine young ladies followed their Lord in baptism. A number of others had practically decided to join these three, but Satan is ever on the job, even though he must use other churches to do his work, and this experience kept a fine number from being baptized.

In our entire field of three churches we have a great number of young people who are still without a definite knowledge of Christ. We are praying earnestly that these may come to realize their need of a Savior. May we all pray, "Thy Kingdom come! Thy will be done on earth!"

W. HELWIG.

**Reception for New Pastor of the George, Iowa, Baptist Church**

On Tuesday evening, July 18, a reception was given by the members of the church to their new pastor, Rev. T. W. Bender, and family, who arrived in George July 13.

A program was rendered, consisting of addresses of welcome, extended by the officers of the various departments of the church, interspersed with musical numbers. Rev. C. F. Dallmus of the First Baptist Church of George was the principal speaker, talking on "Christ as the Head of the Church." The response was then given by Rev. T. W. Bender.

At the close of the program all participated in refreshments and a social hour, after which a closing prayer was offered.

A REPORTER.

**Summary of the Lord's Prayer**

Our Father—A child and his Father.  
Hallowed be thy name—A worshiper and his God.  
Thy kingdom come—A subject and his king.  
Thy will be done—A servant and his sovereign.  
Give us—A beggar and his benefactor.  
Forgive us—A sinner and his Savior.  
Lead us—A pilgrim and his guide.

# The Sunday School

**Planning the Lesson**

Every teacher who teaches uses a plan and an outline in every lesson. It is possible for a teacher to leave both the plan and the outline for the "spur of the moment"; but even though neither has been thought out, the observer can see the design of a plan and an outline. Which is better, the haphazard plan and outline, or the thoughtful plan which demands a careful outline?

Sunday school teaching is for the purpose of planting the Word of God in the hearts of people. "Thy word have I hid in my heart, that I might not sin against thee," cried the Psalmist. The teaching teacher will:

**Plan for Growth**

Every Sunday school lesson should be the product of a growing process. It should grow in the mind and heart of the teacher until it becomes a part of the teacher. Ideas are not just so much thought blocked off in units like blocks of ice from the ice plant. Ideas grow and flow and a lesson which effects growing minds must be a growth itself. Let the lesson grow. Let the subject of the lesson gather thoughts around itself in your subconsciousness. Read all the scripture passages and references and let them take root and grow into living truths for teacher and class. Look up geography. Consult contemporaneous history. Consider customs and conditions. See what commentators think. Soon a lesson plan takes form—and it will be a living form which will command attention and demand action that builds life.

**Plan for Variety**

The same sort of lesson plan for every Sunday will grow stale and ineffective. The teaching teacher will plan for variety. One of the temptations of the day among Sunday school teachers is the "lecture urge." It is "easy" to lecture, or talk, or rave to a class. Nobody asks embarrassing questions. Nobody shows signs of life. Nobody cares. The teacher may or may not prepare the lesson—just as the notion strikes him. It is all the same to the class because nobody is interested in the lesson itself under the lecturer who does all the thinking, talking, acting, and most of the listening. In planning the lesson why not try using some of the following methods of presenting the lesson?

- Lesson story—application.
- Dramatize the lesson.
- Prepare and excite questions.
- Present the lesson as a problem and solve the problem.
- Angle method.
- Class faculty plan.
- Illustrate the lesson truths throughout.
- Discussion.

Exposition.  
Debate.

**Plan for Effect**

Every lesson is chosen for a purpose. The teaching teacher will seek to discover the purpose of the lesson and, if not pleased with the purpose evident in the selection, will decide upon the effect desired in the lesson and teach accordingly. Today's lesson should fit into the scheme of lessons. It should fit into the scheme of the Sunday school and the class. It must be prepared by the teacher with the long look. What lessons have gone before? What lessons are to follow? How can I use this lesson to benefit the school and the church? Most important, how can I use this lesson to make Christ live in members of my class? The lesson must be planned for effect.

**Plan for Flexibility**

I am saying much about lesson plans, but here I remind you that the particular plan you have made for this lesson may not work. Shall you fail because you cannot "put over" the plan you have made? Perhaps your plan is faulty. Maybe conditions are not just right for the plan. It won't work.

During demonstration week at Ridgecrest I had planned to use the question method of presenting the lesson of the day and a member of the class answered a question for me and then asked a question which turned the lesson plan from the question and answer method to the problem method which resulted in a better presentation than if I had insisted upon carrying out the lesson plan originally designed. Plan the lesson so that the plan can be changed if the occasion demands it and a better plan adopted.

**Plan for Time**

The teacher complains because the president of the class does not operate the machinery of the class so as to give full time to teaching. The president should not encroach upon the teacher's time. On the other hand the teacher should have due consideration for time elements. Often I have heard teachers coming in from efforts at teaching a splendid lesson saying, "I didn't get half through," although full time had been given. Those teachers thought they were teachers. To them it was a mark of ability to have much more to say to the class than the time would permit them to say. Some other teachers (a small minority, but problems) quit and turn a vast deal of time back to the president to "kill" or dismiss the class to disturb the rest of the Sunday school. The teaching teacher will plan a lesson long enough and short enough to teach in the lesson period.

**Plan a Beginning**

A good beginning is a good start. The teaching teacher realizes the necessity of gaining the attention of the class at a point related to the lesson. Is the beginning interesting to the class? Is it adaptable to the present lesson? Does it throw out a challenge? Have you planned it, or do you wait for the inspiration of the occasion? Plan a beginning that begins the lesson and starts members thinking and determining.

**Plan an Ending**

Where will the discussion of the class lead if the teacher leaves the questions entirely to the class? My opinion is that the lesson is not taught when the teacher fails to "get through." If the climax has not been reached, the purpose of the lesson has not been attained. The climax does not necessarily consist of a peroration by the teacher. An expression from a member may be more fitting as a climax than a last word by the teacher. The well-taught lesson will bring teacher and class up to the point where all minds will be on the same conclusion. Plan the conclusion so that it will fit the lives of all present.—Sunday School Young People.

**A Remarkable Girl**

There is a young woman in Wisconsin who has a remarkable record. During the past twenty-five years she has had a perfect church school attendance record, never having missed a single session.

But what's the matter with this young woman? asks Roy D. Smith in an exchange. Has she never been sick in all those twenty-five years? Hasn't she gotten up with a headache or "feeling punk," or "all tired out"? Such symptoms usually occur on Sunday mornings, about Church school time.

Hasn't she ever taken a hike out into the woods to be close to nature, under the assumption that she would "get a good deal more out of it"?

Hasn't the family ever had unexpected company come in which had to be entertained, so that this daughter could not go to Church school?

Hasn't she ever felt that she wanted to take a vacation from church school and just loaf around the house some Sunday morning?

Hasn't she ever been disappointed in not getting a dress back from the cleaner's?

In view of the many Sunday morning excuses I hear so frequently, I cannot refrain from asking, "What's the matter with this young woman anyhow?"



# KEZIAH COFFIN

JOSEPH C. LINCOLN

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(Continuation)

He looked at her in utter amazement. The blood rushed to his face.

"You know that?" he whispered.

"Yes, I know."

"Did she tell—"

"No, nobody told. That is, only a little. I got a hint and I suspicioned somethin' afore. The rest I saw with my own eyes."

He was now white, but his jaw shot forward and his teeth closed.

"If you do know," he said, "you must realize that my place is with her. Now, when she is in trouble—"

"Would you want to make that trouble greater? More than she could bear?"

"I think I might help her to bear it. Mrs. Coffin, you have been my truest friend, but one, in Trumet. You *have* been like a mother to me. But I have thought this out to the end and I shall go through with it. It is my affair—

and hers. If my own mother were alive and spoke as you do, I should still go through with it. It is right, it is my life. I'm not ashamed of anything I've done. I'm proud. I'm proud of her. And humble only when I think how unworthy I am to be her husband. I suppose you are fearful of what my congregation will say. Well, I've thought of that, too, and thought it through. Whatever they say and whatever they do will make no difference. Do you suppose I will let them keep me from her? Please open that door."

He was very tragic and handsome—and young, as he stood there. The tears overflowed the housekeeper's eyes as she looked at him. If her own love story had not been broken off at its beginning, if she had not thrown her life away, she might have had a son like that. She would have given all that the years had in store for her, given it gladly, to have been able to open the door and bid him go. But she was firm.

"It ain't the congregation, John," she said. Nor Trumet, nor your ministry. That means more'n you think it does, now; but it ain't that. You mustn't go to her because—well, because she don't want you to."

"Doesn't want me? I know better." He laughed in supreme scorn.

"She doesn't want you, John. She wouldn't see you if you went. She would send you away agin, sure, sartin sure. She would. And if you didn't go when she sent you, you wouldn't be the man I hope you are. John, you mustn't see Grace again. She ain't yours. She belongs to someone else."

"Some one else!" He repeated the words in a whisper. "Some one else? Why, Mrs. Coffin, you must be crazy! If you expect me to—"

"Hush! hush! I ain't crazy, though there's times when I wonder I ain't. John, you and Grace have known each other for a few months, that's all. You've

been attracted to her because she was pretty and educated and— and sweet; and she's liked you because you were about the only young person who could understand her and—and all that. And so you've been meetin' and have come to believe—you have, anyway—that 'twas somethin' more than likin'. But you neither of you have stopped to think that a marriage between you two was as impossible as anything could be. And, besides, there's another man. A man she's known all her life and loved and respected—"

"Stop, Mrs. Coffin! stop this wicked nonsense. I won't hear it."

"John, Grace Van Horne is goin' to marry Cap'n Nat Hammond. There! that's the livin' truth."

In his absolute confidence and faith he had again started for the door. Now he wheeled and stared at her. She nodded solemnly.

"It's the truth," she whispered. "She and Nat are promised to each other. Cap'n Eben, on his deathbed, asked Dr. Parker and me to be witnesses to the engagement. Now you see why you mustn't go nigh her again."

He did not answer. Instead, he stood silently staring. She stepped forward and laid a hand on his shoulder.

"Set down, John," she said. "Set down and let me tell you about it. Yes, yes, better. There! there! don't you understand rupt me yet and don't you inter-wary. Do set down."

She led him over to the rocking-chair and gently forced him into it. He obeyed, although with no apparent realization of what he was doing. Still with her hand on his shoulder she went on speaking. She told him of her visit to the Hammond tavern, saying nothing of the Hamper's call nor of her own experience in seizure, of what the doctor said, and of the old Come-Outers return to consciousness. Then she described the scene in the sick room and how Nat and Grace stunned and stolid, then with growing impatience.

"So you see," she said. "It's settled; everybody of the engagement this very mornin'. It wa'n't any great surprise to me. Those two have been brought up together; 'twas the natural thing that was set on it for years. Eben's heart was set on it for years. And she'll have a good husband, John, that I know. And she'll do her best to make him happy. He's a good man and—"

"A good man!" he cried furiously. "A good man! One who will make use of a dying father to drive a girl into—"

Stand aside, Mrs. Coffin!"

"John, you mustn't speak that way of Nat Hammond. He ain't the kind to

drive a girl against her will. And Grace is not one to be driven."

"Are you blind? Can't you see? Why, only yesterday, she— Do you think I shall permit such a wicked crime as that to—"

"Ss-sh! No, it ain't wicked, it's right. Right and best for everybody, for her especial. Yesterday she might have forgot for a minute. But think, just think what would have happened if she cared for you."

"But she does! I know she does. Mrs. Coffin, stand away from that door."

"No, John; if you go out of that door now, to go to her, you'll have to go by main strength. You shan't wreck yourself and that girl if I can help it. Be a man."

The pair looked at each other. Keziah was determined, but so, evidently, was he. She realized, with a sinking heart, that her words had made absolutely no impression. He did not attempt to pass, but he slowly shook his head.

"Mrs. Coffin," he said, "perhaps you believe you're doing right. I hope—yes, I'll give you credit for that belief. But I know I am right and I shall go to her. Such a—a bargain as that you have just told me of is no more to be regarded than—"

"John, I beg you—"

"No."

"Then go. Go this minute and break her heart and ruin her life and spoil her good name in this village where she's lived since she was eight years old. Go! be selfish. I suppose that's part of a man's make-up. Go! Never mind her. Go!"

"I do 'mind' her, as you call it. I am thinking of her."

"No, you're not. It's yourself."

"If it was myself—and God knows it is the only happiness on earth for me—if it was only myself, and I really thought she wished me to stay away, I'd stay, I'd stay, though I'd pray to die before this hour was over."

"I know, I know. I've prayed to die myself afore now, but I'm here yet; and so will you be. We can't die so easy."

"But I know—"

"Do you suppose she would come to you if she knew it would be your ruin?"

He hesitated. The last time they met, ages before—no, only the previous afternoon—she had told him it was his happiness and his future only that she thought of. He choked and drew his hand across his eyes.

"Mrs. Coffin," he said, "you tell me it will be her ruin. You tell me so. You say she doesn't want me. I tell you that the only thing that will keep me from her is hearing that from her own lips. When she tells me to leave her I will, and not before."

"She'll tell you, John; she'll tell you. I know you must despise me, pretty nigh. I cal'late you think I'm a worldly old woman, carin' nothin' for your feelin's. Maybe I've talked pretty hard in the last few minutes, but I haven't meant to be hard. To be honest, I didn't think you'd listen to me. I expected you'd insist on

seein' her yourself. Well, then, go and see her, if you must, though what will come of it can only be more trouble, for you run the risk of folks knowin' it and beginnin' to wonder. And I know Grace. She's made up her mind and won't change it. But I do ask you this: I ask you not to go now. Wait a little while, do. I left her worn out by what she's been through and under the effects of the doctor's sleepin' medicine. He said she must rest or he was afraid her brain would give out. For her sake, then, wait a little. Then, if you don't hear from her, maybe I can arrange a meetin' place where you can see her without anyone's knowin' it. I'll try. But do wait a little while, for her sake, won't you?"

At last he was listening and hesitating.

"Won't you?" begged Keziah.

"Yes," he answered slowly. "I'll wait. I'll wait until noon, somehow, if I can. I'll try. But not a minute later. Not one. You don't know what you're asking, Mrs. Coffin."

"Yes, I do. I know well. And I thank you for her sake."

But he did not have to wait until noon. At six o'clock, through the dew-soaked grass of the yard, came the Higgins boy. For the first time in his short life he had been awake all night and he moved slowly.

The housekeeper opened the door. Ike held up an envelope, clutched in a grimy hand.

"It's for you, Mrs. Keziah," he said. "Grace, she sent it. There ain't no answer."

Keziah took the letter. "How is she? And how's Nat?" she asked.

"They're doin' pretty well, so ma says. Ma's there now and they've sent for Hannah Poundberry. Gee!" he added, yawning, "I ain't slept a wink. Been on the jump, now I tell ye. Didn't none of them Come-Outers git in, not one. I sent 'em on the home tack abilin'. You ought to hear me give old Zeke Bassett Hail Columbia! Gosh! I was just ahoping he'd come."

Mrs. Coffin closed the door and tore open the envelope. Within was another addressed, in Grace's handwriting, to Mr. Ellery. The housekeeper entered the study, handed it to him and turned away.

The minister, who had been pacing the floor, seized the note eagerly. It was written in pencil and by a hand that had trembled much. Yet there was no indecision in the written words.

"Dear John," wrote Grace. "I presume Aunt Keziah has told you of uncle's death and of my promise to Nat. It is true. I am going to marry him. I am sure this is right and for the best. Our friendship was a mistake and you must not see me again. Please don't try."

"GRACE VAN HORNE."

Beneath was another paragraph.

"Don't worry about me. I shall be happy, I am sure. And I shall hope that you may be. I shall pray for that."

The note fell to the floor with a rustle that sounded loud in the stillness. Then Keziah heard the minister's step. She

turned. He was moving slowly across the room.

"John," she cried anxiously, "you poor boy!"

He answered without looking back. "I'm—going—up—to—my—room," he said, a pause between each word. "I want to be alone awhile, Mrs. Coffin."

Warily Keziah set about preparing breakfast. Not that she expected the meal would be eaten, but it gave her something to do and occupied her mind. The sun had risen and the light streamed in at the parsonage windows. The breeze blew fresh and cool from the ocean. It was a magnificent morning.

She called to him that breakfast was ready, but he did not answer. She could eat nothing herself, and, when the table was cleared, prepared to do the week's washing, for Monday is always washday in Trumet. Noon came, dinner time, but still he did not come down. At last Keziah could stand it no longer. She determined to go to him. She climbed the steep stairs and rapped on the door of his room.

"Yes?" she heard him say.

"It's me," was the reply. "Mr. Ellery, can I come in? I know you want to be alone, but I don't think you'd ought to be, too much. I'd like to talk with you a few minutes; may I?"

A moment passed before he told her to enter. He was sitting in a chair by the window, dressed just as he had been when she returned from the tavern. She looked sharply at his face as it was turned toward her. His eyes were dry and in them was an expression so hopeless and dreary that the tears started to her own.

"John," she said, "I couldn't bear to think of your facin' it alone up here. I just had to come."

He smiled, and the smile was as hopeless as the look in his eyes.

"Face it?" he repeated. "Well, Mrs. Coffin, I must face it, I suppose. I've been facing it ever since—since I knew. And I find it no easier."

"John, what are you goin' to do?"

He shook his head. "I don't know," he said. "Go away somewhere, first of all, I guess. Go somewhere and—and try to live it down. I can't, of course, but I must try."

"Go away? Leave Trumet and your church and your congregation?"

"Did you suppose I could stay here?"

"I hoped you would."

"And see the same people and the same places? And do the same things? See—see her! Did you?"—he moved impatiently—"did you expect me to attend the wedding?"

She put out her hand. "I know it'll be hard," she said, "stayin' here, I mean. But your duty to others—"

"Don't you think we've heard enough about duty to others? How about my duty to myself?"

"I guess that's the last thing we ought to think about in the world, if we do try to be fair and square. Your church thinks a heap of you, John. They build on you. You've done more in the little while you've been here than Mr. Langley

did in his last fifteen years. We've grown and we're doin' good—doin' it, not talkin' it in prayer meetin'. The parish committee likes you and the poor folks in the society love you. Old Mrs. Prince was tellin' me, only a little spell ago, that she didn't know how she'd have pulled through this dreadful time it 'twa'n't for you. And there's lots of others. Are you goin' to leave them? And what reason will you give for leavin'?"

He shook his head. "I don't know," he answered. "I may not give any. But I shall go."

"I don't believe you will. I don't believe you're that kind. I've watched you pretty sharp since you and I have been livin' together and I have more faith in you than that comes to. You haven't acted to me like a coward and I don't think you'll run away."

"Mrs. Coffin, it is so easy for you to talk. Perhaps if I were in your place I should be giving good advice about duty and not running away and so on. But suppose you were in mine."

"Well, suppose I was."

"Suppose— Oh, but there! it's past supposing."

"I don't know's 'tis. My life hasn't been all sunshine and fair winds, by no means."

"That's true. I beg your pardon. You have had troubles and, from what I hear, you've born them bravely. But you haven't had to face anything like this."

"Haven't I? Well, what is it you're asked to face? Disappointment? I've faced that. Sorrow and heartbreak? I've faced them."

"You've never been asked to sit quietly by and see the one you love more than all the world marry some one else."

"How do you know I ain't? How do you know I ain't doin' just that now?"

"Mrs. Coffin!"

"John Ellery, you listen to me. You think I'm a homely old woman, probably, set in my ways as an eight-day clock. I guess I look like and act like it. But I ain't so awful old—on the edge of forty, that's all. And when I was your age I wa'n't so awful homely, either. I had fellers aplenty hangin' round and I could have married any one of a dozen. This ain't boastin'; land knows I'm fur from that. I was brought up in this town and even when I was in school there was only one boy I cared two straws about. He and I went to picnics together and to parties and everywhere. Folks used to laugh and say we was keepin' comp'ny, even then."

"Well, when I was eighteen, after father died, I went up to New Bedford to work in a store there. Wanted to earn my own money. And this young feller I'm tellin' you about went way to sea, but every time he come home from a voyage he come to see me and things went on till we was promised to each other. The engagement wa'n't announced, but 'twas so, just the same. We'd have been married in another year. And then we quarreled."

"'Twas a fool quarrel, same as that kind gen'rally are. As much my fault, as his and as much his as mine, I cal'late.



Anyhow, we was both proud, or thought we was, and neither would give in. And he says to me, 'You'll be sorry after I'm gone. You'll wish me back then.' And says I, *bein'* a fool, 'I guess not. There's other fish in the sea.' He sailed and I did wish him back, but I wouldn't write fust and neither would he. And then came another man."

She paused, hesitated, and then continued.

"Never mind about the other man. He was handsome then, in a way, and he had money to spend, and he liked me. He wanted me to marry him. If—if the other, the one that went away, had written I never would have thought of such a thing, but he didn't write. And, my pride *bein'* hurt, and all, I finally said yes to the second chap. My folks did all they could to stop it; they told me he was dissipated, they said he had a bad name, they told me 'twa'n't a fit match. And his people, havin' money, was just as set against his takin' a poor girl. Both sides said ruin would come of it. But I married him."

"Well, for the first year 'twa'n't so bad. Not happiness exactly, but no misery either. That come later. His people was well off and he'd never worked much of any. He did for a little while after he was married, but not for long. Then he begun to drink and carry on and lost his place. Pretty soon he begun to neglect me and at last went off to sea afore the mast. We was poor as poverty, but I could have stood that; I did stand it. I took in sewin' and kept up an appearance, somehow. Never told a soul. His folks come patronizin' around and offered me money, so's I needn't disgrace them. I sent 'em rightabout in a hurry. Once in a while he'd come home, get tipsy and abuse me. Still I said nothin'. Thank God, there was no children; that's the one thing I've been thankful for."

"You can't keep such things quiet always. People are bound to find out. They come to me and said, 'Why don't you leave him?' but I wouldn't. I could have divorced him easy enough, there was reasons plenty, but I wouldn't do that. Then word came that he was dead, drowned in the East Indies somewheres. I come back here to keep house for Sol, my brother, and I kept house for him till he died and they offered me this place here at the parsonage. There! that's my story, part of it, more'n I ever told a livin' soul afore, except Sol."

She ceased speaking. The minister, who had sat silent by the window, apathetically listening or trying to listen, turned his head.

"I apologize, Mrs. Coffin," he said dully, "you have had trials, hard ones. But—"

"But they ain't as hard as yours, you think. Well, I haven't finished yet. After word come of my husband's death, the other man come and wanted me to marry him. And I wanted to—oh, how I wanted to! I cared as much for him as I ever did; more, I guess. But I wouldn't—I wouldn't, though it wrung my heart out to say no. I give him up

—why? 'cause I thought I had a duty laid on me."

Ellery sighed. "I can see but one duty," he said. "That is the duty given us by God to marry the one we love."

Keziah's agitation, which had grown as she told her story, suddenly flashed into flame.

"Is that as fur as you can see?" she asked fiercely. "It's an easy duty, then—or locks easy now. I've got a harder one; it's to stand by the promise I gave and the man I married."

He looked at her as if he thought she had lost her wits.

"The man you married?" he replied. "Why the man you married is dead."

"No, he ain't. You remember the letter you saw me readin' that night when you come back from the Come-Outers' meetin'? Well, that letter was from him. He's alive."

For the first time during the interview the minister rose to his feet, shocked out of his despair and apathy by this astounding revelation.

"Alive?" he repeated. "Your husband alive? Why, Mrs. Coffin, this is—"

She waved him to silence. "Don't stop me now," she said. "I've told so much; let me tell the rest. Yes, he's alive. Alive and knockin' round the world somewheres. Every little while he writes me for money and, if I have any, I send it to him. Why? Why 'cause I'm a coward, after all, I guess, and I'm scared he'll do what he says he will and come back. Perhaps you think I'm a fool to put up with it; that's what most folks would say if they knew it. They'd tell me I ought to divorce him. Well, I can't, I *can't*. I walked into th mess blindfold; I married him in spite of warnin's and everything. I took him for better or for worse, and now that he's turned out worse, I must take my medicine. I can't live with him—that I can't do—but while he lives I'll stay his wife and give him what money I can spare. That's the duty I told you was laid on me, and it's a hard one, but I don't run away from it."

John Ellery was silent. What could he say? Keziah went on.

"I don't run away from it," she exclaimed, "and you mustn't run away from yours. Your church depends on you, they trust you. Are you goin' to show 'em their trust was misplaced? The girl you wanted is to marry another man, that's true, and it's mighty hard. But she'll marry a good man, and, by and by, she'll be happy."

"Happy!" he said scornfully.

"Yes, happy. I know she'll be happy because I know she's doin' what'll be best for her and because I know him that's to be her husband. I've known him all my life; he's that other one that—that I give him up to her, and try to do it cheerful, because I know it's best for him. Hard for you? Great Lord A'mighty! do you think it ain't hard for me? I—"

She stopped short; then covering her face with her apron, she ran from the room. John Ellery heard her descending the stairs, sobbing as she went.

All that afternoon he remained in his chair by the window. It was six o'clock, supper time, when he entered the kitchen. Keziah, looking up from her ironing board, saw him. He was white and worn and grim, but he held out his hand to her.

"Mrs. Coffin," he said, "I'm not going away. You've shown me what devotion to duty really means. I shall stay here and go on with my work."

Her face lit up. "Will you?" she said. "I thought you would. I was sure you was that kind."

(To be continued)

### Young People's Institute at Ebenezer East, Sask.

From June 25-30 we have had the privilege of having Bro. A. P. Mihm in our midst at Ebenezer East, Sask. Though the weather was very unfavorable with heavy rains for part of the time, we had a fairly good attendance at our Young People's Institute.

Some days the attendance was as high as 55, but we are sorry to say that no young people from the surrounding churches took part.

The subjects taught by Mr. Mihm were: "Christian Ethics" and "Our Missionary Work." We had three lessons each day. Besides that we had Rev. E. E. Jessop of Yorkton at our Institute, who gave us three lessons on the theme: "What I Believe."

Every night Rev. A. P. Mihm gave us special services for the young people which showed a good attendance and interest on the part of the Young People's and Sunday School Workers' Union.

The last day a social lunch was held at which occasion Mr. Joe Muth, our local School principal, served as chairman. After lunch was served, the students put on a program of music and singing, which brought the studies to a close.

We wish to convey our sincere thanks to Mr. Mihm and Mr. Jessop, and wish to have them with us again at an early date.

MRS. H. C. CLARK.

### "So Wonderful"

A Russian scientist has been giving advice to girls who wish to improve the alleged opportunities of leap year. He says that any girl can marry any man in the world if she says to him very often these four words, "You are so wonderful."

I believe the prescription may be applied with equal success by any man to any woman.

The truth is that everybody is hungry for appreciation. Everybody is conscious in his or her heart, of comparative failure, and longs for the tonic of praise. The easiest and shortest way toward popularity is to commend people all you honestly can. Not flattery—I am not advising that,—but good, hearty, deserved praise. And when we begin to look for chances to bestow it, we shall find them more numerous than we dreamed.

### Assembly at Asbury Park, Washburn, N. Dak.

The B. Y. P. U. of Northern N. Dak. met for their assembly at Asbury Park, Washburn.

We were very fortunate to have with us Rev. J. F. Olthoff, D. D., of Madison, S. Dak., who gave a most interesting course on "The Sermon on the Mount;" Rev. W. H. Bayles of Huron, S. Dak., who gave a course on "Partnership with God," which was of great interest; Rev. Benj. Schlipf of Avon, S. Dak., whose courses were on "The Church" and "Teacher Training in the Sunday School," which were of great value to the young people.

Each day was opened by a devotional service led by students from our Rochester Seminary. The remainder of the morning was devoted to classes as well as two periods in the afternoon.

Every one partook of the recreation provided by the committee, which was of great value to the young people, as many new acquaintances were made.

On Saturday evening Rev. J. F. Olthoff gave an exceedingly interesting illustrated lecture on the missionary work in Cameroon.

Special numbers were rendered by the members of the society throughout the week's program.

The Sunday meeting was especially well attended. We all considered ourselves very fortunate in having our assembly at such an ideal spot. The tabernacle and grounds are located near the Missouri River and the camping grounds are just splendid.

The pastors of the various churches in the conference very cordially assisted in making this assembly a success.

The kind hospitality of the Washburn people was much appreciated by all those present.

As a splendid ending to our assembly Rev. B. Schlipf conducted a most inspiring consecration service. Many pledged themselves anew for the great work of Christ.

The offerings taken throughout the week amounted to \$35.36.

The banner for the point system which is carried out in each society of the churches was again won by the Beulah society.

We are all grateful to Rev. Fred Klein, pastor of the Washburn church, who served as president of the organization for the past few years. In his place Berthold Klein of the Washburn society was elected. He is a very competent young man and can ably fill the position.

The fine Christian spirit which prevailed in all the meetings, and the lovely weather that God gave us, helped to make this assembly a success.

RUTH BROSCHEAT, Sec.

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Ruth: "Do you know Father has never spoken a hasty word to Mother?"

Richard: "How is that?"

Ruth: "He stutters."

reid church preached a powerful sermon from the words, "Believe on the Lord Jesus and thou shalt be saved," giving the illustrations from the Philippian jailer, his faith, his salvation, and his rejoicing with his whole house.

We turned toward the beautiful waters and the impression that was made will remain with the great crowd that this is the Bible truth of baptism by water.

We extended the hand of fellowship to 13 believers, one was taken into the church on profession of faith. He was baptized last year among the Russian Brethren at Killdeer, N. Dak.

The testimonial meeting lasted till 5 o'clock, where we had to close as so many of the members had to travel a long way to go home.

It was a resurrection day of great joy to a l of our hearts and we praise God and give him, who is worthy, all the glory.

FRED TRAUTNER.

### Farewell at Lebanon for Pastor T. W. Bender

July 9 was the last Sunday that Rev. T. W. Bender was pastor of the Lebanon German Baptist Church. At the Sunday school and church services in the morning some part of the program pertained to that fact; but the evening meeting, sponsored by the Ladies Aid, was the real farewell service. The Concord and Watertown congregations joined us, and friends of other denominations in the neighborhood came to bid Rev. and Mrs. Bender goodbye.

Prof. G. D. Bergmann of the Moravian church in Watertown and a former music teacher of Rev. T. W. Bender, assisted on the program with several organ and piano selections. Henry Krueger, Jr., sang a baritone solo, "Leave It With Him." Messages of farewell and Godspeed were conveyed to Rev. and Mrs. Bender from the church by O. B. Jaeger, from the Ladies Aid by Mrs. H. J. Krueger, and from the B. Y. P. U. by Henry Krueger, Jr., and a mixed quartet who sang, "God Be With You." A playlet, "A Mother's Love," given at a previous meeting, was repeated at the request of several members. Bro. Bender spoke briefly, using Eph. 5:16 as the text for his farewell message. The Ladies Quartet sang a selection, "The Lord Keep Watch Between Us," and Bro. Bender pronounced a parting benediction.

The thoughts and prayers of members and friends of the Lebanon church go with Rev. and Mrs. Bender as they leave us and begin their work at George, Ia.

E. S. K.

### Man Named Brush

Josiah Brush, a traveling man Who sailed the briny main, Was Mr. Brush in England And Senior Brush in Spain. The Frenchman called him Monsieur Brush,

But the Germans were his bane. For they always called him Herr Brush, Which filled his soul with pain.

—The Intercollegian.



Baptismal Group, Bison, S. Dak.

### Baptism by the Gnadenfeld Church at Bison, S. Dak.

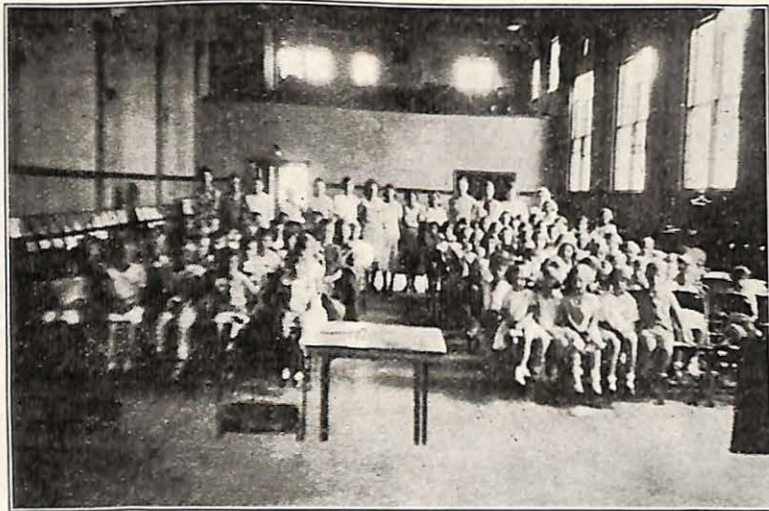
July 9 was a day of rejoicing for our entire church which assembled at the Grand River, 10 miles south of White Butte, in a beautiful grove to fulfill the command of our Risen Lord. His promise is true and he was with us in mighty power. Among the 12 believers that received the ordinance of baptism were two children of the undersigned.

We had the assistance of Bro. Koschel from the church of New Leipzig, who brought the morning message from the text, "Ye must be born again." Mr. and Mrs. Koschel also sang several songs under the blessing of God to the delight of all present. Nature was most beautiful and our hearts were in tune with its glory. After a delightful lunch we gathered to examine 6 more candidates and at 2 P. M., Bro. Alf from the Her-



Rev. Trautner baptizing his son Wesley. Deacon Lutz assisting.





Bellwood School

**Three Successful Schools**

Oak Park Church and Missions, Bellwood and Cicero, June 5 to July 14

We conducted three successful Daily Vacation Bible Schools this summer—one at each mission and at the church. They shall be reported in the succession as they were conducted.

**Bellwood**

The Bellwood Mission D. V. B. S. was held from June 5-23, inclusive. The registration was 187, with an average attendance of 122. There were four nationalities and twelve denominations represented. Our closing exercises on June 23 were attended by about 200 parents and friends who came to hear and see the exhibition of the work done during the three weeks.

**Cicero Mission**

This school met from June 19 to July 7. There was an increase over last year's attendance. The enrollment was 75 with an average attendance of 56. The children did very good work in memorizing the scripture passages and songs and showed great pleasure in doing the hand work.

**Oak Park**

The Oak Park D. V. B. S. was held from June 26 to July 14. The enrollment was 83 and average attendance 54. A very fine spirit was evident on the part of the children as well as the workers. The closing exercises were well attended by a very appreciative audience to hear and see the demonstration of the work done.

A word of commendation is not amiss here for the unstinting service both in time and efforts shown on the part of the faithful workers in each of the schools. They did much to make the schools a success.

May the Lord add his blessing to the seed which has been sown during these weeks and grant that good fruit may be brought forth to life everlasting!

A. V. O.

**Notes from Wilmington, Del.**

Easter was a great day here. We began the day by having the Christian Endeavorers of Wilmington in our midst for a sunrise meeting, the Rev. Thomas of Olivet Presbyterian Church speaking. At the 10.30 service, which was English by request, the Rev. Wm. L. Haines brought the Easter message, and then baptized Mrs. Edith Nelson. He had been doing co'porteur work in Delaware, led her to Christ, called her attention to our church, and she signified her desire of uniting with us after baptism. In the evening meeting I was privileged to present the simplicity of the Gospel as it is found in the ordinance of baptism, and then immersed two men who confessed their faith in Christ as their Savior.

In May, these candidates received the right hand of fellowship, and in addition a 75-year-old mother came by letter. For the first time in years our number had reached the half century mark. Yet our joy was to be for a few weeks only, for on June 25 our number was reduced by one. Our family Ehm had left Sunday school in their truck and were within two minutes of home, when a neighbor's car cut in front of them, striking the truck and causing it to crash into a stone wall on the opposite side of the road.

Sister Ehm was driving. She escaped with painful bruises and three broken ribs. But her 17-year-old daughter Marjorie was terribly hurt. Her jaw struck the cowl under the windshield with such force that the very imprint of the girl's teeth could be seen. Her skull was fractured, her jaw, her neck and her ankle were broken and she was painfully injured otherwise. A cousin appeared to have received a fractured skull, but it did not prove to be so severe. The other children were bruised. We felt for Marjorie, because for one year and six months she had been suffering with rheumatism and heart trouble. She died three hours later, after regaining consciousness. We feel the transplanting of this flower of our Sunday school to the Paradise of God keenly, but we know he doeth all things well. HERMAN KUHLE.

**The Believer and His Church**

Only believers in Christ should be members of his church. And when one joins the church there is a very definite duty which he owes to it. According to Dr. M. E. Dodd the believer should support the church by his person, his presence, his prayers and his purse.

To elaborate: He should join his person to the church; he should be present at all services of the church; he should pray without ceasing for the church; and he should open his purse generously to the church.

Are you a true believer? Are you a good church member?

**Friends of Paul**

At your young people's meeting, in your Church school class, in your family prayer circle, or all by yourself, see how many friends of Paul you can name and identify. There were Barnabas, Silas, Timothy, Titus, Luke, Mark, Aquila, Priscilla, Apollos, Lydia, Philemon, Onesimus, Tertius, Ananias, whom God sent to restore Paul's sight, Onesiphorus, the apostles (Acts 9:27-30), probably Eunice and Lois, Gamaliel. Can you think of any other friend of Paul, whom the Bible names?

All eyes see God's benefits, but few see God.—Mark Guy Pearse.



Oak Park, 1933

**The Praying Women**

ROSE LAWSON

A group of women met and prayed;  
They planned and formed a Ladies Aid;  
Upon this earth they tried to be  
A shining light for all to see.

'Twas in the year of eighteen eighty-seven,  
Nearly all that group are now in heaven;  
For their reward they've gone on high,  
Where we hope to go when we shall die.

But while we're needed here on earth,  
Our mission work we will not shirk.  
So, with God's help, we'll carry through  
The work these women couldn't do.

For they were called to a better place,  
And now are seeing, face to face,  
The Master, whom they did obey,  
And in so doing, showed the way.

(This brief poem was composed by Mrs. Rose Lawson and read at the 50th Anniversary of the New Britain, Conn., church.)

**Jubilee Celebration of Memorial Baptist Church, New Britain, Conn.**

A three-day celebration of the founding of the Memorial Baptist Church fifty years ago was held July 7-9 and in connection therewith the new pastor of the church, Rev. Reuben P. Jeschke, was installed.

On the first evening greetings were brought by Rev. W. H. Barsch and Rev. F. W. Becker, former pastors of the church, by Rev. F. Woyke of Meriden and Rev. Wm. Ross, pastor of the First Church, New Britain. Mr. Christian Fienemann welcomed the new pastor on behalf of the congregation. Numerous telegrams and letters were then read from pastors and former members who were unable to attend the festivities. Refreshments were served at the conclusion in the church parlors.

The main feature on Saturday evening was a banquet for the members and former members of the church, served by the Ladies Missionary Society in the church rooms at 6.30 P. M. Reminiscences were indulged in by about 10 speakers. Bouquets were given to three charter members of the church, Mrs. Matilda Michaels, Mrs. Anna Meyen and Mrs. Bertha Weyh. An exhibit containing pictures and historical relics pertaining to the church had been arranged by Mr. Wm. Kiesewetter in the auditorium and was viewed by the whole group.

The services on Sunday started at 9.30 A. M. with a history of the Sunday school, given by the superintendent, John Luebeck. At the morning worship of the church, Rev. F. W. Becker gave an address in German and the pastor, Bro. Jeschke, read a history of the church. The evening service was devoted to the young people. Miss Clara Berger brought greetings from the Y. P. and S. S. Workers' Union. Mrs. May Johnson presented a historical report of the Young People's Society. The climax of the eve-



Cicero, 1933

ning was to be found in a pageant-drama, "The Lost Church," by Dorothy Carke Wilson, presented by members of the Young People's Society. Refreshments and a social hour followed.

On all three nights of the festivities offerings were taken which were in the nature of an expression of gratitude for the financial aid which the church received from the state Baptist convention and from the German Baptist Home Mission Society. The offerings are to be divided between the two causes. They were taken up in the long handled boxes that were used in the first days of the church for collections.

**G. B. Y. P. and S. S. Workers' Union of the Dakota Conference**

June 16, 1933

On Friday afternoon, June 16, the Young People's and Sunday School Workers' Union of the Dakota Conference assembled in the Avon Baptist church for its annual business session. The meeting was called to order by the second vice-president, Rev. R. Kaiser, who read Psalm 1, and then led in prayer.

The minutes of the last meeting were read and approved.

The treasurer, Ruth Eichler, gave the report for the past year and the auditing committee reported that they had found the accounts correct.

Bro. Shrenk, Rev. R. Kaiser, Rev. W. Helwig, Rev. D. Klein and Norman Bangert were appointed to serve on the nomination committee. It was decided, 1) that we send \$75 and the evening offering to the General Missionary Fund; 2) that we have some sort of arousalment meetings during the coming year in the different localities of the conference, and that a promotion committee be appointed for this purpose, preferably two from each assembly.

The nomination committee reported. The election was then proceeded with but due to lack of time it was decided to hear the report of the balloting committee at the evening session. We were then dismissed in prayer by Rev. G. W. Pust.

After a short program by the Avon

band, the meeting was reopened in the evening by a song service led by Rev. J. Rott and prayer by Rev. A. P. Mihm.

The balloting committee gave the results of the election which makes the following officers for the coming year: President, F. E. Klein, Washburn, N. Dak.; first vice-pres., Florence Schlipf, Avon, S. Dak.; second vice-pres., E. Bischke, Artas, S. Dak.; treasurer, Ruth Eichler, Linton, N. Dak.; secretary, Anna Lohse, McLaughlin, S. Dak.

The president expressed his gratitude for the confidence placed in him.

The following numbers for the literary program were then rendered: "Jesus' Blood Can Make the Vilest Sinner Clean," a song which had been sung the previous day by the Avon mixed quartet and was repeated by request; trombone solo, Rev. B. Krentz; declamation, "Jesus Paid the Fare," Esther Kaiser, Parkston; quartet, composed of four ministers' wives, and piano duet by Elvira and Stella Alf.

We were happy to have with us General Secretary Mihm, who spoke on the theme, "What Does Our National Y. P. and S. S. Workers' Union Do for Our Young People?" First—It has put two secretaries in the field who have fostered the work here and in Canada. Second—Through the "Baptist Herald" it is voicing the sentiment of the young people, and provides a closer bond of union. At the same time Mr. Mihm put in a plea for the "Baptist Herald," emphasizing especially that the meaning of B. Y. P. U. could be interpreted as being "Back Your Paper Up." He called attention to the "hard times offer" of both the "Baptist Herald" and the "Sendbote."

The orchestra from the Avon B. Y. P. U. favored us with several musical numbers.

Another special feature of the evening was a fifteen-minute program by representatives of Sioux Falls College, which was as follows: Solo, Prof. Lee Bright, "Wenn die Rosen blühen;" short speech by Prof. Thomas, after which Miss Grace Guenther supoke on "Christian Activities in Sioux Falls." Prof. Krueger then gave words of encouragement to prospective college students. Prof. Lee Bright favored us with another solo, Psalm 84.

Continued on page 14)





Oak Park, 1933, Faculty

### Thirty-First Northern Conference at Nokomis

It took place at Nokomis, Sask., from July 5-9, 1933. Ninety delegates from Manitoba, Saskatchewan and Alberta were present at the annual meeting.

On Wednesday evening the delegates were welcomed by the pastor of the church at Nokomis, Rev. A. Felberg. A sermon in English was preached by Rev. F. Benke, and in German by Rev. J. Luebeck.

The Thursday morning service was led by Rev. J. Kepl. The second moderator of last year's conference, Rev. H. P. Kayser, owing to the absence of Rev. E. P. Wahl, who was prevented from being present due to illness, presided over the business meeting which followed.

The reports from the 46 churches showed that there were 220 baptisms during the year, and that the total church membership comprises 4672 members; 56 Sunday schools with 4226 pupils and 257 teachers and officers; 29 young people's societies with 1279 members; 21 Ladies Aid societies with 492 members. For local purposes \$31,064.51 was spent while \$5,063.71 was devoted to missionary work.

The following officers were elected: Moderator, Rev. A. Kraemer, Edmonton; assistant moderator, Rev. H. P. Kayser, Winnipeg; corresponding secretary, Rev. G. P. Schroeder, Ebenezer; recording secretary, Rev. A. Felberg, Nokomis.

The missionary committee is to consist of: Rev. H. P. Kayser, secretary, A. Felberg, A. Ittermann, H. Schatz and J. Kepl. Rev. A. Felberg was elected conference representative to the General Missionary Committee, and Rev. F. A. Bloedow was elected secretary for transportation.

The quiet hour service was conducted by Rev. A. Kraemer, his theme being, "Rest in the Lord and wait patiently for him."

On Thursday afternoon, the newly elected moderator, Rev. A. Kraemer, took charge of the business meeting. A report of the year's work was given by A. Knaut, the colporteur. The hand of welcome was extended to Rev. E. Mittelstedt, who has charge of the church at Hilda, Alberta, for the summer.

The business meeting of the Young People's work followed. Rev. G. P. Schroeder was chairman, who spoke on 2 Tim. 2:1, "Be strong, my son, be strong." The following ministers gave reports of their respective Young People's conventions: J. Luebeck for Manitoba, H. Schatz for the Central Convention, A. Felberg for Saskatchewan and F. W. Benke for Alberta.

The following ministers were elected to the Young People's Conference Committee: F. W. Benke, chairman, H. P. Kayser, G. P. Schroeder and H. Schatz.

It was decided to outline a program to be used by young people's societies. The afternoon meeting closed with an instructional sermon by Rev. Philip Daum, whose text was taken from Isaiah 48:10; his theme being, "The Furnace of Affliction."

In the evening Rev. H. P. Kayser delivered a sermon in English on "Christian Power," and Rev. A. Kujath spoke in German, having for his subject, "The Youthful Fighter in the Kingdom of God."

The Friday devotional service was in charge of Rev. H. Schatz. The report of the treasurer, H. Streuber, showed that our conference raised \$3,966.13 for the general Budget, an average of 84 cts. per member. We received from the General Missionary Society \$9,472. It was decided that in the future, all donations are to be sent direct to Forest Park, Ill., instead of to the local conference treasurer. A report of the secretary of the Missionary Society, Rev. A. Kraemer, showed that 21 churches have been receiving missionary aid. Rev. R. Fenske gave a report on the work in connection with widows and orphans. He was re-elected for another term.

The new church at Bethel, Alberta, was received into the conference. Mr. Naeher, the representative, was given the hand of welcome.

In the afternoon the Ladies Aid of the Nokomis church presented a missionary play, entitled, "A Day in India." Rev. Dr. Kuhn, the General Secretary, gave a short address at the close. On Friday evening Dr. Kuhn preached. His text was taken from John 4:35, "Lift up your eyes and look on the fields."

On Saturday morning the devotional service was led by Rev. J. Luebeck. Reports of the various committees were given and accepted by the conference. With this the business session of the conference came to a close. The quiet hour service, as on Friday morning, was conducted by Dr. Kuhn.

On Saturday afternoon a delightful outing was had at Watrous. In the evening the young people representing the various societies took part in the program. The young people of Nokomis presented a play, "This is the Lord's Doing." In addition to a variety of musical numbers, short addresses were given by R. Millebrandt and Rev. E. Mittelstedt.

At the Sunday school service addresses were given by Reverends G. P. Schroeder, E. Wuerch, G. Ittermann and J. Kepl. The missionary sermon was preached by Rev. F. A. Bloedow from John 20:21, "As my Father has sent me, even so I send you." Dr. Kuhn gave a short address previous to the taking of the missionary offering. The total amount given and subscribed amounted to \$406.

The closing sermon of the conference was given in the afternoon by Dr. Kuhn. He had for his text Heb. 12:1, 2. The three main thoughts that he brought out were: lay aside, run with patience and look up.

At all the services musical selections were rendered, adding much to the spiritual atmosphere that pervaded.

ROBERT E. WAGNER.

### Dakota Conference

(Concluded from page 13)

"How Lovely Are Thy Dwellings." The offering taken amounted to approximately \$17.00.

The program was continued with duet from Danzig society; duet with guitar accompaniment by Arthur Schulz and Otto Giedt of Washburn; and solo, "The Holy City," by Rev. Ben Heitman.

Rev. Klein then dismissed us in prayer.  
ANNA L. LOHSE, Sec.

### A Jewish Folktale

One day a certain old rich man, of a miserly disposition, visited a rabbi, who took the rich man by the hand and led him to a window.

"Look out here," he said.

The rich man looked out into the street. "What do you see?" asked the rabbi.

"I see men, women, and little children," answered the rich man.

Again the rabbi took him by the hand, and this time led him to a mirror. "What do you see now?"

"Now I see myself," the rich man replied.

Then the rabbi said: "Behold, in the window there is glass, and in the mirror there is glass! But the glass of the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others, but only see yourself!"

### New Books

(Order all books through German Baptist Publication Society, Cleveland, O.)

**The Christian Mission in America.** By Hugh Thomas Kerr, D. D.—The Friendship Press, New York. 184 pages. Cloth \$1. Paper 60 cts.

The author states that "this book is a humble attempt to justify the Christian faith in the modern world. It does not apologize for Christianity. It is an effort to present the claim that the gospel is the power of God in America in the twentieth century, as it was in the Roman Empire in the first century." He has ably succeeded in this purpose and marshalled in informing and inspiring fashion some of the evidence that shows Christianity is moving on through social change with transforming power. The chapters on "Bridging the Generations" and "What is right with the Church" are especially fine. A good book for a Young People's reading or study course.

**The Playtime Primer for Young People.** Written by Mabel Benjamin Martin for the Baptist Young People's Union of America—The American Baptist Publication Society, Philadelphia. 108 pages. Paper, 40 cts.

This book is the latest addition to the "Life Enrichment Series" and gives the A—B—C's of Play in the Church. Every Young People's Society ought to purchase a copy for its library and for the use of the Social and Recreation committees. It is full of valuable suggestions for outings, parties, banquets and other social gatherings. It is an indispensable book on this important side of the life of the young people's society.

**Young Adults in Christian Fellowship. Suggestions to Leaders.** By Mary M. Chalmers, Director of Adult Work.—The Judson Press, Philadelphia. 50 pages. Paper 40 cts.

Where does a young adult (those classed over 24) fit? "Too old to be classed as a young person. Too young to be a candidate for 'The Men's Bible Class' or 'The Ladies Auxiliary.' Vegetate or hibernate—these seem to be the only answers. Or is there another solution?" This booklet is dedicated to the task of helping young adults to find and occupy their rightful place in the life of the church. It offers definite suggestions to church leaders how to enlist this important group in a worthwhile program vitally linked up with the church program.

**Today's Youth and Tomorrow's World.** By Stanley High.—The Friendship Press, New York. 186 pages. Cloth \$1. Paper 60 cts.

A book written by a young Christian publicist for young people, outlining world conditions, oftentimes chaotic and puzzling, and the remedy for a sick, disordered and sinful world. It is a challenge to Christian young people, an appeal to get into the battle for righteousness and brotherhood now, so that tomorrow's world may be a better world and a bit of the kingdom of God on earth. It is up-to-date in its facts, fas-



Primary Department, Oak Park

cinating in its style and heroic in its passionate appeal.

**The Gold Brick.** By G. T. Blutworth, B. S.—The Christopher Publishing House, Boston. 176 pages. \$1.50.

A stirring tale of the last quarter of the nineteenth century in the broad virgin plains of the Southwest, when buffaloes in vast herds and wild, savage Indians still populated and roamed the prairies. It describes the adventures of a young lad, who left home due to mistreatment by a step-brother, how he became a cowboy and cattle-ranger and grew to sturdy manhood and character. His gold-mining exploits and perils in South America furnish a thrill. The hero is said actually to have undergone all the experiences chronicled in this volume. Youngsters will revel in the descriptions of the Buffalo hunting and the gathering of the hides. The thread of a love story, in which, as usual, "the course of true love does not run smooth," winds on at last to a happy ending. It is a story worth reading. A. P. M.

### Oh, Yea?

JOHN IRWIN

Although leaving something to be desired for elegance, nevertheless, it must be admitted that this phrase of current high schoolese expresses tersely a healthy skepticism. "Here is the discovery of the ages," says the supersalesman. "It will prevent falling hair, forms a splendid powder base, removes bunions, and is an excellent substitute for butter."

"Oh, yea?" responds the youth. The other night I was riding home past countless billboards, as usual. Or almost as usual, for a new one had blossomed during the day. A burly and handsome football hero held the spotlight. "Those who know their stuff choose—" and the dash led to a package of cigarettes.

Oh, yea? How many high-school and college coaches can you recall in the next five minutes who issue cigarette rations to their players "who know their stuff"? How long does the smoking athlete last on most squads? Knute Rockne, whose young men were generally conceded to "know their stuff" where football is concerned, once wrote in a magazine article: "To make the team and to stay with it

they must submit to regulation of their personal habits.... There is no toleration of smoking and drinking in any form, for they must certainly diminish the efficiency of youth."

When I reached home that night, I found a lovely brunette looking at me from the back of a magazine on my reading table. "I do prefer Piffles," she declared. "We do not represent that smoking Piffle cigarettes will cause the reduction of flesh."

Oh, yea? Since when? Well, those who read the "news" that fails to make the headlines will recall that, in a scathing denunciation of the big tobacco advertisers, the Federal Trade Commission demanded that testimonials shall no longer be written by indorsers who have not used the products, that testimonials which are paid for must be so indicated, and that the sweeping dietetic boasts of the cigarette advertisers must be discontinued. They will remember that a number of states have legislated against objectionable billboards. They will think of the bill recently before Congress to force tobacco manufacturers to conform to the Pure Food and Drug Act. Could all this evidence of public indignation have anything to do with the remarkable modesty which has overtaken the writers of this hokum?

But for sheer denial of every Christian conception of values the prize must be awarded to that artist who wrote beside the usual silken lady and cigarette package the legend, "Don't deny yourself the luxury."

Oh, yea? "The Son of Man has not where to lay his head." Don't deny yourself the luxury.

"Lay not up for yourselves treasures on earth where moth and rust consume." Don't deny yourself the luxury. "Seek ye first the kingdom of heaven and its righteousness." Don't deny yourself the luxury.

"What shall it profit a man if he gain the whole world and lose his own soul?" Don't deny yourself the luxury.

Which will you have? The values of the cigarette advertiser, or the values of Jesus?—Classmate.



## Chicago

Dedicated to the Baptist Ministers' Conference of Chicago, Ill.,

by CARL A. DANIEL

Chicago is a great big town,  
Where millions love to live.  
Some bring it fame, some great renown,  
Unselfish service give.

Its slogan is "I will," now mind:  
Who dares to doubt its aim?  
The evidence of various kind  
Lends proof to its bold claim.

Its health is known throughout the world,  
Its sense of beauty too;  
Its skyline and its flags unfurled  
Bring welcome news to you.

Its boulevards, its parks and feats,  
Its Soldiers' Field and Art  
Its Planetarium which competes  
With all the world apart.

The Field Museum shows the past  
Of centuries far remote.  
At Century of Progress best and last  
Great marvels you may note.

But hush, some point to that dark streak  
Of crime wave, racketeer,  
Of unpaid teachers salary speak,  
Of misery, dread and fear.

Shame be to your Chicago's sphere!  
How can you boast and brag?  
When you such vileness harbor here,  
With justice sorely lag?

My friend, can you not understand  
Where million humans live?  
The bad attention will command,  
The good will scarce believe?

The vulture feasts his eyes on death,  
On carcass, bones and flesh;  
He does not see the flower wreath,  
Its beauty, sweet and fresh.

Remember, friend, Chicago rears  
Great churches, schools and homes,  
Great hospitals, where it endears  
Itself as it becomes

The Christlike man to live and pray  
And help his fellowman.  
Great good is done here every day,  
Good will lead us in the van.

Right here I want to specialize  
On friends I've learned to love;  
How could I fail to prize such friends  
Whose contacts are above.

They stirred my soul, my heart they warmed  
As I with them communed;  
My brother ministers have charmed,  
My heart to God attuned.

God bless you, men, both brave and true:  
Meet your inevitable,  
Keep your heart pure, go on and do,  
For the Invisible

Is at your side to lead you through  
Life's greatest obstacle.  
Have faith in God and you shall do,  
What seems impossible.

You'll surely win in life's great race,  
The crown on highest post;  
You'll see the Master face to face  
'Mid heaven's angelic host.

## Tie the Children to the Church

An immigrant family from Denmark recently arrived in Chicago, the father and mother each with an infant in their arms and closely followed by eleven other children, who were joined by a rope. All the way from Denmark these little ones had been tied together, in order that none be lost in the many changes.

Thus at the very outset children should be "tied" to the church. There's danger if they wander.

"The only way to save a lost world," says one, "is to save it before it is lost."

## Fishers of Men

A woman in Philadelphia used occasionally to employ an old Negress known as Aunt Cecilia. For some time she lost sight of her. Meeting the washerwoman one morning, she said: "Good morning, Aunt Cecilia. Why aren't you washing nowadays?" "It's dis way, Miss Anne. I se been out of work so long dat now, when I could work, I finds I se done lost my taste for it." This is evidently the attitude of many nominal members of the Church. They have become so accustomed to doing nothing for Christ beyond occupying their pew once a week that they have no inclination to Christian activity, even when the opportunities are right before them. We must have a little patience with such people, but at the same time we must seek to awaken them to a sense of their responsibility. When Christ calls disciples, he expects them to get busy at once as "fishers of men."

## Six Things in a Child's Life

There are six things in a child's life in which the community should be interested:

The child's home. "The place where the young child lay."

The child's play. "Boys and girls playing in the streets thereof."

The child's work. "My father worketh hitherto, and I work."

The child's school. "I will teach you the fear of the Lord."

The child's worship. "Suffer little children to come unto me!"

The child's service of Christ. "I must be about my Father's business."

An inspector, examining a class in religious knowledge, asked the following question of a little girl, intending it for a catch.

"What was the difference between Noah's Ark and Joan of Arc?"

He was not a little surprised when the child, answering, said:

"Noah's Ark was made of wood, and Joan of Arc was Maid of Orleans."

## Starting Early

Into a home in Nashville, Tenn., there recently came at noon one Sunday a new boy. On the same Sunday evening when the offering was taken in the church of the parents the pastor asked the privilege of making a very unusual offering—that of this newly born babe whose parents had already secured for him a package of church envelopes and who had sent to the church this first offering when the child was only eight hours old. The offering included current expenses, missions and the building fund. (Just by way of encouragement.—Ed.)

## Meetings at Early Candlelight

When I was a boy and lived on a farm in the Northwestern frontier, we used to go to church in an old log schoolhouse in the woods. Evening meetings in those days were always announced to begin "at early candle-light." There were not even oil lamps in the old schoolhouse. There was an unwritten law in the neighborhood that each family attending the service should bring at least one candle. The first man who came lighted his candle and put it up in one of the candlesticks, or set it on the window sill, fastened at the base in a little tallow dip, dripping the tallow hot and then steadying the candle in it before it cooled. So every man who came in lighted his candle, and as the congregation grew the light grew. If there was a small congregation, there was what might be called "a dim religious light," and if there was a large congregation, the place was illuminated by the light of many candles. Now it should be like that in the spiritual illumination which we give to the world. Every one of us should add our own light to the combined illumination of all other faithful souls.—L. A. Banks.

## Looked Like That

He: "Who spilled mustard on this waffle, dear?"

She: "O John! How could you! This is lemon pie!"—Carnegie Puppet

## Self-defense

"Dear teacher," wrote an indignant mother, "you must not whack Tommy. He is a delicate child; and isn't used to it. We never hit him at home except in self-defense."—Annapolis Log.

## Ingenious Husband

Wife (petulantly): "Mrs Jones has had seven new hats this year, and I've had only one. Dont you think it's disgraceful?"

Hubby: "Absolutely! What do you two women want with eight hats?"—Humorist.

"I'm sure Dolly will make an ideal wife. Whenever I go to her home, I find her busily engaged in darning her father's socks."

"That took me in, too, until I noticed it was always the same sock."—Christian Science Monitor.