

# The Baptist Herald

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

Volume Five

CLEVELAND, O., JUNE 1, 1927

Number Eleven

## Well May the Church Keep Children's Day

GEORGE EDWARD MARTIN

Well may the church keep Children's Day  
And thus draw near the Son,  
Who gained his richest human realm  
When children's hearts were won.  
Well may the Church keep Children's Day  
And thus draw near the skies,  
For in the children's sunny heart  
The light of heaven lies.

Well may the church keep Children's Day;  
She keeps her greatness then.  
E'en now the Christ uplifts a child  
Above all sinful men.  
Oh, happy day! Oh, heavenly hour,  
When thus the church shall stand!  
Like Christ, with smile and touch of grace,  
Amid the children's band.



# What's Happening

The Avon, S. D., church extended a second call to Rev. Benjamin Schlupf of Peoria, Ill., and was successful. The new pastor will begin his new charge about June 20.

Rev. Theo. W. Dons of the Erin Ave. church, Cleveland, O., has accepted the call of the Oak Park German Baptist church, Forest Park, Ill. He will enter on the duties of his new field early in September.

Rev. Geo. W. Pust, pastor of the First Church Dickinson Co., Kans., has had the joy of baptizing 9 scholars from the Bible school on Easter Sunday morning. Most of these were converted during the special meetings in which Rev. J. G. Draewell of Marion assisted in February.

The "Church Messenger" is the title of a new and attractive church bulletin of four pages issued by the Willow Ave. Baptist Church of Hoboken, N. J., Rev. Wm. Schoeffel, pastor. The cover pages are printed material and the inside pages mimeographed, giving church and society announcements and news.

At the Nottingham Baptist Church, Cleveland, O., Rev. J. H. Ansberg, pastor, the Lord has blessed the efforts of his people. Souls have been saved and added to the church. Twenty-seven young converts followed their Lord in baptism on Easter Sunday and six were baptized on the first Sunday in May.

The population of the United States for July 1, 1927, is estimated by the Bureau of Census to be about 118,628,000. On July 1, 1926, it is estimated to have been 117,136,000. New York State is reported to have the largest population, or about 11,423,000, and Nevada the smallest. It had 77,407 in 1920, less than its population in 1910.

Miss Lydia Mihm of River Forest, Ill., was the winner of a Vose Artist Grand Piano in the vocal contest of the Chicago Musical College held in Orchestra Hall, Chicago, on the evening of May 7, the Chicago Symphony Orchestra accompanying the contestants. Miss Mihm came out first in the contest. The selection she sang was the "Bell Song" from "Lakme."

The Sunday school of the Second Church, Chicago, under the direction of the superintendent, Arthur J. Pankratz, presented the cantata "The Dawn of Victory" by Geibel to a large and appreciative audience on Easter Sunday morning. The offering, half of which was

used toward the payment of the Sunday school's new grand piano and half for the Siberian mission work, netted the sum of \$40.

The Sunday school of the Second Church, Brooklyn, N. Y., Rev. W. J. Zirbes, pastor, has undertaken the improvement of the basement and will be responsible for the expense with the help of other organizations in the church. The lighting has been greatly improved. Ceilings and walls are to be painted. New tables for the primary and beginners departments as well as for the dining room are to be secured.

The Young People's and Sunday School Workers' Union of the Dakota Conference will be organized at the coming session of the Conference to be held in Madison, S. D., June 14-19. Copies of the proposed constitution have been sent to all the societies. Thursday afternoon and evening of the conference will be devoted to the interests of the Union. Bro. A. V. Zuber, Council member of the Dakota Conference, is active in furthering the new organization.

The Temple B. Y. P. U., Mt. Oliver, Pittsburgh, Pa., recently won a \$20 Oxford Pulpit Bible because they had the largest number present for the third time at the South Hills Group B. Y. P. U. rally. At the last rally, Temple had 176 present from their church. They also won the Association prize, but relinquished it to the society of second highest standing. The president, Miss Adeline Hamel, and all members of the B. Y. P. U. are to be congratulated for their success.

The Fifth Annual Assembly of the German Baptist Young People's Societies of Minnesota will be held at Mound, Lake Minnetonka, July 12-17. A strong faculty has been secured consisting of Prof. Lewis Kaiser, Rochester, N. Y., Rev. A. Bretschneider and Rev. A. P. Mihm, Young People's Secretaries, Mr. H. P. Donner, Cleveland, O., Miss Frieda Appel, missionary returning from the Philippines, and Miss Frieda Peter, missionary returning from India. Mr. Henry Marks is Dean and Miss Gertrude Kramer, Registrar.

Rev. Thomas Stoeri of St. Joseph, Mich., baptized 12 persons on the evening of Easter Sunday. Some of these took their stand for Christ in the evangelistic meetings conducted by Rev. O. E. Krueger of Cleveland. Nine of these are children from the Orphanage. Peace and harmony prevail in the church. The church services are well attended, especially in the morning. Bro. Bartz is ably filling the place made vacant by the death of their former Sunday school superintendent, Mr. H. Ewald. Bro. Edward Doescher has served as president of the Young People's Society for 15 years.

The young people are loyal to the church and show it by their faithful attendance at the services.

An inspiring missionary pageant, entitled, "Christ in America," was presented by the young ladies of the First Church, Chicago, at the Second Church of the same city, on Tuesday evening, April 20. The pageant, which had been given once before, on the closing night of the Young People's and Sunday School Workers' Institute in the First Church, was sponsored by the B. Y. P. U. of the Second Church in the interests of the missionary work in Siberia. The performance, which was both colorful and tuneful, was very effectively rendered, the main theme being the need for bringing the story of Christ to those living in our very midst, as well as to those in foreign lands. The offering, amounting to a substantial sum, was applied to the Siberian quota of the Second Church B. Y. P. U.

## Welcome to Parkston

The Young People's Society of the Parkston, S. D., church extends a hearty welcome to all the societies of the S. D. Jugendbund to meet with us this year, June 7-9. We expect a large gathering. Our prayer is that the Lord may bless us abundantly during those days. All that plan to attend the Jugendbund are kindly requested to send in their names to the following address: Mr. C. Rempfer, Parkston, S. D.

REV. H. P. KAYSER.

## The Baptist Herald

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# The Baptist Herald

## What Do You Know?

GEO. E. LOHR

IT is a common impression among students that when they graduate they are through studying. They have not learned that "Commencement" means the beginning of their education, not the end. Their school days are but preparatory to the great school of life in which there is so much to learn.

The more a man learns, the more he can see there is yet to learn; how little he really knows. The best educated men are the greatest students, ever using their spare moments to increase their knowledge.

The man with a little knowledge may say "I know all about that," but a few pointed questions will soon disclose his ignorance. Keep up your study as long as you live—you will never know enough to "know it all."

## What the B. Y. P. U. Has Meant to Me

(TESTIMONIES FROM VARIOUS YOUNG PEOPLE)

1. It meant to me the shuffling off of that embarrassment which is often called "stage-fright," that great handicap called timidity.
2. My knowledge of the mission fields came through the B. Y. P. U.
3. There I was awakened to the fact that I, too, have a place in the Kingdom to fill.
4. Through the B. Y. P. U. I answered the call of God to definite service.
5. Its programs of training revealed to me the supreme need for the investment of humble, consecrated lives in definite service.
6. The B. Y. P. U. helped me to find God's will in my life.
7. It awakened my first interest in serious Bible Study.
8. It helped me discover the talents God had and had not, given me.
9. In the B. Y. P. U. I learned to pray in public and to give public testimony.
10. In B. Y. P. U. work I have gained a more comprehensive vision of mission fields and their needs.
11. The B. Y. P. U. was my first gymnasium in which strength was developed through activity.
12. It was my social world where fellowships were pure and clean.
13. Through the B. Y. P. U. associations I obtained three of the most wonderful things in my life, 1) the deepening and developing of my spiritual nature, 2) the ground work for my life work, 3) the acquaintance, love, heart and hand of my life companion.

## Finishing and Furnishing

ROBERT SINGLETON

THE school and college commencements just past have furnished thrills both to the graduates and to others. Factories turn out their finished products by the carload, but an educational institution does not do its work quite so rapidly. Three years, four years, sometimes five years at one stretch are required to put the raw material of untrained personality through the finishing process. It is no wonder, then, that so much interest is attached to the graduation time.

### The Educational Course is a Finishing Process

One who did not have the advantages of higher learning thus expressed his longing, "I wish that I might have rubbed against a college wall long enough to smooth down some of the rough places." That is what education does for a man: it is a file, a grindstone, a polisher. The ugly bumps of ignorance and prejudice are chiseled away by a study of the principles that govern individual and social life. The undergraduate is brought into contact with other personalities stronger and richer than his, and he finds that the crowded years of college, if he has made the most of them, tell in the molding of his character.

### Education a Constructive Process

Not only is education a process in which the bumps are toned down; it is also constructive. It aims to build up body, mind, and character in such a way that the student may be able to attack the problems of life adequately and efficiently. The house is first built; then it is prepared for occupancy. There is a difference between finishing and furnishing. This is the significance of the word "commencement": the finishing is ended, and the furnishing is to begin.

Whether the personality that has been swept and garnished by a process of education will be better in the last state than in the first depends upon the things that are given a place in it. What are some of the articles of furniture which ought to go into the life that has been perfected by contact with liberalizing ideas and enabling ideals? First of all, there should be

### An Absorbing Interest in Some Constructive Work

Surrender yourself to God's will, and spend much time in prayer in finding out what he wants you to do. Then when you discover God's plan for your life and you come into perfect agreement with it, throw yourself with all your might into the work thus divinely marked out for you. Love your work, and work because you love mankind. The Kingdom



of heaven cannot come until we earnestly and lovingly strive for it.

### Openmindedness is an Essential Article

amidst the furnishings of life. The know-it-all attitude always misses the mark, holds a man back rather than helps him on to better things. Jesus made the childlike attitude a requirement for entrance into the Kingdom. The kingdom of truth will never dawn for us until we open our minds to receive the unnumbered facts that always, no matter how learned we become, lie just outside our present knowledge.

### Be Furnished With Faith

Textbook knowledge is good so far as it goes, but it does not go far enough. The surest realities of life are enshrouded in the deepest mystery; but a firm belief in God and in his Son, Jesus Christ, combined with an absolute trust in his power to save, will reveal to us more and more the meaning of the life that is not only finished, but furnished.—Forward.

### Children's Day Possibilities

NOWHERE is Children's Day observed with more enthusiasm or with more of community interest than in the country church. It is distinctly a family day. Parents who are seldom seen in the regular service of worship will let nothing interfere with their attendance at this service. For many weeks in advance, the preparations are in progress. The children are being trained for the parts they are to take in the program. Costumes and decorations are being prepared. In every home that is blessed with a child who has Sunday school advantages, Children's Day plans are given the right of way. The church that neglects Children's Day or observes it in a half-hearted fashion is overlooking values which are of supreme importance to conserve.

### Recognizing the Place of the Child

For her own sake the church must recognize the importance of the place which the child occupies in the Kingdom and its work. The child not only is the center of all our interests, but of all our hopes for the future. To him we shall look to complete our unfinished tasks. In the child of today we see the church of tomorrow. The church that fails to feed the lambs will have no flock to shepherd in the coming years.

For the child's sake also, the importance recognizing his place in the church cannot too strongly be emphasized. The Christian nurture of the child is undoubtedly the church's chief task, and should be her chief joy. To instruct and train the child in Christian knowledge, and to see the gradual unfolding of the child's consciousness of God, is a high privilege and a blessing to all who are able to engage in such work. The child's education is incomplete without the knowledge of truth as it is re-

vealed in the Word of God. His training for Christian character and citizenship, his attitude toward God and his ability to live in the right relation with his fellow creatures are essential to his welfare and happiness. In short, the Church must prepare him for the duties and problems which he must inevitably face.

### Some Suggestions

How can the Children's Day services be made most attractive and helpful? Special emphasis should be laid upon the importance of making it a family day. The usual morning service of worship should be combined with the Children's Day exercises. Where it is more convenient the service of worship may be conducted as usual, with a sermon addressed to parents on the Christian training of the children in the home and church, followed by a dinner in the church grounds, and devoting the afternoon to the Children's Day exercises. At the morning service the children should be allowed to participate in one or more selections by a children's choir.

Some of the most helpful and inspiring suggestions come from the Sunday school field workers. They have had opportunity to observe the various ways in which Children's Day is observed most effectively in different rural fields. One whose experience has been largely among the rural churches and Sunday schools on the western prairie writes:

It does not require a large stone church with a Sunday school containing all Departments and needed equipment and located on a paved street or avenue in order to carry out a successful Children's Day program.

The Waverly Bible school of Central Montana out on the prairie 16 miles from the nearest town and nearly 40 miles from the nearest minister, had a real live, genuine Children's Day program that was both interesting and inspiring.

The settlers, who were scattered over the prairie for many miles, met at a home which consisted of three small rooms with two smaller, attic-like rooms above. Oh, no, they did not expect to hold the service in the house. The day before I had helped Mr. H. and his son arrange logs on the east side of the exercises were to be held. On these logs we placed heavy planks which would make strong, if not soft, seats. But here is where the people gathered that beautiful Sunday in June. Over the prairie for miles around they came early with their lunch baskets and enjoyed together a community dinner.

After the dinner the regular Bible school was held, which was followed by the Children's Day exercises. Some large flat stones along the house served as a platform, on which an organ had been placed. The program used was the one put out by our Sunday School Board. The children were eager to do what they could, and I suppose that nowhere was this program enjoyed any more than at this outdoor service, without a tree in sight and where the prairie breezes would tangle the curls or even blow a little dust in the eyes.

### In a Lumber District

A Sunday school field worker whose labors have given him a larger experience among the people in the lumber districts of the Northwest, describes another method of observing Children's Day successfully:

Weeks before Children's Day, our committees were appointed and put to work. One group was to see that the church was

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fittingly decorated. A platform rug, flowers, and flags made a homelike place for our gathering.

A fine set of Bible drills, memory verses, memory prayer, marches, songs, and recitations were proofs that the Program Committee did its work well.

Many parents were surprised and delighted to see their children doing things that they did not know they could do, or would do.

The Recruiting Committee saw that all the members of every home had an urgent invitation to be present. This was done both by letter and by personal calls. Sometimes a group of half a dozen in the teen age would make evening calls to sing a few songs, and thus break down imaginary barriers that separate as truly as bars of steel. Automobiles were commissioned to see that those remote from the church would have no excuse for not being there.

The church was beautifully decorated with boughs and flowers. You could almost think you were in a forest glen. There were several bowls of goldfish and the songs of the canary birds were very sweet. These added very much to the effect of the program.

From the beginning of the processional to the last strains of the recessional, the service was one of reverence, beauty, and joy. Every child in the Sunday school was given some part in the program, either in the songs, exercises, drills, or readings. Even the tiny Beginners were not forgotten.

One of the best things was the offering. The pastor gave a short talk, telling what the money was for and showing how much it was needed. Then marching to music the children went up and placed their offering in large baskets decorated with paper.

Even the Cradle Roll babes were not forgotten. The roll was called by the superintendent of that Department, and each baby was presented with a carnation.

The things that lend to the success of these programs are—using all of the children, drilling them the best you can, having costumes and decorations, talking it up, advertising it, and making the people feel that it is important. These can all be done without expense and can be done in any school anywhere.

### Helping Others

The opportunity should always be given to the children and parents to give some tangible expression of their gratitude for the blessing of Christian homes, a Christian community, and for the opportunities of Christian instruction which their children receive. No better way of expressing their appreciation has been devised than to make a liberal offering toward some definite mission cause.—J. M. Sommerdike in Westminster Teacher.

### Faith

RUTH N. KAUFMAN

MUCH is said in the Bible about faith and the necessity of believing. Not only in religion but in common life it is the conquering principle. But in religion it is especially true, "This is the victory that overcometh the world, even our faith." No one can conquer without it.

Faith is divided into ingredients, the first of which is knowledge. A man cannot believe while he is in ignorance and the only means by which he can attain this knowledge is the Bible. Rom 10:17: "So then faith cometh by hearing, hearing by the word of God." A knowledge of God's plan of salvation is necessary and important if we would have a scriptural faith. The second ingredient is assent or agreement. We must agree to what God

tells of himself, ourselves and his plan of salvation, or our knowledge of it will be unavailing. When we read, "It is the blood that maketh our atonement for the soul," and "Without shedding of blood is no remission," we must accept the truth; and whether it be in accordance with the logic of my reason or the dictates of my will, we must assent to it. The third ingredient is appropriation. We must lay hold of these truths and make them our own by personal acquaintance. A personal appropriation of the Lord Jesus in his full character as the Savior of mankind is a necessary and important ingredient, if we would have a scriptural faith.

Summing it up, faith is simply the link between the soul and Christ. It is the soul receiving or believing in the Lord Jesus. Evans has beautifully described it as, "The soul leaping forth to embrace and appropriate the Christ in whom it believes."

It was faith when the Hebrew father in Egypt slew the lamb and caught the warm blood in the basin, with which he marked the two posts of his door. That smearing of the door represented faith. Faith was shown to the Jews in another way. When a beast was offered in sacrifice for sin, the priest and sometimes the representatives of the tribes laid their hands upon the victim, that they desired their sins to be transferred to it. It became a substitute. Faith lays her hands on Jesus, desiring to receive the benefit of his substitutionary death.

The Bible defines faith Hebrews 9:1: "Now faith is the substance of things hoped for, the evidence of things not seen." It also says, "Faith without works are dead" (James 2:17). A true faith will result in action and good works.

To get faith we must get acquainted with God. Jehovah says, "Acquaint now thyself with me and be at peace." We cannot find a person who is well acquainted with God who also has not faith in him. That is the reason infidels do not trust him, they do not know him. Faith is the work of the divine God. Prayer is an instrument in the development of faith. Luke 22:32: "But I have prayed for thee that thy faith fail not." Luke 17:5: "And the apostles said unto the Lord, Increase our faith." Our faith also grows by the use of the faith we already have. Matt. 25:29: "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath."

The results of faith are that our whole salvation, past, present and future, is dependent upon it. It gives us rest, peace, assurance, joy. John 14:1: "Let not your heart be troubled." 1 Pet. 1:8-9: "Whom having not seen, ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. Receiving the end of your faith even the salvation of your souls."

### Editorial Jottings

LEST WE FORGET. About that special subscription offer. "The Baptist Herald" to the end of 1927 for 50 cents. Win a new subscriber.



### For Children's Day

Ah! what would the world be to us  
If the children were no more?  
We should dread the desert behind us  
Worse than the dark before.

Ye are better than all the ballads  
That ever were sung or said;  
For ye are living poems,  
And all the rest are dead.

—Longfellow.

### A Visit to the Jail

A goodly company of the Christian Endeavorers of the First German Baptist Church of Boston, Mass., spent a real profitable Sunday afternoon, visiting the Charles St. Jail. We found the "guests of the City" well cared for, each enjoying his own individual compartment. The sanitary conditions were 100% perfect, and in case of sickness, the patient was allotted his own private ward. Special precaution was also taken that no unwonted outsider would intrude upon the privacy of the inmates. The spacious, well lighted and well ventilated assembly hall was placed at our disposal for the afternoon devotional service. The gallery was specially reserved for the ladies. As two-thirds of the inmates were Romanists and one-third Protestants, our audience was fortunately not so large, but large enough. Our quartet and our soloists sang acceptably. Our pastor, Rev. R. T. Wegner, brought the message from God's Word. At the invitation seventeen hands went up, signifying their intention to lead a new life on the Lord's side. On leaving the custodian asked us to come again.

Our Young People gladly go to hospitals and bring cheer also to the homes of the afflicted. Our prayer is that we may not only receive a blessing, but that we may also be a blessing to many others in our great city.

E. WALDSCHMIDT, Sec.

### San Francisco B. Y. P. U.

The new year started with an earnest desire on the part of several of our young people to organize a Young People's Society and with the help of our good pastor, Rev. Wm. Ritzmann, a society was well under way by the time the esteemed Young People's Secretary, Rev. A. Bretschneider, arrived in San Francisco. We greeted him with a smile and a banquet, and enjoyed his inspirational addresses immensely.

Since then we have held Sunday evening prayer meetings, sent flowers to the sick members of the church, and best of all, had the pleasure of seeing three of our members baptized on Easter Sunday afternoon. In the evening the society took charge of the Easter program, led by our beloved president, Mr. Zech. While we are still an infant, we hope to grow in wisdom and stature—pleasing to God and the church.

MISS F. ASHMANN, Sec.

If you would imitate, look above; if  
you would serve, look below.

### Attention! Central Conference Young People

As you will see in the following report, we, as members of the German Baptist Young People's and Sunday School Workers' Union of the Central Conference are far from our goal that we set for ourselves in the mission work in Siberia. It may be well at this time to remind our young people to put forth their best efforts in this work of giving the Gospel of Jesus Christ to the people of Siberia. It is the Lord's work, and we as servants of the Master are privileged to help.

Paul in writing to the Corinthians (2 Cor. 9:5-8) says that he thought it necessary to exhort the brethren to make up their bounty. Reminding them that he which soweth sparingly shall reap sparingly, and he which soweth bountifully shall reap bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver.

We also have the promise of reward when Paul says, "And God is able to make all grace abound toward you that ye always having all sufficiency in all things may abound to every good work."

Let every one of us give to the best of our ability so that men may be sent to the foreign lands and Bibles distributed, so that people living in ignorance and superstition may be enlightened by the blessed Gospel of Jesus to the glory of God.

It will take about three hundred dollars a month for the remaining three months to fulfill our quota of twenty-five hundred dollars, and remember

### WE MUST NOT FAIL!

### SIBERIAN MISSION FUND REPORT to May 1, 1927

Detroit Ebenezer B. Y. P. U. ....	\$400.00
Detroit Burns Ave. Sunday School .....	304.52
Detroit Burns Ave. B. Y. P. U. ....	84.00
Detroit Bethel Sunday School .....	50.00
Bay City B. Y. P. U. ....	5.00
St. Joseph and Benton Harbor Jugendbund ..	25.00
St. Joseph B. Y. P. U. ....	58.75
St. Joseph Sunday School .....	35.60
Michigan Total .....	\$ 962.87

Cleveland First Church B. Y. P. U. ....	60.00
Cleveland First Church Sunday School .....	25.00
Cleveland Erin Ave. Sunday School .....	50.00
Cleveland Erin Ave. B. Y. P. U. ....	19.00
Cleveland Second Church Sunday School .....	50.00
Cincinnati B. Y. P. U. ....	25.00
Ohio Total .....	229.00

Chicago Humboldt Park Sunday School .....	42.33
Chicago Humboldt Park Mrs. Stier's Class ...	10.00

### THE BAPTIST HERALD

Chicago Second Church B. Y. P. U. ....	10.00
Chicago Second Church Sunday School .....	40.00
Oak Park B. Y. P. U. ....	25.00
Kankakee B. Y. P. U. ....	25.00
Chicago Jugendbund ....	75.18
Illinois Total .....	227.51
Indianapolis Church B. Y. P. U. ....	10.00
Indiana Total .....	10.00
Central Conference Collection in 1926 .....	200.00
Grand Total .....	\$1629.38
Three months to get .....	870.62

Many churches have not sent in their dues for this year. Will the treasurers of the Sunday schools and B. Y. P. Unions send in their dollar on or before June 1st?

CECIL F. LAYHER, Treasurer.

### Birthday Surprise for Rev. H. Dymmel

Wednesday evening, April 27, the First German Baptist Church, Portland, Oregon, celebrated the birthday of its Junior Pastor, Helmut Dymmel. It was the regular prayer meeting evening, and when Bro. Dymmel attended that evening, he was much surprised to see the platform elaborately decorated with spring flowers.

He took his place in the audience, however, and listened attentively as Bro. J. Kratt opened the services. After a few remarks, the meeting was turned over to Otto Boehi, president of the B. Y. Society. To the surprise of Bro. Dymmel, our president announced that we were celebrating his birthday. Representatives of each department of the church spoke in his honor. Bro. Henry Neubert represented the church and presented him with a gift; Sister Amelia Bachofer, representing the Schwesternverein, gave him a beautiful plant; Bro. Harry Johnson, representative of the B. Y. P. U., presented him with a bouquet of flowers; Bro. David Billeter spoke in behalf of the Sunday school, while little Miriam Billeter presented Bro. Dymmel with a dainty basket of flowers as a token of appreciation for the work he has done as the Sunday school superintendent.

After a hearty "Thank you" from Bro. Dymmel refreshments were served. Bro. Dymmel has worked with us for practically a year and the little surprise we gave him was a small portion of what we would like to do for him in appreciation of his work. May his Heavenly Father reward him for the splendid and faithful service he has rendered in this our church, and may it please him to have Bro. Dymmel celebrate many more birthdays in our midst.

Worship in God's house calms the mind, warms the heart, and sends us out inspired to do better service for the Master.

# The Sunday School

### Children's Day

'Tis Children's Day; how bright and fair  
The flowers are blooming everywhere!  
The lily swings her cup of snow,  
And breathes a welcome sweet and low;  
The rose unfolds her petals pale,  
And all around the altar rail,  
Each fragrant blossom seems to say:  
"I'm so glad 'tis Children's Day."

'Tis God who makes these flowers gay  
To bloom so sweetly Children's Day.  
His love for us makes life so bright,  
We want to live for him just right;  
So joyfully his name we'll sing  
Till all the church with praise shall ring,  
And Jesus tenderly will say,  
"How sweet their songs on Children's Day."

—Selected.

### The Boy Who Likes to Show Off

When the new superintendent took her place the department had been running at loose ends without a regular superintendent for weeks. It took but a few Sundays to get most of the boys and girls back into line and everything running fairly smoothly, but there were still two or three boys who had learned that they could make others laugh by their antics, and who found it rather hard to give up their roles as class clowns.

The superintendent found a way, however, that soon convinced these mischievous chaps that there was a place for fun and a place where it did not pay to become too funny.

Here is the plan she used with one boy. She caught him as he went to class making a mewing sound so like a real cat that several boys and girls looked about expecting to see a pet pussy appear. The superintendent went to the class door, looked in, and asked, "Who made that noise?" Promptly and a little boastfully Edward replied, "I guess I did."

"All right. You are just the boy I want. Come with me," and she led the way to a chair in the deserted assembly room outside. She handed him an open Bible and pointed out a passage of Scripture. "I want your help in the program. Will you learn that verse?" she said. She left him. In ten minutes he had it almost perfectly learned. She gave him two minutes more, and he had it correctly. Then she took him to the classroom and said, "May I have just a moment of your time?" The class said, "Yes, to be sure." "Edward has something really worth while to say to you." Then she asked Edward to repeat his verse, which he did. Afterward, when the department assembled for closing, she called Edward to the front to repeat his verse. Nothing at all was said about the circumstance that prompted his committing that verse to memory. Edward got his chance to show off before the department with something worth while.—Junior Teacher.

### Holding the Children

A well-known Catholic priest recently said to a Baptist editor, "If anything, we give more attention to our schools than we do to the church, for we must hold our children." We may learn a great lesson from the Catholics at this point. Many of their workers are giving their time at meager salaries to train their children in their faith. If Protestants would give the same careful attention to the religious instruction of their children we would soon go far beyond the mark we have already reached.

### Children's Day

BERTHA G. WOODS

Soft brown tresses and golden locks,  
Clean white blouses and fluffy frocks,  
Faces shining with hope and youth,  
Hearts all opened for words of truth.  
Songs and flowers, and words of prayer!  
Ah, but this Children's Day is fair!

Wait, oh wait for a little space.  
One is coming—with shining face.  
Love lies deep in his eyes, his smile.  
Hush, oh hush for a little while!  
Words the sweetest that words can be:  
"Let these little ones come to me."

### Class Initiative

"The Otterbein Teacher" quotes from an exchange this record of a class that seems to be quick to see and to use all available opportunities for the church and the community:

We have heard of one organized Bible class whose members were so busy all the time rendering some helpful service to others, that the governor of the state made a special and unsolicited visit to that class in order to learn why they undertook so much. Among the recorded activities of that class are these:

1. Makes fraternal visits to neighboring classes.
2. Holds open business and social meetings monthly.
3. Furnishes lookout committee for all public services.
4. Furnishes a group of "open-eyed reporters" for the preacher.
5. Calls on the sick and new people in the community every week.
6. Specially invites twenty-five outside men to the class every week.
7. Urgently invites church-attenders to the Bible school.
8. Conducts three weekly cottage prayer-meetings.
9. Conducts a campaign for men to attend prayer-meeting.
10. Provides the rent for an aged poor couple.
11. Gives liberal financial aid to the church.
12. Supports five native workers in India, China and Japan.
13. Kept an unclean man from being mayor.

14. Closed the motion-picture houses on Sunday.

15. Carried the election that closed fourteen saloons.

Most of these opportunities are open to your class. Are you using them?

### Miss Nannie

SUSAN HUBBARD MARTIN

Ed was coming up from the station when he met Harry and Ralph.

"Been seeing your best girl off?" called out Harry with a mischievous grin.

Ed shook his head. "Not that I know of," he replied soberly.

"Who was it?" asked Ralph a trifle curiously.

Ed was silent for a moment. "I went down to the station to see my old Sunday school teacher off for California," he replied quietly. "Her name is Miss Nannie Brooks, she's fifty-seven years old and she's been in poor health a long time. Just lately she's had to give up her Sunday school class. Finally a sister of hers who lives in California invited her to come out and make a long visit. She left today."

He paused.

"I don't suppose you fellows could understand just how I feel toward Miss Nannie," he went on. "I don't expect it. But the first person who influences a small boy for good is not soon forgotten. She sort of lives in his heart as long as he lives. I was just a little shaver when I first went into Miss Nannie's Sunday school class. She taught me several things that went with her religion; 'honesty is the best policy,' 'knowledge is power,' 'whatever is worth doing is worth doing well,' and 'we owe it to the world to be square.' She preached a good many sermons in that Sunday school class in a language the smallest of us could understand. She taught us that God is ever with his children and that to his own is always the victory. I am not good, but I will say that there is no one in this world who has helped me to the extent Miss Nannie has. I haven't been seeing my best girl off, but I have been seeing off one of the best women I ever knew and no matter if she never did anything more than touch my life with the power and beauty of the gospel she will not have lived in vain."

And seeing the earnestness and purpose in the young face both Harry and Ralph were silent.—Kind Words.

### Too High-Powered for Sam

A Negro was whitewashing a fence. A passerby watched him a while and asked, "Sam, why don't you get a brush with more bristles in it?"

"Wha' for?" replied the aged worker. "Why, if you had a good brush you could do twice as much work."

"Yassah, but Ah ain't got twicet as much wu'k to do!"—Everybody's Magazine.



# The Glass Window

A Story of the Quare Women

By LUCY FURMAN

(Copyrighted)

(Continuation)

Two nights after this the crisis of Cory's illness was reached. Dr. Benoni had spent both nights at the cabin, to relieve Susanna, so that one of them might be always at the bedside with the required heart-stimulant. At times the poor woman seemed almost too weak to breathe. The second night Dr. Benoni had called Susanna at three o'clock, himself lying down beside the little girls for a desperately needed nap. Bill snored loudly, and the three children were fast asleep. Susanna sat by Cory, holding one of her wasted hands. Suddenly she felt the feeble pressure, and heard a whisper: "Closter!"

She put her head down.

"I'm nigh gone, hain't I?"

"Oh, I hope not—we don't intend to let you go!"

"The young uns—what'll become of them?"

"Don't worry about them; they'll be cared for. They have their father."

"But if the Bentons get him? Ssh—don't speak; whisper—they're after him, and Black Shade he won't never stop till he finds him. And then the pore leetle orphans, without ary paw or maw! Listen," she whispered, desperately, "you must take 'em to my paw and maw when I'm gone; they'll forgive me then for running off with Anse—Bill, I mean. He was sech a pretty boy, I had to have him."

"Where does your father live, and what is his name?"

"In Harlan, on Reeve's Fork of Marrowbone. His name's same as yourn. There was a whole tribe of Reeveses there."

"Reeves!" gasped Susanna. "What's his first name?"

"Ssh—George."

"George Reeves!" exclaimed Susanna. "What other names are in your family—your grandfather? your great-grandfather?"

"Old Winfield was my grandsir', and behind him was another George. Them two is the main chiefest names all through."

Susanna took the sick woman's hands in both hers. "Cory," she said, "Winfield Reeves was the name of my father, and also of my pioneer forefather who came out from Virginia to Kentucky more than a hundred years ago. Near Cumberland Gap his young brother, George, left the wagon train to hunt a deer, and was never afterward heard of. My people went on to the Blue Grass, fought the Indians, subdued the wilderness, and became prosperous and prominent. They always supposed George had been killed by Indians. Instead, he must have found the hunting good, and have wandered from year to year in these mountains, at last settling down and founding the family to which you belong.

The names tell the story. You and I are the same blood, and blood means a great deal to a Reeves! So now you can trust me to take care of your children if anything happens to you. I will do for them as if they were my own, and will adopt little George and change his name to Reeves. But you mustn't die—you must live; for now you have found a sister who will always love you and take care of you!"

The entire conversation, tense as it was, had been carried on in whispers. Through it all Bill's snores had risen regularly; not a child had stirred; Dr. Benoni had slept profoundly.

Cory clutched Susanna's hand. "You and me the same blood? I hain't surprised, for I loved you when I seed you. Listen! A Reeves allus stands by a Reeves—you won't never tell what I tell you?"

"No, indeed."

"Well, Anse and the Bentons they had a furse, and he killed two of 'em. Then he gives out he had went West, and hid out in the high rocks awhile, and then we traveled here by nights. And, being a Reeves, you won't never tell on him, and will keep watch with me for Black Shade, and hide Anse if he comes?"

"Certainly, if it's possible. I'll protect him in every way for your sake. You can depend on me. And now try to rest and sleep, and leave the worry and watching to me. Remember you have found a sister."

Kneeling beside the bed, she folded the thin form to her breast; and lying thus, poor Cory relaxed, smiled, and soon fell asleep.

The unloading of "that perilous stuff that weighs upon the heart" was the beginning of better things. When Dr. Benoni left at six, Cory was still sleeping; her pulse was better, her temperature down two degrees. When at last she awoke, it was only by a glance of the eyes, a pressure of the hands, that she and Susanna indicated their remembrance of what had passed in the night. Bill, sullen and watchful as ever, had evidently heard nothing. Cory's eyes, instead of being fixed in that dreadful stare on the doorway, now followed Susanna constantly, hung upon her, feasted upon her.

That evening Susanna wrote again: "DEAR ROBERT,

I have something amazing to tell you. You have heard us speak of the young brother of our pioneer Reeves ancestor, who went hunting one day as they came along the Wilderness Trail and was never heard of again. Well, he is found, at least, his descendants are, and one of them is poor Cory, the sick woman I am nursing! She belongs in Harlan County. Family names—everything—show there can be no mistake. And she and I are the same age. How easily I

might have been in her place, and suffered what she has suffered! How selfish we prosperous Blue Grass people are, and how little we realize what is going on in this forgotten section of our state, where many of the people, doubtless, are of the same blood as our boasted aristocracy!"

Almost three more weeks passed. Cory had gained steadily. The three children sat up for a while every morning, usually on Susanna's cot on the porch, and Bill, his splendid frame little impaired by illness, also sat in a chair there, pistol on his knees. This particular afternoon, all had come in for their rest and naps. Cory, the hunted look almost gone from her face, was sleeping, and Susanna sat by her bed reading a month-old magazine. Uncle Tutt had gone up in the timber to measure and mark the poplar trees he was giving to the quare women for their big settlement-house, taking little George with him.

Suddenly a shadow darkened the doorway. The curtain of mosquito netting was swept aside. A dark man, on noiseless feet, stepped in. Susanna rose, startled. At the same instant Cory's eyes flew open and she screamed in terror. With a single movement Bill, waking, drew his hand from beneath his pillow and fired, meeting the cross-fire of the intruder. Both men continued firing, swiftly as they could pull trigger, till at the same instant both lurched forward, Bill on his bed, the stranger full-length on the floor, neither so much as twitching a muscle thereafter.

The whole thing had happened in a flash. Cory's shrieks rent the air. Susanna flew to Bill, raised his heavy body, felt for his heart. Not a beat. But a slow trickle of blood welled out upon her fingers. Laying him back, she dashed a cup of water in his face. No response. Turning then to the intruder, beneath whose body a red pool of blood was spreading on the floor, she looked for a sign of life. None there, either. Rushing then to the porch, she took down the gourd horn Uncle Tutt had left with her in case of need, and blew it loudly—once—twice—thrice.

The sound must have carried some of the poignancy of her suffering, for in an incredibly short time Uncle Tutt came plunging down the slope.

They wasted no time on the dead men, but put in all their energies on the fainting, apparently dying Cory, forcing liquor between her lips, rubbing her cold hands and feet, at last seeing the tide of life flow slowly back again.

"Hit might be better to leave the pore creetur die," said Uncle Tutt. "She's seed enough trouble without this here."

"No," said Susanna, with determination, "that's the very reason she must live—to see something besides trouble; to get back the youth she has forgotten. I have found, Uncle Tutt, that she is a Reeves, that we are the same blood. I shall make it my business to take care of her and her children—to make life easier and happier for her. Of course she'll grieve for Bill; but grief never kills. A dead sorrow is better than a

living one; in time it will wear away. She's young enough to forget."

Uncle Tutt received the news calmly. "I'm proud for her," he said. "I allow she has fell into good hands." Then, surveying the scene before him with philosophical eyes, he remarked, "I knowed hell was to pay somehow. Well, I better get them corps drug out of sight before she comes to."

This gruesome task performed, the pistols taken from the clutch of the dead hands, the bodies laid on the porch out of Cory's line of vision, coins pressed down over their staring eyes, the old man stood in the doorway, looking down meditatively at his work.

"Hit hain't often," he said, "lightening strikes in the right spot. Hit's more gen'ally apter to strike wrong. I hain't seed hit fall right sence Heck was a pup. But this time hit went spang, clean, straight to the mark. I allow both needed killing and needed hit bad. I know Bill did! Well, hit's a sight of satisfaction to see jestic fall—kindly cheers a body up and helps up their confidence in the running of things. I'll say this much for him—God Almighty is a pyore puzzle and myxtery and vexation of sperrit, a big part of the time; but now and again, oncet or twicet maybe in a long lifetime, he does take him a notion to do a plumb thorough, downright, complete, ondivided, effectual good job!"

## V

### WALLS—WOOD AND STONE

From the day of the opening of the women's school in mid-August, an occasion of much oratory, little Lowizy Rideout and the three younger Rideouts rode the four miles down Troublesome every morning on their old blind nag, and every afternoon back again to their home on Bee Tree. Lowizy was invaluable to the teachers, first in the task of grading the two hundred pupils,—"I allus helped Giles with 'em, and know jest about what they can do," she would say,—and later in helping with lessons and keeping up the morale. The child herself, now almost eleven, went into the eighth grade with ease; might almost have taken first-year high school. Very odd the little lame creature looked among the numerous grown-up boys and girls in her class, but even Ronny Kent and the other six-footers treated her with marked respect, cutting out a good deal of their wildness through her influence.

Though the women knew of the frequent precocity of children with tuberculosis of the bones, still Lowizy's intense joy in learning, her voracious appetite for every kind of knowledge, surpassed anything of which they had dreamed.

The first day that Christine, her teacher, had charge at the noon hour, she noticed that, as soon as the other country children had swallowed their dinners, they drew to Lowizy as to a magnet, and she was soon telling them, in her graphic way, a fairy story she had read in the library books. When Christine reported to the other women what Lowizy had for lunch, the usual

corn-bread and string beans, they arranged for her to come every recess and noon hour to the cottage to drink a large cup of the milk of the "pieded heifer," donated to them by her grandfather, Uncle Lot.

David Rideout came down the first Saturday and got two of the small window-sashes the women had brought in, insisting that he himself, not Christine, should pay for them; and within a week Lowizy brought word that her fine glass window was "sot in," and the sunball shining into the room most of the day. "And I'll see the best winter ever I seed," she said, "laying there a-studying my books and teaching them Bee Tree young uns in a good light."

"And by the next winter," said Christine, "you'll be safe here with us, in the big settlement house we are to build; and I shall have you in my own room, where I can look after you day and night, and help you get well and strong."

Lowizy's face shone. "Hit'll be grand," she said. "I'd rather be with you as anybody I ever seed, less 'n hit is Giles." Then an anxious look took the place of the happy one. "The onliest thing is," she said, "what aims to become of them yung uns up Bee Tree, without nobody to hold school for 'em no more?"

"You'll probably be home in the summers, and can have your school then. We'll bring some of the brightest down here to live, and a way will be found for the others."

Thus reassured, Lowizy started home. "Come up and see my fine window right off," she insisted.

But this was not so easy for Christine. With the combined teaching and social work, every hour seemed to be filled. There was visiting in the afternoons; in the evenings there were clubs, sings, and socials of various kinds, in which Ronny Kent, with his dash and charm, was an invaluable assistant to the women; Sunday school and Bible class on Sundays; and on Saturdays things seemed fairly to pile up.

Uncle Ephraim found time now to keep his promise about his foot-log, the crossing of which was such an ordeal to Christine, even with the sapling pole to help her. Nailing half a dozen upright slats along one side of it, about five feet apart, he strung hickory withes tightly between these, making a quite serviceable handrail, which gave Christine much more confidence in crossing.

"If I jest had me a new rope, now, to tie hit to the pen," said Uncle Ephraim, glancing down at the foot-log, the far end of which rested on a small shelf of rock jutting from a cliff, and the near on a three-cornered log-pen, to which it was tied by a large but rotten-looking rope. "Hit's too good to lose, and this here old rope won't hold again' another big tide."

As the weeks passed, thanks to the extra milk, the gratified desire for learning, and her love for her new teacher, Lowizy improved rapidly in health. Her eyes no longer monopolized her face; her hands were less like claws.

"I never seed her look so pyeert," commented Aunt Ailsie one afternoon,

when she had stopped old Darb at the school gate just as the children were dismissed. She had been riding all afternoon, buying up wool, getting ready to weave a number of coverlets for which the quare women had brought in orders. She sat on one sack and carried another in her arms.

"Yes," replied Christine, "she seems much stronger."

"I heard you women was making her drink a sight of milk, and up Bee Tree I seed the fine glass window David had sot in for her."

"I hope it will help to get her through the winter safely," said Christine. "Oh, if only it were a year from now, and our big house were built, and I had her safe down here with me, as I hope to do."

"Hit'll be fine," agreed Aunt Ailsie, "if Phebe don't stand out again' it."

"She could n't, when she know's it's for Lowizy's good."

Phebe's mother flicked the ear of old Darb with her switch. "Phebe is a mighty resolute woman," she said, "the very picter of her paw when hit comes to sotness—only wusser."

Suddenly she leaned down from the nag and spoke confidentially in Christine's ear. "I aim to have a glass window myself some day," she said.

"Oh, do you?"

"Yes, but Lot don't know nothing about hit yet. He's allus sot again' new things, and I have to walk softly, and bide my time. But hit's put away safe up in yan cow-shed loft, wropped in bundles of fodder. I'll have hit yet."

"I hope so," said Christine.

"Don't tell nobody what I told you."

"Oh, no!"

Aunt Ailsie rode on home, meditating pensively upon the glass window. It was now three months since she had carefully put it away, but since that first night no favorable opportunity had presented itself for renewing the subject with Uncle Lot. Lowizy's window might provide such an opening.

That night, after they had eaten supper and Uncle Lot, after a hard day sledding fodder down the hillsides, was sitting in "old-house," reading his chapter by fat-pine light, Aunt Ailsie began:

"I rid up Troublesome this evening, and Bee Tree, too—Phebe she allus has a leetle wool, and Cyarline Yonts more. Got me a fair lot—not good like my own shearing, though. But hit'll take a sight of wool to weave the kivers them women spoke for, and I can't look for all to be extr'y wool."

"How much was hit them women allowed you'd get for a kiver?" inquired Lot.

"Ten dollars," replied Aunt Ailsie, in an awed voice. "Ten whole dollars—and me able to weave two a week easy after I once get my wool all cyarded and spun and spooled and reeled and dyed. Hit's a sight of money in this world for a women to make! But they allow I do sech pretty weaving folks will pay high for hit."

"Hit's a sight of money, too," agreed Uncle Lot, with marked satisfaction.

"Phebe, she showed me a glass window David had jest sot in for Lowizy," con-



tinued Aunt Ailsie, "one he got from the quare women. Eh, law, she'll take comfort now, laying there winters with the sunball shining right in on her, so's she can read her books so good! I'm glad for her."

"Hit's good for shut-ins like her," admitted Uncle Lot.

"And Rutheny's window that she got, soon as she heard the women had 'em to trade, hit helps her up a sight, too."

"Glass windows is all right for them that wants 'em; I allow there hin't nothing blamable in 'em," responded Uncle Lot.

"Seems like one might maybe be a benefit to you, paw, same as Lowizy," ventured Aunt Ailsie. "Dark winter days, when the doors is shet, hit might help you to read Scriptor better. And save your rheumatism a-hunting fat-pine, too."

"Me? I don't never have no trouble a-seeing; my eyesight is good as hit ever was—better, sence I got these specs. And as for fat-pine, I gen'ally make out to lay hit in afore the weather breaks. Me? I wouldn't have a glass window on no terms. These here stout old walls my paw raised nigh a hunderd yea' gone looks gooder to me than all the glass windows and other new-fangled notions the cyarnal mind ever conjured up."

He returned to his reading, and Aunt Ailsie, with a quickly repressed sigh, put away the pokes of wool.

(To be continued)

### B. Y. P. U. of La Salle, Colo.

We are all readers of the "Baptist Herald." When we read about what other societies are doing, it gives us courage to step in line, to do greater things for our dear Master. We receive a blessing through reading of the reports of the various organizations, but we want to be a blessing to others and therefore send in our report.

As a B. Y. P. U. we are busy. We have our devotional every Sunday evening before the preaching service, led by groups. These meetings are well attended and a real blessing to us. Every last Sunday in the month we have the entire evening for ourselves and give special programs. Our pastor, Bro. Chas. Wagner, is a real help to us in arranging programs and putting us to work. So we had a mixed program on one evening; the next month Bro. Chas. Wagner gave us an illustrated lecture on "Candles." The next two meetings we entered into a contest in giving programs. The men of the B. Y. P. U. were the first and rendered a splendid program; then the ladies followed and their program could hardly be beaten: herein our pastor's wife was a great help to the ladies. If we live, we shall try this contest again in the fall.

The offering taken at our programs goes to the building fund. So far we have contributed \$60.70. We also have a contest between the four groups on "attendance" and "gaining new members." This contest runs for three months. The three losing groups are to entertain the winning side. We had one social gath-

ering for that purpose in the home of Miss E. Vogel and all reported a good time. We have gained new members and are trying to win more. As we are the only G. B. Y. P. U. in Colorado we wish to be remembered in your prayers. Our wish is to be more useful in the work of our Lord.

ERMA VOGEL, Sec.

### Program of the Young People's and Sunday School Workers' Assembly at Linton, N. D. June 28 to July 3

Tuesday evening. Speaker, Rev. A. Bretschneider.

Wednesday evening. Speaker, Prof. L. Kaiser.

Thursday evening. Speaker, Rev. W. H. Buening.

Friday evening. Speaker, Rev. A. Bretschneider.

Saturday evening. Musical program with brief address by Prof. L. Kaiser.

The evening services will be on the evangelistic order.

#### Sunday

Sunday school. Prof. L. Kaiser and Rev. A. Bretschneider. Morning Service, Rev. A. Bretschneider. Afternoon 3 P. M., Rev. A. Heringer. Evening 8 P. M., Prof. L. Kaiser.

Every forenoon of each day from 8-12 will be devoted to classes. Prof. L. Kaiser and Rev. A. Bretschneider will be our teachers. Their courses will be as follows: "From the Life of Christ" and "History of the German Baptists," both by Prof. Kaiser. "Our Youth—its Needs and Leadership" and "Methods of Teaching in the Sunday School" or "Greater and Better Sunday Schools," both by Rev. A. Bretschneider.

During the afternoons everyone will be privileged to participate in a real helpful recreation. There will be plenty of enjoyable entertainments to make the time pass.

We ask all who can to attend this Assembly. It will be of much benefit for all of us to become more efficient for the great service of our Master. Without much urging, the very fact that we have such interesting courses by capable men, the young people of our churches should welcome an opportunity of this kind. Come and receive many lessons and blessings.

"Let's meet at Linton."

#### THE PROGRAM COMMITTEE.

### Talking of Troubles

It is a good rule never to talk of trouble. We ought to talk triumph instead of trial. We ought to talk righteousness instead of wickedness. We ought to talk up and not down.

And yet there are a good many people who seem to delight in the dark side of life. Long ago Josh Billings transfixed such characters with the humorous remark, "If you wish to please a man, and especially a woman, talk to him or her about their ailments, troubles and trials, but be sure to let them do most of the talking. You just listen!"

### In His Uniform

An old soldier relates that during the Civil War he was one of a number of soldiers stationed in Washington. One afternoon, when upon leave, he and a comrade were just about to enter a saloon when a hand fell upon his shoulder. Looking up he found himself gazing into the kindly eyes of President Lincoln. "My boy," he said gently, "I don't like to see our uniform going into these places." Without another word he walked on, leaving the youth too much astonished to say anything in reply.

The Christian is exhorted to "Put on the whole armor of God." It is his uniform. It separates him from the crowd and identifies him as a soldier of Christ. Do you ever think that possibly there are places in this world you cannot go without discrediting your uniform, without compromising the Cause you represent? "Watch and pray that ye enter not into temptation" is a good motto for each one of us to take with him every day.

### Electricity and Woman

When a woman is sulky and will not speak. *Exciter.*

If she gets too excited. *Controller.*

If she talks too long. *Interrupter.*

If her way of thinking is not yours. *Converter.*

If she is willing to come halfway. *Meter.*

If she will come all the way. *Receiver.*

If she wants to go farther. *Conductor.*

If she wants to be an angel. *Transformer.*

If you think she is picking your pockets. *Detector.*

If she proves your fears are wrong. *Compensator.*

If she goes up in the air. *Condenser.*

If she wants chocolates. *Feeder.*

If she sings inharmoniously. *Tuner.*

If she is a poor cook. *Discharger.*

If her dress unhook. *Connector.*

If she eats too much. *Reducer.*

If she is wrong. *Rectifier.*

If her fingers and toes are cold. *Heater.*

If she gossips too much. *Regulator.*

If she fumes and sputters. *Insulator.*

If she becomes upset. *Reverser.*

—Ohio Utility News.

\* \* \*

A foreign pianist was engaged to act as accompanist to an aspiring amateur singer. The singer had bounding ambition, but her technique was faulty. This defect became manifest at the first rehearsal.

After the poor woman had flatted and flatted until she had flatted practically all her notes, the accompanist waved her to silence.

"Madam," he said mournfully, "it is no use. I gif up the chob. I blay der black keys, I blay der white keys—and always you sing in der cracks!"—Tit-Bits.

\* \* \*

Life should be neither comic nor tragic; it should be purposeful and victorious.

### New Books

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

*Brother Saul.* By Donn Byrne. The Century Company, New York. 500 pages. \$2.50.

In the bewildering mass of present day fiction there appears now and then an outstanding book, one which looms up like a snow-capped mountain peak far above the lesser hills of the plain. "Brother Saul" is a book of that type, different and distinct and far away from the jazzy, sexy, shallow society and age-period novel so much in vogue today and so numerous in output.

"Brother Saul" is noteworthy in that it has for its chief personality the greatest exponent of the Christian faith and the most zealous missionary its early age ever produced. The life of the Apostle Paul, from the days of young manhood in Tarsus to the days when the headman's block was ready for him in Rome, with all the wonderful experiences, adventures and vicissitudes that lie between, is pictured in fine historical romance. It is colorful in background, vivid in description, true to life, more faithful to the Scriptural record than the average historical novel, and for a story in fictional garb, reverential in tone. What "Ben Hur" is to the New Testament story of the days of Christ, that we predict "Brother Saul" will be for the story of the great apostle to the Gentiles and the early Christian church of apostolic days.

There are of course some liberties taken with the story of Saul, such as his marriage in Tarsus; his being an epileptic; the suspicion of the Jerusalem church as to faith in Saul's conversion and sincerity of purpose is exaggerated. The relation of James and Peter to Paul is pictured in a way as to darken Peter's personality too much. Allowing for these and other fictional liberties, we have one of the most entrancing, captivating Biblical romances before us ever written.

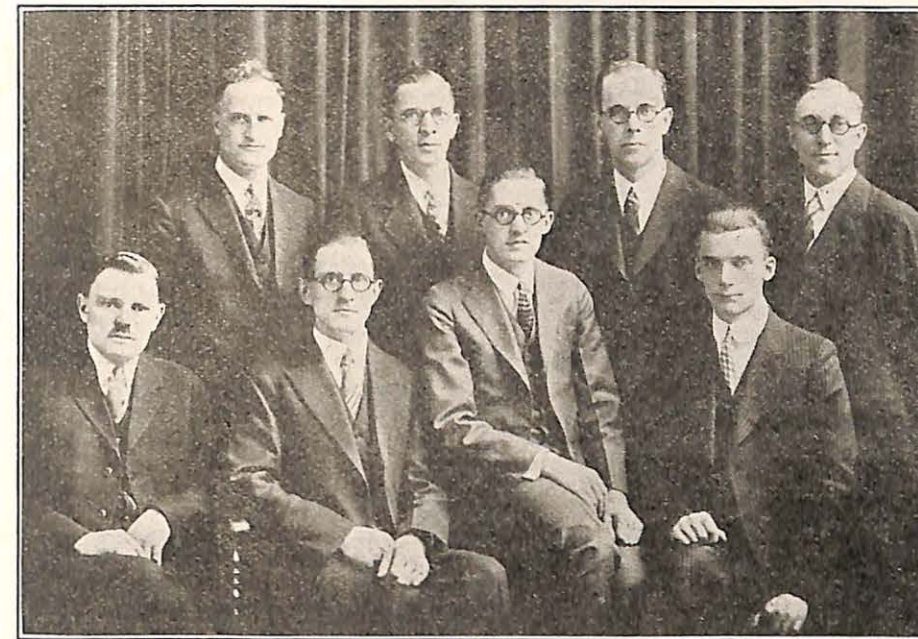
This skillful Irish writer is a master painter with words and description, he knows how to weave a captivating and charming story, that never fails to carry you along, makes the pulses beat and touches the heartstrings again and again. The author of "Messer Marco Polo" and "Hangman's House" has this time taken a noble character and woven around the facts the wizardry of his imagination and story telling gift. He has given us an unforgettable picture of the time when the Roman Empire was young and the followers of the Nazarene went up and down its roads proclaiming his gospel.

It is indeed a tremendous story. If you start to read it, you will not easily tear yourself away until you finish it. It is a book that you will want to read and read again.

A. P. M.

\* \* \*

There is a ladder out of every pit of wrongdoing, and its first rung is confession.



Reading from left to right: Standing: Albert Krombein, Paul Zimbelmann, Wilfred Helwig, Rudolph Klein. Seated: Carl Gieser, Bruno Luebeck, Fred H. Erion, John L. Hartwick.

### Commencements at Rochester

The closing exercises at our Alma Mater began Sunday morning, May 15, with the Annual sermon preached before the Seminary and its friends at the Andrews Street Baptist Church by Rev. Otto E. R. Hauser of the Immanuel Church, Milwaukee, Wis. His subject was "Open Doors," on the basis of Rev. 3:8. Taking the three large mural paintings in his Milwaukee church: The Crucifixion, Christ receiving little children, and The Merciful Samaritan (executed by Mr. Tiemann, an artist and member of Immanuel Church) as illustrations, the preacher spoke on the threefold open door for Christian workers in our day: 1. The Door for evangelism by an appeal to the crucified Christ, 2. The Door for Christian education for the young, 3. The Door for a social application of the Gospel of Jesus. It was an able and impressive message which Bro. Hauser brought to us and surely made a deep impression.

On Monday evening, the 16th, occurred the Alumni-supper in the roomy dining hall of the German Student's Home, where we had as guests the whole student body, the faculty, alumni from the city and neighborhood and members of our trustee board. This annual "get-together" has become a distinctive feature of our Commencement gatherings. The short social intercourse about the tables listening to the tales of long ago, with a goodly measure of fatherly advice for the prospective theologs and a neodidum of jokes and spicy sayings thrown in, is really enjoyable. President of the alumni body for the year 1927-1928 is Rev. Fritz A. Licht of the class of 1879, now living in retirement at Niagara Falls, N. Y. To conform to Rochester tradition, Bro. Licht acted as toastmaster for this occasion.

The third and last meeting of this year's Commencements was graduating

night, on Wednesday, May 18, the occasion where the graduates deliver their orations, listen to some parting words of counsel by President Barbour and receive their diplomas. Four men delivered orations, the names and subjects being: "Das Kleind der Freundschaft," Bruno Luebeck; "Alltagsreligion," Paul Zimbelmann; "The Need and Value of Good Church Music," Fred W. Erion; "The Stimulus of Christian Hope," Wilfred Helwig.

The graduating class numbers eight men and six have already accepted pastorates or have such in view. Two of the class expect to continue their studies here next year. We are following these youngest of our noble band of prospective preachers and missionaries with our prayers and ardent wishes for their future worthiness as workers in the growing kingdom of Christ.

The Commencements of 1927 will go down in the annals of our Seminary's history as the 75th, and there are, God willing, still more to follow. Our German churches throughout this spacious land of ours and of the growing Dominion to the north of us were never so intent on continuing the work God has led our fathers into. May we see and make full use of the opportunities our Master thrusts upon us!

ALBERT J. RAMAKER.

\* \* \*

Young Arthur was wrestling with a lesson in grammar. "Father," said he, thoughtfully, "what part of speech is woman?"

"Woman, my boy, is not part of speech; she is all of it," returned father.

\* \* \*

If 32 is freezing point, what is squeezing point? Two in the shade.

\* \* \*

When is a clock dangerous? When it runs down and strikes one.



# Baptist Leaders



**Adoniram Judson**  
The First Foreign Missionary of  
the American Baptists  
A. P. MIHM

In Malden, Mass., one of Boston's suburban towns, one may find in the Baptist Meeting House a marble tablet bearing the following inscription:

In Memoriam. Rev. Adoniram Judson. Born Aug. 9, 1788. Died April 12, 1850. Malden his birthplace. The Ocean his sepulchre. Converted Burmans and the Burman Bible his monument. His record is on high.

## Childhood and Early Life

Judson's father was a Congregational minister. The boy was very precocious, learning to read when he was 3 years old. While his father was absent on a journey his mother conceived the idea of teaching her child to read in order that she might give her husband an agreeable surprise on his return. She succeeded so well that upon his father's return he saluted him by reading a whole chapter in the Bible. When only 4 years old, he used to gather the children of the neighborhood to play church, he officiating as minister. Even at that early age his favorite hymn was the one beginning: "Go preach my gospel, saith the Lord."

As a boy he was spirited, self-confident, very active and energetic but fonder of his books than of play.

In 1800 the family took up their abode in the old historic town of Plymouth. In 1804, he entered Providence College—now Brown University—one year in advance. He was a hard student and at the age of 17 was graduated, the valedictorian of his class. He then opened a private academy in Plymouth, which he taught for nearly a year.

## Drifts Into Skepticism

From his earliest years he had indeed breathed a thoroughly Christian atmosphere. When 14 years old he had given some serious thought to the subject of personal religion. But during his college course he began to cherish skeptical views. In the class above him was a young man, E—, who was amiable, talented, witty, but a confirmed Deist. A very strong friendship sprang up between the two young men and Judson

became at least professedly as great an unbeliever as his friend.

## God Moves in a Mysterious Way

After closing his school in Plymouth, he made a tour of the Northern states and in New York attached himself to a theatrical company, leading a sort of wild life. Returning from Sheffield, Conn., where he had visited an uncle, he stopped at a country inn over night. The landlord was obliged to place him next door to a young man, who was very ill, probably dying. Judson passed a restless night. His thoughts would revert to the sick man, whose groans he could hear. Was he prepared? Was he a Christian, clear and strong in the hope of a glorious immortality or was he shuddering upon the brink of a dark, unknown future? In imagination he was forced to place himself upon the dying-bed. Then he would try to shake off these thoughts as weak, thinking what his brilliant friend E. would say if he knew what was going on in his mind.

In the morning he inquired for his fellow lodger. "He is dead," was the reply. "Dead?"—"Yes, he is gone, poor fellow."—"Do you know who he was?"—"O yes, it was a young fellow from Providence College, a very fine fellow, his name was E—."

Judson was completely stunned. After hours had passed, he knew not how, he attempted to pursue his journey. But one single thought occupied his mind and the words: "Dead, lost, lost!" were continually ringing in his ears. He knew the Bible was truth and he was in despair. He at once gave up his journey and turned towards his home in Plymouth.

## Enters Seminary, Joins Church

In October, 1808, he entered the Theological Seminary at Andover, one year in advance. As he was neither a professor of religion or a candidate for the ministry, he was admitted by special favor. However, a few months later he made a solemn dedication of himself to God and in May, 1809, at the age of 21 joined the Congregational Church in Plymouth.

## Decides to Go to the Heathen

In September, 1809, he began to ponder seriously the subject of Foreign Missions. A sermon by a Dr. Buchanan who had for many years been chaplain to the British East India Company fell into his hands. It was entitled "The Star in the East." (Text Matt. 2:2.) The sermon fell like a spark into the tinder of Judson's soul. During a solitary walk in the woods behind the seminary while meditating and praying on the subject and feeling half inclined to give it up, the command of Christ: "Go into all the world and preach the gospel to every creature," was presented to his mind with such clearness and power, that he came to a full decision and resolved to obey the command at all events.

In Andover Seminary he was associated with four other students from William College, who had formed a missionary society in college and were accustomed to meet beneath a haystack near the college grounds. There they consecrated themselves to the work of Foreign Missions and prayed for the conversion of the world. That nook in the Berkshire hills may well be called the birthplace of American Foreign Missions. It is today marked by the so-called "Haystack Monument."

Judson did not decide to go to the foreign field because he could not find suitable employment at home. He had received a tutor's appointment in Brown University and declined it. An offer to become colleague of the pastor in the largest church in Boston was declined. He crucified his own early ambitions to become a great public man or lawyer. The ambitious hopes of his father were overthrown and his mother and sister shed many regretful tears over his decision.

## Goes Out Under the Congregational Board

At that time there was no Foreign Mission Society to which Judson and his associates could offer their services. They at first proposed to enlist under the London Missionary Society. But acting on the advice of their teachers they sent a petition to the General Association of Congregational Churches in Massachusetts, which voted to organize a Foreign Mission Society. They sent Judson to England to see whether they could enter into co-operation with the London Missionary Society. The London Society did not feel disposed to do so.

On the way to England the English ship in which he took passage was captured by a French Privateer and Judson was taken prisoner to France, where he was detained for six weeks in Bayonne, before he effected his release.

Soon after he returned to America the American Board of Commissioners for Foreign Missions voted that Judson and three others be appointed missionaries to labor under the direction of the Board in Asia, either in the Burman Empire or elsewhere as Providence should open the most favorable door.

On Feb. 5, 1812, Judson was married to Ann Haseltine at Bradford. The next day he was ordained at Salem and on the 19th embarked with Mrs. Judson and two missionary companions for Calcutta.

## Becomes a Baptist

Four months elapsed before they caught sight of land. While on this long voyage Judson changed his denominational views. He was a Congregational minister. His parents were Congregationalists; he had been sent out by a Congregational board. On his way to India, however, he became a Baptist.

June 1, 1927

Knowing that he was going out to found churches, if God blessed his labors, he studied the New Testament to find what was apostolic procedure. Knowing also that in India he would meet the Baptist missionaries, he examined the Scriptures to arm himself to maintain his views. The result of his searching investigation was the conclusion that he was wrong and the Baptists were right. He was convinced that they had the Bible on their side when they maintained that faith should always precede baptism and that baptism is immersion.

It was only after a great struggle that he yielded, for he had to break with all the traditions and associations of his ancestry and childhood. He knew that he and his wife might find themselves without bread in a strange heathen land. Would the Baptists of America, then feeble, scattered and despised, be equal to supporting an expensive mission in distant India?

His wife who always took the Pedobaptist side in reasoning with her husband, wrote to a friend concerning the step they took: "We are confirmed Baptists, not because we wished to be, but because truth compelled us to be. We anticipate the loss of reputation and the affections and esteem of many of our American friends." They were baptized on Sept. 6, 1812, in the Baptist church at Calcutta by Rev. Mr. Ward. Luther Rice, another of this first Congregational band, though sailing on a different vessel, had been led in the same way, had also experienced a change of sentiment and was also baptized.

## American Baptist Foreign Missions Started

Judson immediately severed his connection with the American Board and wrote to Dr. Baldwin, a Baptist minister in Boston: "Should there be formed a Baptist society for the support of a mission in these parts, I shall be ready to consider myself their missionary."

It was a Macedonian call, a rallying cry to the American Baptist churches who had no missionary organization of their own and who had contributed in a small way to the work of the English Baptists in India. Representatives of the churches met in the First church in Philadelphia and on May 21, 1814, the General Missionary Convention was formed. There was put into the treasury \$4000 contributed by local societies and it was thought possible that an annual income of \$5200 might be secured. Today that society, now called the American Baptist Foreign Mission Society, has 800 missionaries on its roll with 8510 native workers in heathen and European lands; its income for the year ending April 30, 1926, was \$1,802,677, with the contributions of the affiliated women's societies \$2,114,766.

## Judson Enters Burma

Judson was not permitted to engage in work in India through the intolerance of the British East India Society. After various vicissitudes, he came to Rangoon, Burma in July, 1813. Burma, now

the largest province of British India, the banner province of the British Empire, was in the time of Judson's arrival a native Empire, 1020 miles long and 600 miles wide, ruled by an absolute monarch, who called himself "Lord of life and death" and whose throne was at Ava. The population at that time was 6-8 millions. Not all were Burmans, but also various peoples like the Shans, Karens, Kachins, etc. The religion of Burma is Buddhism and it was deemed a capital offense for a Burman to change his religion.

## The Long Years of Sowing

Up to the time of Judson's coming to this stronghold of dark heathenism, not a single Burman had been brought to Christ or even to serious inquiry. Felix Carey had indeed entered Burma to take up mission work and had built a house, but favored by the Burmese Government, had accepted an appointment as the Burmese envoy to the British Indian Government; thus as his good father complained, sinking from a missionary to an ambassador.

Judson had to learn the language with an English speaking teacher, without a grammar or dictionary. Yet before four years had passed, he had completed the translation of the Gospel of Matthew and built a little chapel where he preached to the natives in their own tongue. It was in the preaching of the gospel that Judson won his most signal triumphs. He never became a mere school teacher or schoolbook maker but aimed always to preach the gospel.

About six years after Judson arrived in Rangoon he was permitted to baptize his first Burman convert, Mounng Naw. The secret of that sublime faith which enabled him to endure without misgiving so many long, weary years of sowing without the joy of seeing a single blade of grain may be learned from the following lines which he wrote:

*In joy or sorrow, health or pain  
Our course be onward still.  
We sow on Burma's barren plain  
We reap on Zion's hill.*

Soon a number of others followed in baptism. But threats of persecution soon scattered the groups of inquirers.

Judson then determined to beard the lion in his den. He resolved to go directly to Ava, the capital of Burma, and lay the matter of his work before the emperor. He spent a month in making the journey in a river boat but his petition for permission to preach and that those who wish to be guided by it be free from government molestation, was refused.

However, in spite of this the number of converts grew to 10 in 1820. In 1822 his wife visited America on account of her health and awakened great missionary enthusiasm. Two newly appointed missionaries accompanied her. About this time Judson completed his translation of the New Testament in Burmese.

## Nearly Two Years in Prison

In 1824 the Judsons went to Ava to start mission work there, having been

## Daily Scripture Portion Bible Readers Course

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

MAY.			JUNE.		
	Job.			Hosea.	
1S	22. 1-3	1	6. 1-7		
	22. 21-30	2	11. 1-12		
2	23. 1-17	3	14. 1-9		
3	27. 8-23		Joel.		
4	28. 1-14	4	2. 1-14		
5	28. 15-28	5S	2. 21-32		
6	29. 1-18	6	3. 9-21		
7	32. 1-13		Colossians.		
8S	33. 14-30	7	1. 1-17		
9	35. 1-16	8	1. 18-29		
10	38. 1-18	9	2. 1-15		
11	38. 19-38	10	3. 1-11		
12	40. 1-14	11	3. 12-25		
13	42. 1-17	12S	4. 1-18		
	Psalms.		Judges.		
14	91. 1-16	13	1. 1-15		
15S	92. 1-15	14	2. 1-16		
16	93. 1-15	15	4. 1-13		
17	94. 1-11	16	4. 14-24		
18	94. 12-23	17	5. 1-16		
19	95. 1-11	18	5. 17-31		
	Ephesians.	19S	6. 1-10		
20	1. 1-14	20	6. 11-24		
21	1. 15-23	21	6. 25-40		
22S	2. 1-10	22	7. 1-14		
23	2. 11-22	23	7. 15-25		
24	3. 1-13	24	13. 1-14		
25	3. 14-21	25	13. 15-25		
26	4. 1-16	26S	14. 1-11		
27	4. 17-32	27	14. 12-20		
28	5. 1-16	28	16. 4-17		
29S	5. 17-33	29	16. 18-31		
30	6. 1-12		Psalms.		
31	6. 13-24	30	96. 1-13		

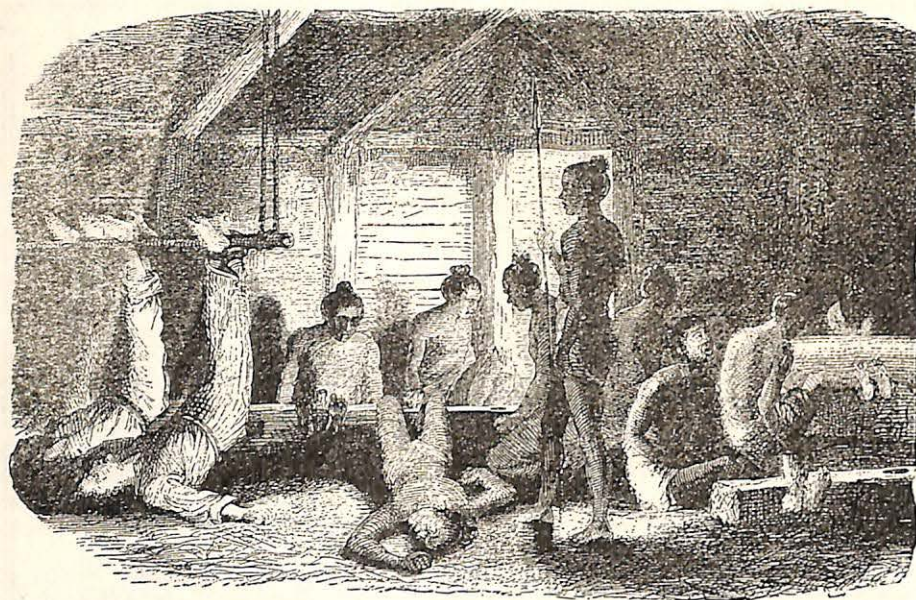
(By Courtesy of the Scripture  
Union)

invited by the king to live in the capital city. They felt sure of royal protection and favor. But soon after, war broke out between the English government and Burma. All the foreigners in Ava were arrested as spies in collusion with the English government. Judson and his colleague Price were seized, fettered and thrown into the death prison.

Here Judson lay 11 months. About 100 men and women were kept in this prison. It was never washed or swept nor were the prisoners given opportunity to wash. Irons weighing three pounds to a pair were placed on their ankles. Sometimes Judson had to wear five pairs of these with his feet held up. Every day Mrs. Judson came to visit him bringing some food. His faith never wavered. But vermin and filth remained and finally fever smote the man of God. His health broke under the terrible strain of all these afflictions.

From Ava he was taken to the country prison at Oungpenla. In all he was imprisoned 21 months. The scenes he witnessed and the sufferings he underwent no pen can describe, nor artist paint the horrors. Judson says: "I would feign consign them to oblivion." Without the





An Old Burman Prison

marvelous heroism and sacrifice of Mrs. Judson, he would have died.

When the war was over, the English wished to retain Judson's services at a salary of \$3000. But he refused. Like Agassiz: "He had no time to make money."

While Judson was in Ava serving as interpreter and seeking to obtain religious freedom in the constitution for the missionaries, his beloved wife passed away, Oct. 24, 1826, in her 37th year. Her life was a sacrifice to her love for Jesus.

#### Visit to America

After laboring in Burma 32 years, Judson sailed for America, mainly on account of the health of his second wife whom he had married after eight years of loneliness in 1834. She was Mrs. Sarah H. Boardman, the widow of a missionary who had started work among the Karens.

On the voyage home she died and was buried on the island of St. Helena, Sept. 1, 1845. She was only 42 years old, but she had given 21 years to Burma.

Judson and his three children arrived in Boston Oct. 15, 1845. A whole generation had passed since he left. America was soon ringing with his fame. He visited the churches and crowds overflowed the meeting places where he talked. Judson was averse to this publicity and would have liked a quiet place to rest. He married Emily Chubbock (Fanny Forester) in Hamilton, N. Y., in 1846 and together with five other missionaries, they embarked for Burma in July of the same year.

#### Last Years in Burma and Death

Restlessly he labored for three years more and his health began to fail. Doctors urged him to take a sea voyage. In April he set sail on the French bark "Aristide Marie." His wife with a face bathed in tears, kissed him goodbye as he left her with the little ones. He lived but a few days, spending hours of the most intense agony in his lonely cabin.

On the 12th of April he died and was buried the same day in the Indian Ocean. Almost four months elapsed before his wife at Maulmain learned of his death.

#### His Labors Not in Vain

The will of God was the paramount issue of Judson's life. Like Paul, nothing could separate him from the love of God in Christ.

America's first foreign missionary had called into being the American Baptist Foreign Mission Society. He labored 35 years in Burma. He translated the entire Bible into the Burmese tongue. At the time of his death, there were about 7000 native Christians in the 63 Baptist churches under the oversight of 163 missionaries, native pastors and assistants.

Today there are in Burma 217 missionaries, 3063 native workers, 97,000 church members, and over 43,000 pupils in the mission schools.

#### Wins the Marathon Race for the Fifth Time

The anniversary of Paul Revere's ride to Lexington and Concord at the dawn of the revolution, April 19, brings on the famous Marathon race which covers the 25-mile course from Hopkinton to Exeter street, Boston. Athletically, says Dr. C. H. Watson in "The Baptist", it is the outstanding event of the year, attracting hundreds of thousands of people. The race has developed an unusual winner, an intelligent printer as well as sprinter, and a Baptist Sunday school teacher in Melrose—Clarence De Mar. In the last race he outdistanced 100 competitors the fifth time, and he is 39 years old! A chorus of editors are wondering how he does it. The answer is: By being just what he is, a clean, humble, manly Christian, and doggedly enduring to the end. Thus he becomes the most effective preacher of the pure gospel of athletics that we have, especially if example is the supreme preacher. Justly we are proud of our Baptist.

#### A Timely Lay Sermon The Young Criminal (From the Pittsburgh Press)

(District Attorney McGeehan of the Bronx, New York, has had an uncommon experience with criminals, and his knowledge entitles him to speak with authority. He confirms the general impression that youth is committing most of the crimes of violence whose multitude has become a national scandal.)

"There is hardly ever a mature person brought before me," says McGeehan. "They are all youngsters. The old type of yegg, thug and murderer—the tough, hardened man of middle age—is as extinct as the fat cop."

Before we can find a remedy for this distressing condition we must locate the causes. And they lie deeply embedded in our national life. What America is today is the answer to the question, "Why is our youth turning to crime?"

Well, for a full century now we have been worshipping at the shrine of the man who can make money.

It has been our custom to forgive a man anything, or very nearly so, if he amassed a fortune. An industrial leader might live like a pirate, taking what he wanted without the slightest regard for moral law and only a perfunctory regard for human law, and still be looked upon as a model American.

We fell into the habit of regarding the law, not as the community's expression of right and wrong, but as a clumsily devised code which smart men could rightfully evade. We were very orthodox in our religion, much of the time; but we never felt that religion was a thing to live with every day. On the contrary, it was something to brush up on every Sabbath and then forget until the following week.

In other words, we Americans have lived too long on the theory that whatever one could get away with was all right; that the chief aim of existence was to amass money, by any means at all; that the greatest citizen was not the poet or statesman or scientist, but the man who made a million.

And so it was wholly natural that this philosophy should be imbibed by our young men. The chief thing is to get the money; very well, why not do it with a blackjack or a pistol? It's all right if you don't get caught.

The war, the automobile, bootleg liquor and lack of home training have been bad influences, no doubt; but back of them all lies our miserable, sordid worship at the shrine of gold. As long as we bow before the dollar, we can expect many young men to look to weapons rather than labor for their livelihood.—The Church Messenger.

#### Delicious Music

Young Borrower: "I want something about sherbet."

"Sherbet?"

"Yes, Sherbet, the musician. 'Sherbet's Serenade'—you know."

# Our Devotional Meeting

G. W. PUST

June 12

## Poems That Are Worth While

Ps. 23:1-6

*"Poetry is of itself a thing of God; He made his prophets poets, and the more we feel of poesy do we become, Like God in love, and power—under-makers."*

Worth while poems are to be found among all peoples; but there are some poems that have become a universal possession. Foremost among these is the twenty-third psalm. It is impossible to measure the blessings it has brought to every land and clime.

*Worth while poems must move in the realm of the possible.* Plato would have all poets banished from his ideal commonwealth, because, as he believed, their flights of fancy were untrue. But a true poet is also a prophet who is often far ahead of his contemporaries. Poets foresaw the airplane, the radio, the telephone and television when the prosaic mind thought such fancies irrational. It is thus in regard to our psalm. There are many, who in spite of the most wonderful discoveries believe it impossible for God to care for each individual. Their conception of God it at best a magnified man. But the Christian's God is infinite in power and love. "His eye is on the sparrow, and I know he watches me." (Matt. 6:26.)

*Worth while poems must harmonize with experience.* Poetry cuddles close to the heart. The heart pours forth from the storehouse of its experience. But human hearts are all fundamentally alike; therefore they are all able—in a measure, at least—to have the same kind of experience. Consequently, a poet does not only speak forth what he himself feels, but what humanity feels. Does this fact not explain the popularity of the twenty-third psalm? Every true believer in God accepts the fact that God directs his ways. His plans may be thwarted, his path may be hedged about, his life may be full of disappointments and failures, but back of it all he beholds the good shepherd who plans his life for him.

*Worth while poems should inspire and strengthen us in time of need.* And has that not been our experience? It may have been a poem that dissipated the clouds when your soul's heaven seemed impenetrable; or the singing of a hymn that caused your burden to roll away and girded you anew for the task in hand. Such is the poem's mission, and how abundantly it has been fulfilled by this wonderful psalm! In the night of sorrow and suffering, in the valley of the shadow of death its melody has ever echoed and reechoed: "The Lord is my shepherd . . . He leadeth me."

June 19

## Our Need for a Christian Sunday

Mark 2:27, 28; 3:1-5

"Remember the sabbath day to keep it holy" is as legitimate a command today as it was at the time of Moses or Christ. But we are glad that Christ's words have entirely changed the emphasis. "The sabbath was made for man, and not man for the sabbath." The Christian's Sunday should be his Sabbath.

*Our bodies need rest.* We are so constituted that continuous toil would soon wear us out. It would also make of life an unbearable monotony. What a world this would be without a Sunday! Just work, work, work every day! But God did not want it thus, therefore he created man as a being that needs to rest one day in seven, and he also gave the commandment that he do so. No one can ignore the command without impunity. "Just as God, having planted the appetite for food in us, has made food for that appetite, so God, having given us a nature, requiring a Sabbath, has also made a Sabbath to meet that requirement."

*Our minds need rest.* Mind is of greater importance than the body, therefore it is even more important that it should have periods of rest. Many a nervous break-down could be avoided, if men did not insist upon sinning against themselves. But even though they remain healthy, they are still the losers, because more work can be done, both bodily and mentally, in six days, with one day of rest, than in seven with no day of rest.

*We need special seasons for worship.* This ought to be both of a public and private nature. Jesus had the custom of going to the synagogue on the Sabbath day. Often the service must have seemed crude to him. He must have known that some interpretations of the Scriptures, to which he listened, were wrong; but nevertheless the synagogue was his Father's house, and, in spite of the imperfections he encountered there, his soul was inspired because his heart was right. Dare we to ignore and neglect what Christ found to be a necessity? Then poverty of soul shall be our lot.

June 26

## Where Are Missionaries More Needed—India or Africa?

Matt. 18:11-14

That would be an interesting subject for a debate. But we are inclined to think the result might be a draw. Of course it would depend upon the debaters, upon the data that they would gather, and perhaps upon the manner in which they would present it.

*Both countries are predominantly heathen.* That does not mean that the

encouraging reports we have read are untrue. Christ's followers in both countries constitute a formidable host in themselves; but in comparison to the teeming millions who dwell in those lands, hardly the fringe has been touched.

*Both countries have religious systems.* That means that they have their religious leaders, and these will do all in their powers to hold their followers. In India they go so far as to imitate the missionaries by conducting Sunday schools, taking our Christian hymns and for the name of Jesus substituting the names of their own gods. And we may be sure that in Africa the religious leaders are no less zealous: for if the Christian religion is accepted by the people, their means of livelihood vanishes.

*Both countries have deeprooted customs.* Many things that we consider immoral seem perfectly right to them. But even though they may become convinced that our standpoint is right, it is quite another matter to get them to act accordingly. It is by no means an easy thing for a high caste Brahmin to recognize a man belonging to a lower caste as a brother. Nor is it easy for both those in India and Africa who practise polygamy to accept the missionaries' standpoint.

*Both countries prejudiced.* For many it seems impossible that Christian missionaries should come to them for the sole purpose of doing them good. At bottom, so many believe, there must be some ulterior motive.

*Our business.* In face of all the obstacles and difficulties it is our duty to send all the missionaries we can; not only to India and Africa, but to every non-Christian land and win this world for Christ.

July 3

## What Our Government Does for Us

Rom. 13:1-8

Our Scripture passage has ever been a lodestar for Christians in their relation to their respective governments. How much misunderstanding and bloodshed it may have averted—we cannot tell. Since Christians are admonished to be subject unto their government, it is only natural to ask the question of our subject.

*Our government makes and enforces good laws.* These include every condition and circumstance. The rights and privileges of a citizen are thus made clear to him, as well as the punishment that is meted out to the transgressor. It is by means of such laws that men feel assured of certain rights. Thus they can plan and go about their business, feeling safe and happy with their own. For the purpose of enforcing these laws and assuring us of our rights, the government has established a large police-



force. If this does not suffice, the army may be called upon. Thus protection and safety is offered to every citizen, even in foreign lands. (China an example.)

*Our government encourages means of transportation and travel.* This enables the cities to obtain a regular supply of food for their inhabitants, as well as raw material for mill and factory. On the other hand, it gives the country people markets and enables them to obtain the finished products. It also enables us conveniently and in a comparatively short time to travel from one end of the country to the other. What a boon this has proved for those who were summoned to the bedside of a dying parent or friend. Can we imagine what this country would be without railways and highways?

*Our government brings and delivers our mail.* And all we need is a two-cent stamp for a letter. What if we had to wait for someone who should some day travel to the vicinity where our friends live before writing? How often would we write, and how often would we hear from them?

*Our government educates our youth.* This means that adequate buildings, equipment, as well as teachers must be provided.

Our government actually tries to serve its subjects. We ought to show our appreciation by being good citizens.

### "A Trip to Banff"

H. H. RUMPEL

Who would not enjoy traveling or enjoy taking a long trip once in a lifetime, to become acquainted with the many different parts of his country?

Most anyone who has studied geography, has some knowledge of the Canadian Rockies, and has a longing to gaze at their natural size and beauty, through which we are able to grasp more fully the omnipotence of our Almighty God.

Banff, which is located in the Canadian Rockies on the banks of Bow River, about 40 miles west of the Great Entrance, offers the most interesting scenery.

My dear wife and I had the privilege of visiting this place last summer. We were astonished at the interesting things which there were to be seen. The time from the Great Entrance on the Canadian Pacific Railway requires one hour and 20 minutes, during which we located in the observation car at the rear of the train where we could have a good view of the strange surroundings and were enabled to make use of our kodak. On the south side several miles east of Banff, are three great mountains known as the Three Sisters, for their likeness in appearance. A mile east of the Banff Station, along both sides of the track, are the Buffalo paddocks. Here buffaloes, mountain goats, Rocky Mountain sheep and elk may be seen in large open enclosures.

Banff with its permanent population of more than 2000 hospitable inhabitants lies in a beautiful valley rising towards the south, with the tunnel mountain 1100 feet in height on the east side. This can



Bow Valley and Banff Springs Hotel

be ascended in one and a half hours. The Squaw and Cascade mountains are towards the north, through which flows a clear running stream, giving the inhabitants their supply of drinking water, the best water supply in the Dominion. Towards the west lies a long winding valley covered with lovely spruce and pine, through which the Bow River flows. On the south side of the Bow River, about one mile from the station, lies the huge Sulphur Mountain, extending in its height more than 11,000 feet above Banff. This mountain can be ascended two miles by auto which leads to the upper hot springs, from where the remaining four miles can only be ascended by foot or ponies. A charge of two dollars is made for the loan of a pony and a dog guide. This dog is so well trained, that it is unnecessary for his master to perform the work as guide. We got up to a height about 200 feet below the last point of the observation tower. This last stretch can be reached by no other means than on foot, as it leads over sharp cliffs.

The whole vicinity of Banff is set aside as a national playground for the use and enjoyment of the people. The Rocky Mountain National Park comprises an area of 2751 square miles of territory. Being a government townsite, Banff has many advantages which usually are not found in a comparatively populated town.

As far as business buildings are concerned, it is well equipped. One of the finest things which we do not often see, are the well-lighted and broad streets, which are maintained at a high standard.

The climate is dry and free from winds, very suitable to the many campers and tourists. For those that cannot endure the outdoor camping, accommodation is provided in the Banff Hotels, which range from the moderate to the most luxurious ones. Good law and order is maintained throughout by the Royal Canadian Mounted Police. Among all the other interesting things to be

seen in Banff and the vicinity are the Government Museum, Zoo and Fish Hatchery. The former contains well arranged exhibits of the fauna. The flora and geology of the park as well as an interesting collection of native Indian handiwork may be seen. Along the beautiful banks of the Bow River, west of the Museum, is the Zoo; it also contains a very interesting collection of wild animals, from the mink and martin to the big polar and grizzly bears. Of great interest here is the talking crow, which welcomes every visitor as he goes by with a "Hello!"

As far as traveling by auto is concerned, the park is laid out with a wonderful highway leading to the beautiful lakes.

There are 44 mountains that range 11,000 feet in height, also 600 peaks that range 5000 feet in height. There are many miles of undiscovered ground in the network of ravines and coolies, where only the foot of the mountain goat has penetrated.

Those who would like to take the opportunity in mountain climbing, as well as viewing the wonderful sceneries with the naked eye, should take the pleasure of climbing one of these magnificent mountains.

As we stood on one of these mountains viewing the snow capped peaks, the pine trees growing out of the cliffs, and the foaming waterfalls thousands of feet below, we discovered ourselves like a pebble compared with a mountain before our Almighty Creator, who has created everything so wonderful and incomprehensible. As we read in the Psalms, we also must say like the Psalmist: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Ps. 104:24.)

Balgonie, Sask.

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One says, "A good idea!" Another says: "A good idea! I'll work it." Which wins?