

THE BAPTIST HERALD

What's Happening

Rev. Daniel Klein of Gotebo, Okla., met for discussion at which many ques- wood, where Bro. Fuxa also preaches, has accepted the call of the church at tions were answered and statements made Muscatine, Iowa.

at Medicine Hat, Alta., who took up a year of special study in the English department of Rochester Seminary, will be the new pastor of our church in Cathay, N. D.

Rev. Emil Becker, formerly pastor at La Crosse, Wis., who has spent this school year in the English department of our Seminary at Rochester, has accepted the call of the church at Ableman, Wis., to succeed Rev. H. Rieger.

A pretty wedding was solemnized Thursday, April 12, at the Riverside Baptist Church, Calgary, Alta., Can., when Martha Julia Kujath, eldest daughter of Rev. and Mrs. A. Kujath of Calgary, was united in marriage to Emanuel Neher, eldest son of Mr. and Mrs. J. J. Neher of Carbon. The ceremony was performed by Rev. E. P. Wahl of Trochu.

Rev. H. Hirsch, pastor at North Freedom, Wis., reports that the Lord has graciously visited them with a revival. Rev. Wm. Appel of Minneapolis preached the word in the special meetings. Fourteen boys and girls confessed Jesus Christ as their Savior. These new converts are receiving instruction from the pastor preparatory to baptism and church membership.

The Young Men's Class of the Second Church, Cleveland, O., Mr. Ed. Bailey, president, had a splendid banquet at Anders' Cafeteria, Saturday evening, April 14. A highly entertaining program followed. The class surprised its teacher, Mr. H. P. Donner, whose birthday anniversary occurred the day before with a splendid seal travelers club bag. It was a delightful occasion of good will and fellowship.

The German Baptist church at Yorkton, Sask., Rev. O. Ratschkowsky, pastor, united with the English church in special meetings, March 25-April 6, conducted by Evangelist Alexander Torrie. About 40 cards were signed by those who indicated a desire to live a Christian life. The members and friends of the German church gave splendid support to the meetings and most of the converts were from their congregation. Rev. and Mrs. Ratschkowsky gave exceptionally fine service in singing and playing.

The work of the Fourth St. Baptist Church at Dayton, O., Rev. Paul Zoschke. pastor, is going steadily forward. With Easter Sunday two weeks of special services for the spiritual uplift of the members were concluded. Rev. C. F. Lehr of Cleveland was the preacher. A half hour

beneficial to all. The Easter offering amounted to about \$173. A new feature Rev. John Schweitzer, formerly pastor is a four-page mimeographed weekly church bulletin.

> Fifteen church choirs of churches in the Dakota Conference will combine to form a large United Choir and will sing June 17, at the meetings held with the church at Goodrich, N. D. The choirs of the following churches will participate: Goodrich, Fessenden, McClusky, Carrington, Martin, Germantown, Anamoose, Turtle Lake, Streeter, Washburn, Parkston, Bismarck, Beulah, Fairview and Cathay. The anthems will be rehearsed in the local churches and on a Sunday in May at some central part of North Dakota a joint rehearsal will take place. A mighty chorus of praise ought to ascend when this proposed great choir ministers in sacred song.

> The Monroe Ave. Baptist Church, successor to the College Ave. Church, Kansas City, Mo., dedicated its attractive new house of worship at its new location, Monroe Ave. and 39th St., on Sunday, April 22. General Missionary Secretary Wm. Kuhn, D. D., preached the dedication sermon. The new building is of brick and costs with lot and furnishings about \$25,000. The former edifice was sold to another congregation for \$6,000. The main room of the new structure seats 250. There are 13 classrooms in the lower and upper floors. Rev. P. A. Friederichsen closed his pastorate on dedication Sunday and is residing for the present at Maywood, Ill. Rev. C. P. Jones, Supt. of Baptist City Missions, is the regular supply of the Monroe Ave. Church for a while.

The Second Young People's and Sunday School Workers' Insitute, held in the First Church, Chicago, April 23-27 under the auspices of the Chicago and Vicinity Jugendbund, proved very successful both as regards attendance and interest. The sessions began at 7.15 P. M. with song service. At 7.30 classes began. Two periods were held simultaneously. At 8.15 the second class period took place, closing at 8.55. The last 15 minutes were given over to an inspirational address by one of the pastors of the co-operating churches. Dr. A. J. Harms and General Secretary A. P. Mihm were the teachers. The average attendance for the week was

95. On the last night 138 were present. The institute closed with a social hour

Easter Sunday was a great day for the church at Nokomis, Sask., Can., Rev. S. J. Fuxa, pastor. After an earnest sermon on Rom. 6:3-6, Bro. Fuxa baptized 48 who had been converted during the re-Cleveland was the preacher. It has people vival in the winter. The church at Lock-

furnished 16 of these new converts and 32 were from Nokomis. Quite a number of the latter were young folks from the Sunday school. At both morning and evening services the church was filled to the utmost capacity, even to the basement. An Easter offering was made. On the Sunday after Easter, the choir under the direction of Bro. E. A. Litwin, splendidly rendered a cantata: "The Crucifixion and Resurrection of Christ." The work of the church is flourishing in all departments. The present need is more room.

The Lake States Baptist Assembly is the name of the new permanent organization holding our Y. P. & S. S. W. Union Assembly at Linwood Park, O., July 31-Aug. 5. The officers are Edward Glanz of Detroit, president; Emil Hasse of Cleveland, vice-pres.; Bertha Heidel of Cleveland, secretary; Theodore Schinke, Cleveland, registrar; Benj. Wagner of Detroit, treasurer. Rev. John Leypoldt of Detroit will be the dean of the assembly. The arrangements committee on April 14 set up a fine program, appointed a faculty and all necessary committees. General Secretary Mihm met with the committee and remained over Sunday, April 15, in Cleveland, preaching at the Second Church in the morning and at Erin Ave. at night. Fine congregations were met at both churches.

Pastors, Boosters, Subscribers, Read Important Notice, Page 16

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TheBaptistHerald

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The Baptist Herald

A Profitable Summer Vacation

MANY of our young people are now making plans how to best spond their plans how to best spend their summer vacation with profit to body and mind. It may be a visit to mountain or sea-shore, a week along the river in a tent, an automobile trip to distant friends or to parts of the country not visited before. Happy are those who can look forward to a well-planned vacation outing, who will be able to walk with the Lord in his great out-doors.

We suggest that one of the best vacation trips to be included in the summer plan is attendance at one of our young people's conventions or at one of the assemblies. A summer with no plan for mental and spiritual enrichment is certainly lacking in profit. Bodily recreation is sought and needed in the vacation period but that ought not to be gone in for so exclusively that it results in a soul slump. You can get bodily recreation and upbuilding at the assembly grounds but you can also get more. We have bodies; we are souls. Crave an opportunity to learn something; seek a chance for spiritual stimulus: fraternize with other young people in Christian fellowship. Seek an all around development in your vacation time. You can get all this at your summer assembly. Support it heartily. Plan to be present. Enter into the enjoyment of the whole program with all your powers. We guarantee you will come back refreshed in body and spirit.

The Young Man of 18-21

VERYBODY but the young man himself is C mightily concerned about the young man when he is of 18-21.

He is so full of young man stuff and the world is so full of satisfaction for him as he plunges into its fullness, that he is not worrying. He goes to the highest bidder in the current coin of his realm.

Father, mother, teacher, employer, statesman. friend, the Church are concerned.

This is the period when he is going strong. In fine courage and full confidence he will tackle anything. He is unlicked and unafraid. These are the years of romance and of love, of physical prowess. of dreams of conquest, the period when he leaves home to make his fortune and his future, to follow the adventures of war, to accept the challenge of service or of sacrifice, to chase the gleam or the glimmer.

His allegiance is given to ideals that grip his imagination or to the leader who gains his admiration. These are the days of friendship forming, of respecting sense against being missionized, patronclubbing, dancing and delirium. He may not be ized, commercialized and babyized. They must be associates. Who will lead the leaders, create the here deal with young men in an institutional way, atmosphere in which manhood is bred, in which he but in a personal way."

breathes and builds his character and his career.

A young man is both pliable as clay and stubborn as steel. He is religious or irreligious, capable of being a loafer or a mighty laborer; a sponge or a coiled spring; a power for righteousness or a foul infection of society-it all depends.

He is a man grown in his mind, at least in his own mind, and gains judgment as he makes decisions. He is a man in soul. He is a man in society, at least he tries to be, and wants to do everything

"man fashion." He is a man in crime, so the courts and reformatories show. He is a man in athletics and he makes world's records against all comers before he is 21. He is a man in soul, responding to the highest appeals, decides his life mission, to be a minister or a missioner, a lawyer or what not in that period.

No one gets anywhere in handling the 18-21 man by treating him as a pliant child. He is now a man grown in body and prides himself on doing a man's work, as did Abe Lincoln-that helped to make a man of him as he split rails, debated, studied, wrestled, traded, floundered and found himself.

Lincoln learned to be a man as a boy learns to swim, by plunging in.

Let no man despise the deeds and capabilities of youth. Their work is writ large on history's pages. Gray wrote his "Elegy;" Bryant, "Thanatopis" and Holmes, "Old Ironsides" before twenty. Stevenson, Keats and Byron had written lines that lived long before twenty-one. Raphael and Millais had proven artists and Mozart a musician in their teens. At nineteen Marconi was groping out wireless telegraphy, Edison's mind was wrestling with electricity.

Joseph, David and Daniel triumphed over temptation, testings and oppressors when mere striplings and shine out today as the noblest characters of the scriptures.

In the arena of physical contests of the present day mere boys have won their victories. The unbeaten record of the hundred yard dash was set by one of nineteen. Ralph Rose of the Pacific coast advanced the high mark in shot putting, in hammer and javelin throwing.

Spurgeon, the Wesleys, Cadman and a host of present-day pulpiteers were preaching before their beards grew.

George Williams at nineteen had proved out the Y. M. C. A. idea and transformed his shop associates from graceless profligates to godly men.

Young men of young man stuff shy with selfdriven, but he can be led. Who will lead him? His personalized. They are some persons. "Let no one

The Child and Tomorrow

HE child has a mortgage on tomorrow. You may be certain that he will foreclose that mortgage and take your place.

You may be sure that the child has longer to live than the man. An investment in a child is better than an investment in the father.

The child has tremendous possibilities. There is an exquisite flavor in anticipation-in the expectation of what he may be-that inspires us to invest in him. If we forget to do it we may be sure we personally are the losers, because we are not investing in those who are to come after us.

"Go ye into all the world and preach the gospel to every creature," that has been used geographically. "All the world" does not mean simply Europe, Asia and Africa; it means the world of pleasure, the world of business, the world of sin, the world of childhood; and if you do not go into the world of childhood with the gospel, you have not gone into all the world, for it is a very large and glorious part of the world.

It will pay to take care of the little ones that are coming on. Remember that the rosebud is worth more in the market than the fullblown rose. Remember that the time to transplant a tree is when it is a shrub. It will take a yoke of oxen to move it when it gets to be a full-grown tree. It takes three thousand sermons to convert one man now. It might be that one word would have brought a child to Christ.

Therefore the Sunday school and the Junior Union stand before us as the hope of this great work today. Jesus himself is the great vine and we influence for the cause of Protestantism in Gerare the branches. We add one more sentence to many. this: that the Sunday school and the Junior society are the twigs, and the fruit is all borne on the twigs; it is never borne on the bark of those old dried-up branches that have ceased to have a fresh, green look upon them.

Jesus took the little ones in his arms; and the Church is Jesus Christ here now. Take the little ones in your arms, bear them upon your bosom. love them, make them to feel an interest in their lives. May God give his sweetest blessing to those people who are doing more and more for the work of saving the little ones for Christ.-(Selected.)

Editorial Jottings

THE DEATH of Wm. E. Chalmers, D. D., at Clifton Springs, N. Y., on April 5 removes from our midst one of our great Baptist leaders in the cause of religious education in the very prime of his great usefulness. Since 1911 he was secretary of young people's work and teacher-training with the American Baptist Publication Society. He was called into this work after a number of successful pastorates

moniously. The denomination has suffered a signal loss in his death. Our sympathy is extended to the bereaved family.

Youth and Our Moral Issues GEORGE HENSEL

→HE very idea of associating youth with the great moral issues of today would undoubtedly be enough to fill the minds of many well-meaning people with grave skepticism, because what can youth have in common with morality? Are not the young people of our day the cause for some of the outstanding problems? Does not the Christian Church find the guidance of its youth to be a task far beyond its power to cope with? Can any good thing, therefore, come from youth?

Come and See!

Youth is the time of idealism, undaunted courage, unyielding perseverance, mountain-removing faith, high purpose and noble resolve. Secular as well as religious history speaks to us of the achievement of youth. "These that have turned the world upside down are come hither also," was the complaint brought against Paul and his associates by the Jews of Thessalonica. Jesus had chosen young men to be the carriers of this world-redeeming power. Ever since that time reform has been fostered by young men. In his 27th year, Calvin, the great French reformer, had already written a learned theological treatise which in many respects became the basis for the Protestant beliefs. At the age of 34 Luther was already wielding a mighty

Turning from religious to secular history we again find youth in the foreground as a leaven of political and social upheavel. The signing of the Declaration of Independence was the accomplishment of idealistic and buoyant young manhood. Among the members of Washington's cabinet, ranging from forty-six to thirty-two years, was the brilliant Alexander Hamilton, the youngest in the group, whose reconstruction of our financial and monetary system soon restored to this country its national honor and credit. With this in mind we may turn in confidence to the Christian young men of our day for the solving of our moral problems.

Prohibition is One of These Moral Problems

Primarily prohibition should not be treated as a political but rather as a moral issue, for it involves a definite stand for law and order, honesty and integrity, and above all the sacrifice of personal prerogatives in the interest of the common welfare. Much of the indifference of some of the best and often Christian citizens toward this issue is due and a term as general secretary of the B. Y. P. U. of subject than to personal convictions. How often we America. The Editor of the "Baptist Herald" re-have listened impatiently to such vain and empty joiced in his friendship from the time both were assertions as the following: Prohibition was rail-years ago. We shall miss his genial personality, in guard and our boys in France; that the law is unwhich humor and serious purpose blended so har-popular because it is too severe and broke with the

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past too abruptly; that the personal liberty of our Alcohol Is Not a Medicine citizens was never so severely infringed upon as in In the days of long ago nearly all physicians prethis instance; that alcohol is a medicine and therescribed liquor. It was believed that whisky was fore essential to the restoration of man's health, etc. about the only thing that could stimulate heart Had we not better face the matter squarely and ask action. After thorough research and investigation ourselves, are we as Christian young people willing it has been ascertained that alcohol decreases the to uphold a law of this country which has been vigor of the heart and makes recovery much harcreated for the purpose of remedying a most deder. Inumerable tests have proved that liquor tends moralizing evil rather than stand by with the host to retard the speed and accuracy of the human orof law-breakers and evil-doers for the sake of enganism. A certain typist had taken alcohol in gradjoving our "socalled" personal liberty? uated quantities. It was revealed that his speed and accuracy decreased in proportion to the alco-Facts We Ought to Know hol he took. It is estimated that a pint of beer will Prohibition like all important civic and social lessen a man's physical powers by from 10 to 15 per cent. When Henry Ford established a hospital in Detroit, he asked his technical men whether the use of alcohol was necessary. They were not sure, hence he instructed them to visit the best hospitals and make an investigation. The result was a report that alcohol was not necessary in the operation of a hospital, and its use was accordingly prohibited there.

changes was the result of a slow and gradual process. Honorable Clyde Kelly of Pennsylvania, speaking in the House of Representatives on January 5. 1926, said: "Prohibition grew steadily and surely during all the years from 1778, when the Continental Congress passed a bone dry resolution." In 1789 the first temperance society was organized. The Sons of Temperance, of which Abraham Lincoln was a member, entered the lists in 1842. A state-**Present State of Affairs** wide prohibition was adopted in 1851 by the State The alarmists would have us believe that conof Maine. In 1880 Kansas followed in outlawing ditions today are far more demoralizing than they the liquor traffic within her borders. The year 1896 have ever been before prohibition. Although stamarked the introduction in the U.S. Senate of a tistics are not considered a very convincing proof constitutional prohibition amendment. In 1907 the for any argument, yet the findings of Prof. Herman South began the movement which put the solid Feldman of the Amos Tuck School of Administra-South in the dry column. A majority of the Nation and Finance, Dartmouth College, who pubtional House of Representatives enrolled for Nalished his reports in 20 articles in the "Christian tional prohibition in 1914. War prohibition went Science Monitor" and since then in book form, will into effect in 1918, and in 1920, a year after its be sufficient to refute the above contention and conratification, the prohibition amendment became vince the impartial investigator that the majority effective as a part of the American Constitution. of employers as well as employees would uphold Here we have a gradual development covering a prohibition.

period of 147 years, and not behind closed doors, but in open view of the public and with their wholehearted co-operation. In our public schools for over representing the liquor interests never slumbered which was threatening their existence.

On which side of this issue the Christian youth of our country should stand, ought not in the least thirty years scientific instruction on the pernicious be open to question. Not the beginning of a reform effects of alcohol has been enlightening our youth. but the ultimate application of its principles, and It is therefore ridiculous to say that prohibition was not the inception of a law but its conclusive enforce-"put over" while the public was asleep. The powers ment constitute the crucial test of their worth and nor slept, but were ever conscious of the danger practicability. The Church of the past has supplied the noble men who called into being the great organizations for the promotion of prohibition. The The Adoption of the 18th Amendment Women's Christian Temperance Union was formed On December 17, 1917, the House of Represenin 1874 in Cleveland, Ohio, by church women from tatives voted 282 against 128, and the Senate on 16 states. Frances E. Willard, a Christian educa-December 18, 1917, voted 65 against 20 to submit tor, was elected president in 1879. In 1895 the Antithe 18th Amendment to the State Legislatures for Saloon League of America was founded by the coaratification or rejection. At least two-thirds vote of lition of the various leagues over this entire country both Houses of Congress in the affirmative was reand its leadership consisted of the consecrated quired by the Federal Constitution. The House had youth of our churches. 70% and the Senate 76%.

To the Christian youth of today remains the task Furthermore, the 18th Amendment had in its of seeing that the law is upheld. Disobedience to submission measure a clause not attached to any any law which proposes to elevate the morals of other measure, namely, that it would not become society is not only un-Christian, but it is the first effective unless ratified within seven years. It was step toward the undoing of our social and national ratified within 13 months after submission, Ne- solidarity. Prohibition will become a reality as braska being the 36th State to ratify which occurred soon as we take a definite stand for the enforcement on January 16, 1919, and a year later, 1920, it be- of the law by observing the law. With the mind of came affective as a law. The two states which Christ and his principle of self-sacrifice for our felnever ratified it are Connecticut and Rhode Island. low-men our youth must and will take the lead.

Where Do We Stand?



Sunshine Class, First Church, St. Paul, Minn.

and quartets.

part. An abundance of talents was

manifested, consisting of solos, duets,

Easter Sunday our young people took

charge of the evening service. They ren-

dered a short program which included.

among other numbers, a drama, called

"The Resurrection of Peter." It showed

us Peter's deep remorse over his denial

of Christ, his resurrection to new life and

hope when our Lord reappeared and

questioned Peter, "Lovest thou me?" and

helpful advice of our pastor, Rev. C. E.

Panke, is one of the greatest aids in our

in every good work. THE SECRETARY.

Congregation Surprised by Can-

tata

For many nights has the choir of the

West New York, N. J., Baptist Church

met. All were assigned their parts and

each one keyed up for the finale. At last

we were able to present the cantata en-

bled to hear the regular Sunday evening

sermon given by Rev. J. Lehnert, but

were more than astonished to hear in

place of the usual song by the choir,-

It was composed of 36 men and women

arranged in a semi-circle on the plat-

director, Mr. F. Macharek, pianist and

organist of the West New York Baptist

Church. The soloists were: Mrs. A. L.

Aust, soprano; Mrs. N. Bendlin, soprano;

Miss H. Schmidt, alto; Mr. L. Lesquier,

for one hour, Rev. J. Lehnert announced

that his sermon would be cancelled as

the cantata was given with enough ser-

iousness and sincerety to be the sermon

for the evening. The enthusiastic con-

gregation accepted this announcement

and asked that the cantata be repeated

G. M.

After the presentation, which lasted

tenor; Mr. W. Wilson, basso.

On April 15 the congregation assem-

With God's help we shall press onward

We feel that the encouragement and

his commission: "Feed my sheep."

work as Spokane B. Y. P. U.

titled "Redemption's Song."

a cantata by the choir.

Sunshine Class, St. Paul

The "Sunshine Class," First Church, St. Paul, Minn., was organized in April, 1923. We have never been introduced to the "Baptist Herald" though we have been active in our religious and social work.

We meet Sunday morning at church and our social meetings every first Tuesday evening of the month at the home of one of the members. We open our meeting with a devotional service, after which we have business discussion, committee reports and generally conclude with games and refreshments.

At our last meeing "The Acker Relief Corps" of the Grand Army presented our class with a beautiful silk flag, placed in a standard with their insignia inscribed. We certainly are very grateful to "the Corps" for the flag, and will uphold it and the republic for which it stands.

We have tried to live up to our name and spread sunshine wherever we could. A few of the things we undertook were: Providing baskets for the needy at Thanksgiving; gifts to the Children's Home at St. Joseph; flowers for the sick; contributions to "The Old Folks Home," and to our own church.

May the Lord bless us and keep us that we may undertake bigger things for ADA BIENHOFF, Sec. him!

Spokane Steps Forward

Despite the fact that we have not made form under the close supervision of the ourselves and our B. Y. P. U. public, the interest in our society has been growing continually. Our new president has decided that we let others know some of our Christian endeavors and activities more frequently.

First, we want to introduce our new officers: O. Luchs, president; Miss Marie Wolf, vice-president; Miss Alma Rich. secretary; Miss Lydia Schmidt, treasurer; Miss Inez Buchholz is official pianist.

On the 25th of March a musical program was given, in which our newly organized Girl's Chorus, under the leadership of our president, took an active on Tuesday, May 1. THE BAPTIST HERALD

Movements in Muscatine, Iowa

As our pastor, Rev. A. Foll, has gone to Shell Creek, Nebr., we feel quite a loss in being without a leader. We are not stopping though, as we are just using this as an incentive to push on with our own initiative along with the help of God. Mr. C. F. Borchardt is very nobly conducting our services every Sunday morning. We would certainly be at a loss if he were to leave as he, I think, is doing one of the noblest works of God.

It seemed doubtful for the Ladies Aid Society for a while, as some misunderstanding arose, but it has seemingly all been straightened out through our prayers. Mrs. Frank Peetz is the president and a very able leader too. Just recently they have donated \$50 to the church for the swelling of the Mission Fund. After this and other such acts that have been done by the Ladies Aid I do not think that such a noble work should cease but should go on incessantly.

The classes in our Sunday school are also pushing ahead. The "Live Wire" Girls' class also led by Mrs. F. Peetz, recently donated thirty-six new song books to our Sunday school and church. This was appreciated very much. The Loyal Esther class and the Yokefellows class hold meetings every month having very social times.

Our new pastor, Rev. D. Klein, will come the forepart of June, we are looking forward to a better season in our church life than has presently been RALPH TOBORG, "Booster." passed.

The B. Y. P. U. at St. Joseph, Mich.

The St. Joseph B. Y. P. U. gave an anniversary program on March 26, to close another year's work. We had as our guests our Benton Harbor friends. The program was mostly musical, and refreshments were served to close the evening.

There are many changes in our circle this year. We pray that they may be profitable to all concerned. First, Rev. E. Umbach is going to take the place of Rev. Thos. Stoeri, our former pastor, now of St. Louis, Mo., but isn't with us yet. Then Mr. Edw. Doescher, for fourteen years our able president, has passed on his office to Chas. Bradley. We will miss Mr. Doescher and his experience as our leader. As a token of appreciation of what he has done for us, he was presented with a gift from the society.

Meetings were held regularly throughout the year, nor did we forget our Sunday evening prayer meetings. Financially and every other way we have tried to do our bit towards the big work going on.

By all working together, we hope this year will bring us many blessings.

M. KOVALSKA, Sec.

Send the "Baptist Herald" to your Friends. Page 16 Tells About It.

May 15, 1928

The Sunday School

A Hundred Per Cent Sunday in son himself, and the stimulus he gives Anaheim School

On the first Sunday in April the Sunday school of the Bethel Baptist Church, Anaheim, Cal., had a "100% present" or "Fool the Devil" Sunday.

The plan was launched some time in March and all the classes took it up with great interest, especially after some encouraging remarks made from the pulpit by our dear pastor, Rev. O. R. Schroeder.

Teachers and class-workers did their best, some sent invitations to all class members.

Like most all mornings in our sunny Southern California April 1st was a most beautiful Sunday and it was great to see the children and adult scholars fill the Sunday school room. The report showed all teachers and classes had won the STAR, which is given to classes for perfect attendance. The attendance was 246, the highest the Sunday school ever had. The Sunday school voted to give \$75 towards the denominational Easter Offering. God bless our Sunday school! is our prayer.

Making the Teacher Glad He Has the Class

Members of the adult classes as well as younger pupils of the Sunday school sometimes forget that the teacher needs encouragement. It is not easy to teach a class of men or women. To keep along at the head of the class year after year requires a rare spirit of perseverance.

There are two things which the members of the class can do which will cheer up the teacher greatly.

The first is to be on hand regularly. That of ocurse sounds like a truism, but it is a truth that many Bible class members do not yet act upon. They seem to think it makes no difference to the teacher whether they are on hand or not; but it does make a difference. The teacher blames himself in his own mind if the attendance falls off. No matter how active a membership committee he has. he is apt to say to himself, "The reason the committee is not able to get out a better crowd is because the members do not altogether like my leadership as a teacher." As one who has been a teacher for many years, let the writer say that the members of a Bible class can help the teacher wonderfully, far more than they imagine, just by being present.

Secondly, it is a great encouragement to the teacher when the members take port in the discussion. If they do not, he again blames himself. He feels that somehow he is not presenting the question in the right sort of way; that he is not enthusing the class as he should. There are other reasons for taking part in the discussion: the value in it to the per-

Dear Editor:

elation.

Catholics. denominations:

American Old Methodists, 16 bodies Baptists, 14 bodies

Friends, 1,847.

"My dear! You go to Sunday school and don't know that!"-Tit-Bits.

to others. But not the least of the reasons for having an opinion ready to express when the lesson questions are started is the fact that it will encourage the teacher and make his work less of a burden and more of a joy.

Latest Statistics of Churches in the United States

Will you please publish the following in the "Baptist Herald"?

The following statistics appeared in the "Christian Herald," submitted by H. K. Carroll, LL.D. For the interest and benefit of our "Baptist Herald" readers, it would submit them for their enlightenment. Such a census is taken every year and is to many ardent believers a rev-

The total number of gains of the Churches of America during the year 1827 is 573,723. The total number of communicants now stands at 48,594,163: or 31,739,472 Protestants and 16,864,691

- Note the increases and decreases by
- Catholics, Roman, Polish and
 - 16,854,691-gain 183,889.
 - 9,119,575-gain 150,910.
 - 8,712,607-gain 41,712.
- Lutherans, 20 bodies
- 2,656,158-gain 67,879. Presbyterians, 9 bodies
- 2,597,136—loss 13,580. Disciples of Christ, 2 bodies
- 1,799,313-gain 44.801. Latter Day Saints, 2 bodies
- 645,158-gain 8.769 Reformed, 3 bodies 553,641-gain 6,617.
- United Brethren in Christ, 2 bodies 413,810-gain 3.187.
- Brethren, 4 bodies
- 162,034-gain 5.266. Adventists, 5 bodies
- 151,861-gain 971. Friends, 4 bodies
- 113,605-loss 1,847. Mennonites, 12 bodies

97,544—gain 7 234 The 9 bodies of Presbyterians and the 4 bodies of Friends show a very discouraging loss: Presbytesian's 13,580, and

Please note that it took 8,670,895 Baptists to win 41,712. In other words, it took 208 of our 1926 members to win 1 member during one whole year, 1927. I am sure we can do better.

EDWARD STEVENER.

. . .

"Who was Shylock, Aunt Ethel?"

Too Big

During a recent revival in a Western city one of the prominent business men was converted, and in the first rush of his new enthusiasm he went to his minister and offered his services to do church work

"Put me to work at something big," he said. "Here I have been all my life engaged in big enterprises in the money world. I want to do some big things in the religious world. So far I have used my time and energy in looking after my own affairs. Now I would like to do something big for the Lord."

"How big?" the minister asked.

"I do not care, the bigger the better." "How would taking a class of tenvear-old boys in Sunday school strike VO11 ?'

"What! ten-year-old boys in Sunday school! but that is not a man's job."

"Perhaps you will find it is if you try. You said you wanted to do something big.'

"I do-but teach a class of ten-yearold boys in Sunday school! you do not mean it!"

"Yes, I do. I do not know of anything bigger right now anywhere in the church, and you said you wanted a big thing to do.'

The new convert felt discouraged. He answered:

"I cannot do that. It is out of the question. I want something bigger."

The minister laid a hand on his arm.

"My brother, are you sure you are big enough to do this? Do you think you know enough to teach a class of tenyear-old boys?"

"Know enough! I will take the class and show you!"

He began the next Sunday. The minister and the Sunday school superintendent quietly watched him.

His class was in a constant uproar. The boys paid no attention to him. He had no control over them. The sweat stood out on his forehead and he passed three wretched Sundays. On the fourth he came into the minister's study just before the Sunday school hour and broke down.

"I cannot do it. I do not know enough. It is too big a job for me. Give me something smaller until I have learned humility and the Christ spirit. I did not realize how big a thing it is to teach. I thought it was child's work. It is man's work. Pray with me, pastor, to make me humble enough to learn, for I am only a child in discipleship."-(C. M. Sheldon in the Advance.)

We must pay the price for nobility of character, but there are royal dividends.

. . .

Cherry Square By GRACE S. RICHMOND

(Copyrighted)

(Continuation)

(FROM JOSEPHINE JENNEY'S NOTE-BOOK)

Dream evening, followed by hour or two of nightmare anxiety. All serene this morning.

The dream was of old days. Brought on by flying drive in to Stadium, in Dallas Hunt's roadster, with Gordon Mackay making the third in close quarters. Could close my eyes and imagine myse'f tucked in between Julian and Blair Reynor, dashing for almost anywhere that occurred to us. Wind in my face, low voices in my ears, a drift of cigarette smoke, lights, lights, lights-then a tunnel of darkness under trees-a queer sense of happiness-expectancy-recognition of others' similar reactions-

Then music - gorgeous - glorious heart-breaking ____ Suspended between earth and sku!

Afterwards the funny trip home, coming back to earth with a bounce. Crowds, noise, reek, heat, on the train. Then quiet, coolness, wetness, gales, slippery roads, muddy hills-Cherry Square-

Finally the dash off through the fields looking for our patient. Bradley Sturgis at my heels, trying to make most of excitement. Might as well have been a midge humming in my ears. Frightfully anxious lest we find tragedy. Return to house, to find the pale invalid resting, a strange look on his face as of one who has been seeing something he hasn't seen before. Whispered that to Mr. Mackay, who whispered back: "He has." And told me no more. Think, whatever it was, Gordon Mackay must have seen it, too.

XIII

Adelaide Sturgis had made quite sure that there was nobody in the house except herself. Even Norah O'Grady had left her kitchen shining and fragrant, and had run over home to pick some blackberries from her own small garden for the Chase's table. Sally had taken her husband for a long drive. Jo had gone out with Bob; Mary had the other children well away from the house.

Every plan of Adelaide's for the day had fallen through. She had expected to motor into town with a man she knew for dinner und the theater, but at noon he had telephoned, explaining why he must default. Dallas Hunt had been away all the week. Therefore Adelaide was feeling more than ordinarily down on her luck. And always, at the bottom of her disappointments, was the mental image of Jo Jenney. Whoever else was unhappy, Jo seemed full of the zest of life. And not for any special reason that could be discerned.

Suddenly there had come to Adelaide the desire to go into Jo's room, in her absence, and see if she could theory an old hand at it than I thought you re more of any secret of her attraction for the var-any secret of her attraction for the var-were!" she said to herself "" absence, and see if she could discover

how much they wanted to be with her. There must be some reason, some recipe, some formula, hidden there. Girls' rooms were revealing, Adelaide well understood that. She herself would have admitted that her own, at this very moment, looked precisely as if it were hers, and no other's. The old-fashioned bureau top was a more or less disorderly litter of jars, boxes, and bottles, all of them in some way contributing to her toilette. One drawer was partly open, and scarfs of all hues and fabrics had been stuffed therein, so that they overflowed. Heavy, exotic scents hung about the room. A silk n garment of bright green with ostrich bands had been thrown carelessly over the foot of the bed. The bed itself was piled with small pillows of lace over green silk-Adelaide affected grien as her color, to match her eyes. An artist had once told her that green eyes were the most beautiful of all, especially when the hair was russet-which was he called hers. She had kept it more surprisingly russet ever since that hour, by means of aids known to beauty specialists.

Leaving this room of hers on tiptoe, she stole down the hall to the turn at the back, beyond which she knew Jo's room must be. Even though she was sure that the house was empty, she advanced with caution, making no sound. Past one door after another, she finally stood at that one which she knew must be Jo's, because of its exquisite order. Nobody else in the house, not even Sally herself, would leave a room so absolutely devoid of things out of place as that. Even the bureau drawers were every one closed

There wasn't much to be seen at first glance. The bureau top held a few simple and inexpensive articles lying in even rows. A dozen books stood between plain book-ends on the small stand beside the bed. Crossing the room Adelaide scanned these, and drew a deep, derisive breath, though it was a surpised breath as well. "Posing!" she said to herself. "A country school teacher!" There was nothing else to be noted. But the closed drawers, the closed door which presumably opened into a clothespress, stimulated her curi-

She listened again; not a sound stirred in the air, except the little summer outdoor noises which came faintly in at the open window. She cautiously opened the top bureau drawer.

The usual things-and a photograph, and a bundle of letters. She took up the photograph-first noting carefully exactly how it had lain in the drawer. It was by one of the best photographers in New York, and it was of a young man so exceedingly good to look at, that Adelaide

"Ah, ha, my dear-so you're more of ious people who were constantly showing were!" she said to herself. "I might

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have know it, though. There's certainly something queer about you, the way you play your cards. That demureness of yours covers trickiness-and I've got to find out what it's about."

She replaced the photograph, fingered the package of letters longingly, but reflected that if she were suddenly surprised and had to make a quick retreat, it would be dangerous to have letters to dispose of. She stood looking longingly at the door of the clothespress. Just why she was tempted to explore what she already knew must be Jo Jenney's slender stock of apparel could hardly be explained. And yet she found it impossible to resist this desire. Therefore, yielding to it, she opened the door.

Slender that stock proved to be indead: the straight dresses of blues and whites and tans which Jo wore daily, one plain tailored suit of dark blue cloth, two simple hats upon the shelf, several pairs of well-kept shoes upon trees on the floor below. Where was the thin blue frock Jo so often wore for dinner, and the sight of which always roused Adelaide's curiosity? This she felt she must see. Yes, here it was, behind the suit, and covered with a little flowered muslin protector. Certainly, Jo's ways were of the daintiest with all her possessions, the interloper had to concede.

Adelaide examined the dress. Beautiful material, artful lines, a peculiar feel and faint fragrance about it which recalled other scenes far removed from the country village. Hurriedly she looked at the fine silk inner lining, and discovered the label of a famous Paris dressmaker.

She forgot entirely where she was and the danger of discovery while she stood surveying this tell-tale mark. Then she laughed to herself. "Idiot I am! Of course she bought it at one of those cheap shops where they sell second-hand clothes, and had it cleaned. She's more knowing than I thought her.... How I hate that dress! I'd like to burn it up!"

A quick step sounded in the passage outside. Adelaide flung the dress back upon its hook, the outer covering all disarranged, panic upon her. Of course she was caught, fool that she had been. She stood waiting to be discovered, she hadn't a chance of escape. How on earth had she been so careless as to forget to listen? She had gained nothing and lost much. How could she explain, where there was no explanation? One preposterous excuse leaped into her mind-she would use it, it was better than nothing.

She came out of the clothespress as Jo ran into the room, an eager Jo, flushed with exercise and a touch of sunburn, a gay whistle on her lips. At sight of Adelaide she stopped short.

"You'll excuse me," said Adelaide, with more hauteur than was convincing in one found in so compromising a situation. "I smelled smoke and have been looking everywhere back here, since it didn't seem to come from the front of the house,"

A smell of smoke, and not a fire alight in the house! But Jo accepted the explanation with a nod. "Thank you," she said, with a slight lift of the eyebrows,

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held the blue frock from Paris slipped to the floor behind Adelaide. The invader turned involuntarily. Further fabrication leaped to her lips.

"Afraid I disturbed something," she said, as she went toward the outer door of the room. "I thought there might be a hot chimney back there."

Then she disappeared, having had no further response from the owner of the room. To Jo there seemed to be nothing to say. She went to the clothespress and picked up the frock and replaced it upon its hanger. It was impossible not to note that the cover of flowered muslin was not disposed in its usual way upon the dress, and that a mere slipping to the floor could hardly have made this difference.

"Now why," she said to herself, "with a dozen frocks to my one, should she care?" And then she thought she knew. Dallas Hunt had spoken admiringly of that dress in Adelaide's presence: "Oh, how little, little, you are!" she breathed.

(FROM JOSEPHINE JENNEY'S NOTE-BOOK) Mrs. Chase gave me a day's leave of absence.

Ba k from seeing Julian. Cannot put one word on paper of hour not to be forgotten. Just want to record belief clung to through everything that God is there -somewhere-even as here.

But-his face-his eyes-

This is a dear spot to come back to. after a day on trains and in taxicabs. The garden is so lovely just now Gardens - trees - sky - I'd better stop writing till I'm not so tense.

XIV

"Mrs. Chase! You see I couldn't resist stopping. It's good to see you again! And what do you hear from your traveller husband?"

Sally Chase looked amazedly into the frankly admiring eyes of Mr. Sage Pierpont, who had crossed her lawn without her being aware of the fact. Under the big beech she had been reading aloud to Schuyler, who lay stretched in a deck chair, his back to the street. She had thought him almost asleep, but she was instantly aware, as the deep and resonant voice of Mr. Pierpont accosted her, that Schuyler stirred and listened, in full consciousness.

"Mr. Pierpont! I really thought you had forgotten to keep your promise," Sally said, as she gave him her hand, noting the big car which stood outside her gate, empty except for the chauffeur. "Won't you drive in and stay? You must stay. And is it possible you don't know my husband is here?" "Here!"

"Schuyler," she turned and spoke to him. He rose out of the deck chair, and she saw him raise his hand to the black spectacles which covered his eyes, as if he had the impulse to remove them. But to make himself comfortable on our back he did not do so-he had been often warned that he must not expose those eyes to the bright sunlight, and never had there been brighter sunlight than that of this August morning. He came slowly forward, and the massive, com-

for at the moment the hanger which manding figure of Pierpont, president of the board of trustees of the church which Schuyler served, advanced to meet him. Shocked astonishment was written upon the face of the elder man.

"My dear Doctor Chase! I never was so surprised in my life. Are you-have you-been ill? I had no idea you had returned."

His gaze was fixed on Schuyler's face, on which a painful flush was spreading, momentarily wiping out its pallor. But Sally saw that Schuyler summoned his reserves to meet this emergency-for to him it was evidently that.

"I'd no idea you didn't know I'd returned," Schuyler said. "As a matter of fact, though I hadn't thought about it, I should have supposed everybody knew it. I had a slight illness in London, and my doctors decided that rest back here in the country was better for me than travel abroad."

"Well, well-well, well-that's too bad. That's a shame," said Mr. Pierpont heartily. "I'm mighty sorry to hear it. Here we are thinking of you as enjoying a fine trip; and here you are, an invalid marooned in Cherry Hills."

"I don't call myself an invalid." Schuyler straightened his shoulders, and his voice became stronger. "My wife is determined to pamper me, or I shouldn't be lying about in deck chairs."

"Some trouble with the eyes, too?" persisted the magnate, who had, Sally remembered, an uncomfortable way of getting to the bottom of every situation. That was why, she supposed, he was a magnate. Nothing ever escaped his observation. "A touch of that. Anyhow, for the present I'm ordered to favor them. And

how are you, Mr. Pierpont? I don't need to inquire-I never saw you looking better. How are Mrs. Pierpont and your daughters?"

He had turned the conversation, and he skilfully kept it turned for some time, ever get him here?" while Sally listened and made plans in "I believe he's only here for the sumher active mind. Whatever happened, mer." Sally explained. She really didn't Mr. Sage Pierpont, though he must be know much about Gordon Mackay hermade welcome and kept for as much of self. She had more or less taken him for the day as he would stay, must not be granted as a gift from the gods to Schuvallowed to burrow too far into Schuyler's ler. In her absorption with her husband affairs. She thought rapidly. When her she hadn't inquired much into Mackay's chance came she was ready. The three history, thankful as she was for his preshad seated themselves tentatively, but ence. "Vacation work, he calls it. I Sally rose again as she said persuasively: don't know where he belongs, really. If "Mr. Pierpont, with your permission you like him so much I'll ask him over I'm going to carry you off for an hour for dinner. My husband is always debefore dinner. There's to be a short lighted to have him. They've spent many service in the old church on the Square, hours together." and I'd like to have you hear a friend of "I should think they might, though ours preach. You've listend to plenty of they're as different as two men can be. city preachers, but I doubt if, since you As you know, Mrs. Chase, I'm an ardent were a boy, you've been in a country admirer of your husband. Nobody can church, or heard a man like this one. touch him, to my mind, in his peculiar Will you come with me, when I've put a field. As a pulpit orator he's unsurhat on, and arranged for your chaffeur passed. I've considered our church most fortunate to have him. And of course porch?" this man can't approach him in elo-Mr. Pierpont rose, bowing graciously. quence. But, by George"-and Mr. Pier-"Mrs. Chase, nothing could give me pont's "by-George's" were beginning to greater pleasure than to accompany you have a monotonous and unwelcome sound anywhere. And rather than tire your in Sally's ears-"this chap has a power husband I'll take myself off entirely." all his own. I'd like to hear him again.

"You can't do that" protested Schuyler, smiling his pleasant, strained smile. "We certainly want you for dinner after the service. But I'd like you to hear Mackay. He's a splendid chap and a great friend of ours, as my wife says, though the acquaintance is a new one. I haven't heard him speak yet, but I'm promising myself that pleasure soon."

So Sally took Mr. Pierpont to church, walking with him halfway around the shaded Square, and calling him to note how the people were streaming from all directions toward the white church with the tall spire. Meanwhile, Schuyler, shaken by the encounter, insignificant though it seemed upon the face of it, endeavored to think out what should be said to the president of his board when the searching questions which would be sure to be asked should be upon him. The mere sight of the man, whose word was all but law in that church because of his immense wealth and power, had made Schuyler realize that which he had thus far almost succeeded in shutting away from recognition. How slight, in spite of all his prestige, was his own hold upon that church if Sage Pierpont should become convinced that the minister thereof was ever so little less fit than the fittest to go on with his work.

An hour later, when the two churchgoers came out into the Square again, the visitor's rubicund face was alight with a new interest.

"By George, Mrs. Chase," he was exclaiming under his breath as they walked along, "I'm glad you made me go. I went, I'll admit it, because I couldn't refuse a lady. But I didn't expect to hear a word I hadn't heard a thousand times before. By George, that man's amazing! He stirred me all up from the bottom. And I'm not easily stirred, as your husband can tell. He's different. He's original. I enjoyed his direct way of putting things. I was absorbed in everything he said and did. How on earth did they and I intend to. And I don't know he should learn something about this why-

He paused, and his listener found herself waiting rather anxiously, she didn't know why herself. "I don't know why," he began again frankly, as if thinking something out-and then again lapsed into silence. Later Sally learned what he had thought out, but not until toward the close of the dinner which followed immediately upon their return to the house.

During that dinner Sally noted that Mackay took no special trouble to ingratiate himself further into the important guest's notice. That notice was obvious; Mr. Pierpont took no pains to conceal it. He was gracious and friendly with Schuyler, as behooved a man who must be naturaly sympathetic with the disappointment of one whom he had sent off on a holiday and who had returned in uncertain health. But it was to Mackay he turned with the roused interest of a man of discernment who had discovered another of a caliber unexpected in such a place as Chery Hills. And when dinner was over, and the party had gone back out-of-doors to its comfortable seats under the beech, he began to feel his way with questions. It was at this point that both Sally and Schuyler Chase began to understand that his interest had a motive other than that of a casual encounter.

"I can't quite account for you, Mr. Mackay," he said, leaning back in a big cushioned willow chair which swayed and creaked a little as he settled himself. crossing one well-clad knee over the other, and drawing deeply on the expensive cigar he had taken from his own pocket. Both Schuyler and Mackay had refused the proffer of the mates to this. but Mackay had pulled a pipe from his pocked and filled and lighted it.

"Do you need to, Mr. Pierpont?" Mackay asked, with an intent look.

"Well, men interest me. If a man shows certain abilities, I like to know something about him. I'm a great believer in hereditiy; I don't think something often comes from nothing. Fathers count-and mothers, of course. I could almost venture the guess, Mr. Mackay, that your father was a man who filled the public eye in some way-was accustomed to public speaking. Am I right?"

Through his dark glasses Schuyler's gaze was fixed on Mackay. The invalid was realizing, quite suddenly, that in all his hours with his new friend the subject of Mackay's birth and training had never been mentioned. Schuyler had in one way or another spoken, time and again of his own ancestry, his early life. his university-had alluded to many other facts in his experience. But the talk of the two had been mostly about the books they had been reading together, and with these and kindred subjects Schuyler had been satisfied. Had he, he wondered now, said so much about himself, and inquired not at all into the reasons for Mackay's really deep understanding of life and life's problems? Extraordinary, if true. How self-absorbed he-Schuyler-must have been. Well,

man now.

Mackay nodded, over his pipe, then removed it. "He was-and is-a preacher." "Anywhere about here?"

"In Edinburgh." "Edinburgh, Scotland?" "Yes, Mr. Pierpont."

"Mr. Pierpont's searching gaze looked as if he pounced upon this fact. He nodded in his turn.

"Of course I recognize your nationality. No Scotsman loses his burr-if you don't mind my calling it that-I like it, myself. Been in this country long?" "Three years."

Schuyler Chase sat up a little in his chair, and asked a question. He could hardly wait to ask it. "Is your father Carmichael Mackay?"

A peculiar look, as of one who hears mentioned the name of one who means much to him, flashed into Mackay's face. "He is," he said quietly.

Schuyler leaned back again. Sally saw that this news had for some reason come to him with a shock.

"I wish," Mackay went on quickly, "I were my father's son. But I'm not in the least like him. I have an elder brother who is. He's a great joy to Father. I'm-the leavings."

"I think I must have heard of your father," said Sage Pierpont. "Of course, I know I have."

"You surely have." This was Sally, whose face was quick with interest in these disclosures. "He's the greatest Scottish preacher on the other side of the water. He came over here, some years ago, and gave a course of lectures at some of the most famous universities. Why, Mr. Mackay"-she turned to him, smiling-"how could you have failed to let us know he was your father? You must be enormously proud of him."

"I'm so proud of him," agreed Mackay, "that just to hear him spoken of gives

Schuyler roused himself. "That's a great heritage, Mackay," he said.

"But I didn't," added the Scotsman, with a peculiar firmness, "come to this country to trade on my father's name.

I'd rather try to earn my own." "You'll do it-you'll do it," prophesied

Sage Pierpont, whose plans had been taking shape rapidly since he began these questionings. "And by the way, while we're talking of your earning your own name, I've a suggestion to make. I learned last night that the man who was to supply our pulpit next Sunday has been called to California by his wife's illness, and has cancelled the engagement, When I came up here I meant to inquire of Mrs. Chase whether she could suggest anybody to fill his place. We've some prominent men engaged for next month, but for this one all the big guns have ceased firing and we had to take a stop-gap. I'm not"-he smiled broadly -"inviting you to be a stop-gap, Mr. Mackey-not after what I heard you do this afternoon. But I should like it very much if you'd agree to occupy that pulpit next Sunday. Will you do that?" It was evident that he felt he was con-

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ferring a favor, and so undoubtedly he was, from Schuyler's point of view. To offer that prominent pulpit to Gordon Mackay, of Cherry Hills, even for a Sunday in August, when the depleted regular city congregation would be mostly replaced by strangers from out of town, was to offer an opportunity rather large to one who presumably had had as yet no large opportunities. But if Mackay was impressed he gave no sign of it. Scotsmen must have, Schuyler reflected, his own pulse quickening nervously, remarkable powers of concealing their feelings at critical moments.

(To be continued)

Invitation to Erie Conference

The Central B. Y. P. U. of Erie extend a hearty invitation to all the Young People and Sunday School Workers of the Eastern Conference, including our neighbors at Cleveland, to attend the Y. P. & S. S. Workers' Institute at Erie, June 1st to 3rd. An interesting as well as beneficial program has been prepared, so plan to come to Erie for your share of the benefit, as well as the fun.

The following is just a general outline of the program:

Friday night: Registration.

Saturday A. M .: Registration. Conferences - Evangelism: Rev. Schade. Sunday school: Rev. Willkens. Young People: Prof. Bretschneider.

Saturday afternoon: Three Conferences, by same leaders.

5.30: Banquet.

Saturday evening 8 o'clock: Address, Prof. L. Kaiser.

Sunday A. M .: Conclusion of Conferences. Short Sunday school session. 11 A. M.: Installation of new officers. 11.30 A. M.: Closing address.

We would urge you to send in your reservations early to Miss Florence Schillinger, 360 West 21st St., Erie, Pa., prior to May 25.

"Let's all meet at Erie."

Coming!

Jahresfest of the Philadelphia Baptist Home for the Aged

For thirty-three years an annual Jahresfest has been held by the Philadelphia German Baptist Home for the Aged on May 30. The plans now under way for this years occasion indicate that it will be more successful than ever.

There will be a sale of linens, candy, ice cream and soda water. A delicious dinner and supper will be served as in former years. Orchestral music will be supplied by the Second German Baptist Church.

Everyone is most cordially invited to join us on this day and to make the day one long to be remembered.

Donations and gifts will be received at the Home, 7023 Rising Sun Ave.

May 15, 1928

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

KAMERUN MISSION

As German Baptists of America we have had an important part in the early history of the Kamerun Mission. From the very beginning we have given our men and women, who have rendered distinguished service in this work. Not a few have sealed their devotion with the sacrifice of their own lives and are now lying in their graves in Kamerun. The World War temporarily brought to a close this prosperous mission work.

A year ago the German Baptist Missionary Society at Neuruppin sent out to the field Rev. and Mrs. Hofmeister. For the present the work of the German Missionary Society is restricted to British Kamerun. Missionary Hofmeister has made his headquarters at Soppo, the station Missionary Bender had established. Rev. and Mrs. Sieber, former Kamerun missionaries, are at present in England taking a teacher's examination, so that they can supervise the school work in Kamerun. Sometime this summer Rev. and Mrs. Sieber will also sail for Kamerun.

Rev. F. W. Simoleit, Secretary of the Kamerun Mission, is at present touring many of our churches in the Central and Far-West. At the annual session of the General Missionary Committee held in Forest Park on April 17 an understanding was arrived at relative to our future co-operation in the missionary work in Kamerun. The General Secretary and Mr. E. Elmer Staub and Rev. Jacob Kratt have been elected as members of the board of the Kamerun Mission. Rev. A. Orthner, former Kamerun missionary, is to sail for Kamerun sometime late this summer. The next General Conference here in Chicago next August will be the occasion for sending out Rev. A. Orthner. The General Missionary Committee has voted to defray the expenses for sending Rev. Orthner to Kamerun and maintaining him while in active service there. We have assumed an obligation for about \$7,500 for this work in Kamerun during this year. All contributions for the Kamerun Mission either from churches or from individuals are to be sent to the respective conference treasurers. Do not send any money for Kamerun to the Missionary Society at Neuruppin, Germany. Should there be any contributions sent direct to Neuruppin, the Missionary Society there will credit them to our account.

We are glad to observe the awakening zeal and interest for the Kamerun Mission among many of our members. Many women's societies, Sunday school classes, young people's societies and individuals will be glad to co-operate in this work by assuming a definite part either of the salary of Rev. Orthner or of other financial needs incident to that work. We will be glad to supply anyone pledging a definite sum toward the support of this

The young people of the First Church, Brooklyn, Rev. Paul Wengel, pastor, did not fear to cross the bridge over the East River to come with a well prepared and varied program in both English and

German. This program was very acceptably rendered, showing expert talent. We were also favored by the presence of the president of the "Jugendbund" of New York and Vicinity, Mr. Clarence Becker, who led the devotional part of a three-fold program.

Mr. Fred J. Maeder, president of the entertaining society, led the song service in his usual lively manner. The Young People's Societies of the neighboring churches were also invited, to which the young people of the Immanuel Church, Rev. F. W. Becker, pas-

tor, responded. port, Ill. 2.50 P. M.: Address: "Mission The meeting took place in the main Work in China," Miss Bertha Lang. auditorium of the church, and 102 were Buffalo Center, Iowa, Musical number, present. Mr. Emil Lepke presided over Aplington Society. 3.20 P. M.: Lecture: the literary and musical program of the visiting Brocklyn society. It opened "How to Attain a Deeper Spiritual Life," Rev. G. Waldvogel, Steamboat Rock, Ia. with a selection by the mixed choir, fol-7.45 P. M.: Song Service, Steamboat lowed by a recitation by Miss D. Lotz, Rock Society. Sermon, Rev. H. Swyter, a soprano solo by Mrs. Frank Arnold, George, Ia. Songs, Sheffield and Elgin recitation in German by Mr. Erich Societies. Musical number, Muscatine Eimer, a selection by the Maennerchor, a piano duet by Miss D. Marquardt and Society. Mr. M. Zeidler, male quartet by Messrs. Thursday 8.45 A. M.: Devotional, Rev. G. F. Ehrhorn, Parkersburg, Ia. Song, Otto Johnson, Hilmar Ross, Emil Lepke, Herbert Arnold, and ending with a dia-Victor Society, 9.45 A. M.: Lecture, R.v. log entitled "A Missionary Tea" by Mis-A. G. Lang, Buffalo Center, Ia. Song, Parkersburg Society. 10.45 A. M.: Lecses M. Zeidler and C. Schlatter and Mrs. H. Arnold. ture: "Provinces which Jesus did not in-After the rendition of this fine provade," Prof. J. Heinrichs, Chicago, Ill. Musical number, George Society.

gram, all present were invited to join in the social part of the evening, in the lower room of the Harlem church, where, under the able leadership of the Social Committee, Misses Goldie Sedelmayer and Ethel Ehrenstein, several enjoyable games were played, followed by serving of ice-cream and cookies.

change.

work with regular specific reports. The General Missionary Secretary will be glad to give any information. Please write Rev. William Kuhn, P. O. Box 6, Forest Park, Ill.

First Church, Brooklyn, Visits Harlem

March 27 found an interested group of members of Young People's Societies assembled in the Harlem church, Rev. Frank Orthner, pastor.

Before dispersing, the grand old hymn 'God Be With You Till We Meet Again" was sung, and all went their way feeling that a profitable evening was spent in the good fellowship of God's children, in God's house, to the honor and glory of our God and our Master, Jesus Christ. THE REPORTER.

Smiles

A doctor's little daughter, who, though ailing, continued cheerful, said to a visitor: "I'm a hundred today." "But last week you told me you were only four." "Oh, yes," she replied, "but that was birfdays-this is tempachoors. - Ex-

Don't Overlook Page 16.

Thirty-Third Annual Assembly, Iowa Baptist Young People's and Sunday School Workers' Union

to be held at Baptist Church, Baileyville, Ill., June 12-13-14

Tuesday 7.45 P. M.: Song Service, 15 minutes. Scripture reading, State Secretary. Invocation, Rev. V. Wolff, Baileyville, Ill. Address of Welcome, President of local society. Response, President of State Organization. Sermon, Rev. Ph. Lauer, Elgin, Iowa. Vocal and musical numbers, local society.

Wednesday 8.45 A. M .: Devotional. Rev. H. Lohr, Aplington, Iowa. Song, George Society. 9.45 A. M.: Lecture: Our present-day need of a deeper spiritual life," Rev. P. Geissler, Sheffield, Ia. Musical number, Muscatine Society, 10.45 A. M.: Lecture: "Jesus as Teacher, or What Jesus Taught," Prof. J. Heinrichs, Chicago, Ill. Song, Burlington Society.

1.30 P. M.: Song Service, Aplington Society. Reports of Societies. Song, Buffalo Center Society. 2 P. M.: Lecture: "The Scriptural Standard for a Christian's Conduct," Rev. I. Fox. Free-

1.15 P. M.: Business session. Election of officers. 2.30-7 P. M.: Recreational period. Outing with supper outdoors.

7.45 P. M.: Song Service, Elgin Society. Sermon: "Christ's Greatest Challenge," Prof. J. Heinrichs. Songs, Aplington and Steamboat Rock Societies. Musical number, Burlington Society. Consecration service, Rev. G. F. Ehrhorn. THE COMMITTEE.

NOTICE

The Baptist Church at Baileyville, Ill., and its Young People's Society cordially invite all friends and officers of the Iowa Baptist Young People's and Sunday School Workers' Union to the Thirtythird Annual Assembly on June 12-13-14

Visitors wishing to have quarters provided for, will please write to Rev. V. Wolff, Baileyville, Ill., stating whether they intend to come by rail or auto.

LUELLA DE WALL,

Sec. of Young People's Society Baileyville, Ill.



Balthasar Hubmaier, 1480-1528

The Hubmaier Celebration in Vienna March 10-11, 1928 W. O. LEWIS

Divers brethren on divers occasions by word of mouth and published article had expressed the hope that something might be done to celebrate the martyrdom of Balthasar Hubmaier in Vienna. Among the first to advocate it in print were our Swedish brethren. But until the Board of Managers of the Foreign Society under the leadership of Dr. F. L. Anderson decided to get back of it, nothing was done. It required, however, only a little push to set the thing in motion and once it became known that our little church in Vienna and a few from outside Austria were intending to hold a celebration, many fell into line. Representatives of Northern and Southern Baptists, of British Baptists, of Swedish Baptists, of German Baptists, of Polish, Czechish, and Swiss Baptists came to pay their homage. And the Mennonites of Germany, who also look upon Hubmaier as one of their spiritual ancestors, were interested and sent one of their brethren to join in.

On Saturday morning, the 10th, a goodly number of the members of the Vienna Baptist Church and their friends together with the visitors from a distance went to the section of the city where Hubmaier was burned. At the time this was a grassy open place outside the city. There were no houses there then and because many geese were to be seen there, the place was often referred to as the goose pasture. Of course this is all built over now and is inside the present city of Vienna. However, there is one little plot of grass with a few shrubs around it just in front of a building known as the Life Saving Institution which may truly be said to be a part of the open field where Hubmaier died. The street that runs by it was called in the olden times "Poor Sinner Street" on account of the fact that many who were regarded

as criminals were executed there. As we gathered around this spot people in the vicinity inquired what it was all about and were handed a program with Hubmaier's picture. Some Catholic priests passing by stopped and remained for the ceremony. After prayer, Dr. J. H. Rushbrooke deposited a wreath in the name of the Baptist World Alliance and the Baptist Union of Great Britain and Ireland. Besides the inscription on the wreath were also written out in full John 12:24. Then a wreath was laid by a wreath on behalf of the Baptists of Europe. And the Mennonites of Germany

name of the Baptists of Austria by Rev. Carl Füllbrandt. Then we went to the Aspern bridge over one of the branches of the Danube which flows close by to commemorate Hubmaier's wife who with a stone tied to her neck was thrown into the Danube and drowned three days after her husband's death for her devotion to him and the cause for which he had given his life. A few fitting words were spoken in English by Mrs. D. G. Whittinghill of Rome and translated into German by Miss Elfriede Pohlmann, an Austrian lady living near Vienna. Then the women present were asked to take flowers from baskets and drop them into the stream. Tears came to the eyes of men as well as women as we thought of the past and the great price paid for our

and the world were represented by Rev.

E. Händiges who offered flowers in their

name. The last wreath was laid in the

Through Dr. Rushbrooke it was arranged that a delegation should call on the president of the Austrian republic shortly after noon. Besides Dr. Rushbrook of London, the delegation was made up of Dr. J. H. Franklin of New York, Dr. J. Bystrom of Stockholm, Dr. D G. Whittinghill of Rome, Rev. G. Fehr of Basel, Rev. E. Händiges of Elbing, Germany, Dr. H. Luckey of Ber-

THE BAPTIST HERALD

lin, Dr. H. Prohaska of Prague, W. Gutsche of Poland, Rev. Carl Füllbrandt of Vienna, and the writer of these lines. Dr. Rushbrooke introduced the delegates and assured President Hainisch of our appreciation of his friendliness in receiving us and of our deep sympathy for Austria in her struggles since the war. He also thanked him for the religious freedom now enjoyed by Baptists and others in Austria. Dr. Franklin then spoke for the delegation. He told why we were in Vienna. He further stated that we all felt the world owed a great debt to Austria for its music and art and its contribution to medicine and surgery. The president was manifestly moved by our visit and the remarks of Drs. Rushbrooke and Franklin. He replied in a most friendly manner. He said that personally he felt that any effort to interfere with the human conscience and compel men to accept religion by force was not only a mistake but a crime. He said that he agreed with Frederick the Great that every man should be allowed to go to heaven in his own way. He stated that the Austrian government is fully committed to the idea of full religious toleration.

In the afternoon we made a trip to Kreuzenstein castle, ten miles north of Vienna on a high point from which on a clear day one may see the Danube valley for many miles. This old castle, built in the twelfth century, was captured by the Swedes during the Thirty Years War and left by them in ruins. During the Dr. Franklin in the name of the Baptists inal style. During the Reformation times it was used by the Bishop of Passau as a place of detention for priests who were accused of heresy or any irregularity while awaiting trial as well as a place of punishment for those sentenced to prison. Many a poor prisoner was thrown into the dungeon under the tower by the entrance and allowed to perish of hunger. Hubmaier spent some months in this castle preceding his martyrdom. Our guide had difficulty getting us away from Hubmaier's picture which hangs in the library of the castle.

Saturday night, in the Baptist Chapel, we met to continue the celebration begun in the morning. A brief biographical sketch of Hubmaier was read by the writer. All the visitors were introduced and various ones paid tribute to Hubmaier. Among those present and introduced was Dr. Robert Friedmann, a Jewish scholar who is very much interested in the social theories of the Anabaptists. Greetings from various places were read. Dr. J. H. Franklin in tender words recalled Hubmaier's Gethsemane, his via dolorosa, and his Calvary. Rev. G. Fehr described Hubmaier as a seeker after truth. Prof. P. Gunnar Westin of Stockholm spoke at the close of the service on "A Suitable Memorial for Hubmaier. He urged us to take steps to publish as soon as possible a good edition of Hubmaier's writings so that all might have access to them. They are now scattered in various countries of Europe. And he thought it would be a good thing if money

May 15, 1928

could be raised to put up a suitable monument to Hubmaier in Vienna or elsewhere.

Sunday morning, we met again in the Baptist Chapel. The worship was led by Dr. Luckey of Berlin. Rev. W. Wiswedel of Schmalkalden, Germany, spoke on "The Forerunners of Hubmaier." He was followed by Rev. E. Händiges who spoke on "The Anabaptists from Hubmaier to Menno Simons." From records that were carefully kept by the Anabaptists of that day, he showed that within a very short time after Hubmaier's death some twenty-one others were put to death in Vienna in various ways. He gave many interesting facts about others in other places who were imbued with the same spirit as Hubmaier, and who also gave their lives for the truth as they saw it. At this point, Miss E. Ramann of Vienna sang very beautifully, "Come, Holy Spirit," an old hymn which many of the martyrs of Hubmaier's time sang on the way to death. Then Dr. Rushbrooke preached a good sermon on the great hero chapter of the New Testament, Hebrews 11. He called attention to the fact various kinds of persons were found in that list, women as well as men, plain people as well as some af great repute-all made strong through faith. At the close of the service, a beautiful marble tablet in memory of Hubmaier which had been placed in the vestibule of the chapel by the Vienna church was unveiled by Rev. C. A. Flügge of Kassel, Germany.

Sunday night, the house was full. The Y. M. C. A. orchestra furnished appropriate music, Miss Lydia Barta, whose father had previously recited a poetic welcome which he had composed, rendered very affectively a poem entitled, "Ave Caesar, morituri te salutant," describing scenes in the Roman arena when Christians were put to death. Dr. D. G. Whittinghill spoke on "Hubmaier and the Revival of Primitive Christianity." Dr. H. Prohaska delivered an address on "Hubmaier's Social Ideas." He showed that while avoiding the extremes of some of the Anabaptists, he surpassed the other great Reformers in his sympathy for the poor. Dr. H. Luckey spoke on "Hubmaier's Theology." He said that for Hubmaier, the Bible was final authority. Hubmaier believed men are regenerated by the Spirit when they open their hearts to God and can have the assurance that they are children of God.

At the close of the service, the audience by a rising vote authorized the sending of a telegram to thank Dr. Anderson for what he had done to arouse interest in Hubmaier. And it was decided to ask the writer together with Messrs. Westin, Händiges, Wiswedel, Luckey and Prohaska, to work out some plan by which Prof. Westin's suggestions with reference to the publication of Hubmaier's writings and the erection of a monument might be carried out. And it on the Loyal Workers, which is our was also decided to send greetings to newly organized young ladies class, on Prof. J. Loserth, now living in Graz and the evening of March 27, as they gath-82 years old, whose great biography of ered in the church kitchen for a "pot Hubmaier has perhaps done more than luck" supper, you might have wondered

anything else to keep alive this memory. what big event lay before them to create When seen later, Prof. Loserth who is in such an atmosphere of hilarity which good health, was correcting the proof of seemed so contagious. It certainly was a joyful though noisy gathering for alan old Anabaptist work of great interest which had recently been found. He was though everybody was as busy as a bee greatly pleased at the attention shown sacking homemade candy or helping get the "eats" ready, much time was left for him, and promised to co-operate in any way he could in publishing Hubmaier's fun. writings.

Was it worth while? For those of us more than was good for her, fourteen who took part in it, there is but one anhappy girls piled into two cars and were swer. Our little church in Vienna was off on their mission. An entertainment greatly encouraged. Some of the Vienna for the inmates of our Old People's Home papers announced the celebration, and was under foot. Arriving there safely some of them carried well-written arin spite of typical Oregon weather we ticles about Hubmaier. The Socialist rendered the dear old folks a program papers especially paid attention to the consisting of both English and German celebration and commented on Hubreadings, songs, instrumental and vocal maier's sympathy for the efforts made selections and a dialog. at the time to better the condition of the The climax of the evening was reached oppressed classes. One proof of the fact when the "good fairy" of the dialog conthat the publicity given was far-reaching tinued her good work by giving each is that a man by the name of Hubmaier member of the Old People's Home a bag who knew nothing of Baptists and nothof home-made candy. Amid many thanks ing of Balthasar Hubmaier seeing the announcement came to the Baptist chaand requests to come again we left for pel on Sunday evening. He is now busy home. We had once more proved that the only true happiness comes from studying the family genalogy to see whether his family is related to our hero. making others happy. Let us hope that whether there is any This is only one of the many things blood relationship or not that he may that the Loyal Workers intend to accomcome into spiritual kinship with Hubplish this year under the able leadership maier whose favorite motto was, "Die of our Sunday school teacher and friend, Wahrheit ist untödlich" (Truth is un-Miss Theo Wuttke. killable).

Perhaps if you could have peeked in

Kreutzenstein Castle where Hubmaier was imprisoned before his Martyrdom.



Loyal Workers of the Second Church, Portland, Oreg., Entertain Old People's Home

As soon as each girl had eaten all and

Among other things the Loyal Workers pledged a special Easter offering for missions. Also on Mother's Day we will present each mother with a bouquet of flowers to show our love and appreciation of them.

Remembering that our purpose is to work for our Master, we shall continue our efforts and let the readers of the "Baptist Herald" hear from us again from time to time.

EMMA FREITAG.

Good News From Lansing, Mich.

14

Ever since last fall, our pastor, Rev. A. G. Schlesinger, has preached evangelistic sermons every Sunday evening. Three weeks before Easter we had a concentrated evangelistic campaign, lasting two weeks. For one week, Rev. H. W. Wedel of Benton Harbor preached the "good tidings" to goodly audiences. Our church experienced a glorious revival during that time.

On Easter Sunday our pastor baptized 26 of the converts who numbered over 30 persons. At the Lord's Supper on Easter Sunday evening the pastor extended the hand of fellowship to 28 happy converts. These were days in which we as a church received great spiritual blessings. Many testified that this was the greatest spiritual revival in our church since its beginning.

It was this rally an evangelistic crusade of the young people of our church. We also rejoice to report that our B. Y. P U. and Sunday school are turning out in great numbers and are busily engaged in our Master's work. We have fine young talents, and we expect to do great things for the church and our Lord in the capitol city of Michigan. THE REPORTER.

Program of the South Dakota B. Y. P. U. Association June 5-7. Plum Creek Church

Thursday evening 7.30: Opening hymn. Scripture and prayer. Welcome: Local society. Response, Arthur A. Voigt. Roll coll: Method of response optional. Address by Rev. A. P. Mihm: "A Winsome Personality." Song. Announcements. Benediction.

Wednesday morning 9-11.45: Devotional service, German, Rev. C. A. Gruhn. Topic: "Wachsen in der Gnade." Music, Parkston Soicety. Address: "Making our Y. P. Missionary Minded," Tyndall Society. Address: "How have I Profited by Bible Study?" Emery Society. Address: "Training our Y. P. in Christian Giving," Plum Creek Society. Music, Tyndall Society.

Wednesday afternoon 2-4: Topic: "Training for Home Life." Music, Unityville Society. Address: "My Ideal of a Christian Husband," Wessington Springs Society. Address: "My Ideal of a Christian Wife," Unityville Society. Music, Delmont Society. Address: "How can the B. Y. P. U. Help to Attain these Ideals?" Delmont Society. Music, Avon Society.

Wednesday evening 7.30: Song service, Rev. S. C. Blumhagen. Address: "Choosing a Life Companion," Rev. A. P. Mihm. Address, Rev. G. W. Pust.

Thursday morning 9-11.45: Sunday School Session, English. Topic: "Able to Teach." 9-9.45: Devotional, English, H. P. Kayser. Topic: "Growing in Knowledge." Music, Corona Society. Address: "Better Equipment for an Upto-date Rural Sunday School," Rev. J. F. Olthoff. Address: "Our Y. P. as Recruits for Sunday School Teachers," Arthur A. Voigt. Address: "Co-operation

Between the Home and the Sunday School," Madison Society. Music, Emery Society.

Thursday afternoon 2-4: Music, Chancellor Society. Address: "Getting the Most out of our Hymn-books." Chancellor Society. Address: "The Place of Prayer in the Young Christian's Life," Parkston Society. Question Box. Business Session.

Thursday evening 7.30: Song service. Rev. J. G. Rott. Address: "Choosing a Life Work," Rev. A. P. Mihm. Address in German, Rev. Benjamin Schlipf.

Young People's Banquet at Portland, First

The young people's banquet at the First Church, Portland, went over big. About one hundred and fifty young people were present. Judging by the many songs, yells and much mirth everyone enjoyed themselves. Who wouldn't be happy when a chicken dinner is set before you! The menu consisted of chicken potatoes, corn, picklas, macaroni and cheese, salad, rolls, apple pie a-la-mode and coffee. A program was also enjoyed including a talk on "Thrills" by Bro. H. Dymmel. The Emanuel group, Miss Evelyn Neubauer, captain, sponsored the banquet. L T

Societies' Visitation Successful

Joyous youth fellowship and ministry is being encouraged by a carefully arranged schedule of inter-visitation of the Young Peoples Societies of the German Baptist churches of New York and vicinity. On Tuesday, March 13, 1928, the Borough of Manhattan Second Church society extended its hospitality to the Borough of Brooklyn Second Church society, while the latter group provided the pleasant and profitable program of the evening.

The leading participants in the devotional exercises, preliminary to the program, were Walter Marklein and Rev. W. J. Zirbes, Brooklyn; Clarence Becker, new president of G. B. Y. P. U. of New York and Vicinity, and Rev. Geo. Hensel, Newark, N. J., who spoke on "The Spirit of Lent."

A missionary sketch, entitled "Ordered South," given by request the second time in this church, was admirably acted by Harold Krueger and his able associates. It dramatically depicted the life of a selfinterested youth who later found himself in consecrated missionary service, which led to the blessed sequel of surprisingly changing conditions at home and abroad.

At the close of this program the m mbers and friends of both societies enjoyed a social hour together in the school hall. We also had the pleasure of welcoming our new local General Secretary, Rev. Eli G. Kliese of Passaic, N. J., came over with Mrs. Kliese and their daughter Helen for the occasion.

These definitely planned Get-together Meetings of neighboring Young People's Societies certainly are proving popular and undoubtedly tend to foster mutual acquaintance and appreciation of our united work for Christ and the Church. WILBERT C. HOOPS.

Program of Oklahoma Young People's Conference

Shattuck, Okla., May 24-27 Thursday night: Opening address by

Rev. A. P. Mihm.

Friday morning 9-10 o'clock: Devotional, led by Rev. J. E. Ehrhorn. 10-11 o'clock: "Organization and Housing of Sunday School," Rev. A. P. Mihm. 11-12 o'clock: Group of Ingersoll Union: "Model lesson on our Mission Field in South America." Group of Immanuel Union: "Model lesson on our Mission Work among the Gypsies of Bulgaria."

Friday P. M. 2-3 o'clock: Group of Shattuck Union: "Model lesson on Inspirational Facts in German Baptist History." Group of Bessie Union: "Model lesson on Baptist Contribution in the United States." 3-4 o'clock: "Teaching and Methods of Teaching," Rev. A. P. Mihm.

Friday night: Roll call. Sermon by Rev. R. Kaiser.

Saturday A. M. 9-10: Devotional, Rev. J. E. Ehrhorn. 10-11 o'clock: Suggested theme: "How to teach Missions and Giving in the Sunday School," by Rev. A. P. Mihm. 11-12 o'clock: Group of Okeene Union: "Model lesson on Working Methods according to the B. Y. P. U. Manual." Group of Gotebo Union: "Model lesson on The Place of Baptists Among the Denominations."

Saturday P. M. 2-3 o'clock: Business Meeting and Round-Table Discussion.

Saturday night: The literary and musical program toward which each Union contributes two or three numbers. Sunday A. M. 10-11 o'clock: Sunday school. Rev. D. Klein and Rev. H. A. Meyer to conduct model Senior and

Junior classes. 11-12 o'clock: Missionary sermon by Rev. A. P. Mihm. Sunday P. M. 2.30 o'clock: Sermon by

Rev. C. F. Tiemann.

Sunday night: Closing sermon by Rev. J. E. Ehrhorn.

Second Church, Portland, Has **Glorious Easter Day**

The members and friends of the Second German Baptist Church, Portland, Ore., had a very joyful Easter Day.

At the close of our morning service a special Easter offering for missions was held. Over a thousand dollars was raised in pledges and cash contributions.

In the evening the Second and Third churches participated in a joint baptismal service. Rev. J. A. H. Wuttke, pastor of the Second Church, baptized four new converts and Rev. B. W. Krentz, pastor of the Third Church, three.

Following the baptismal service the choir of the Second Church rendered a cantata, "The Lord of the Eastertide," under the leadership of Bro. J. A. Hoelzer. Thirty voices took part. This was given in the English language. The following Sunday evening it was repeated in German.

Much praise was given to the choir for their splendid work. May God's blessing rest upon them and may they continue their good work to his glory!

ALICE MARKS.

May 15, 1928

We Play Ball

"Play ball!" was the cry as the Young People's societies of the Second Church of Philadelphia and the Walnut Street Church of Newark, N. J., started a game of Bible Baseball.

The 18th day of March did not in any way suggest baseball, as it was raining and snowing, but nevertheless, that did not prevent 32 loval members coming from Philadelphia to witness the big game. The folks from Philadelphia were entertained at the homes of the Newarkers, and at 3 P. M. there was a final gathering of young folks in the dining room of the church, ready for the big game to start. After a few words of welcome by the president of the Newark society the game was called by the judge, George W. Joithe of Clinton Hill Church, Newark.

In the first inning Philadelphia scored most of their runs, while the Newarkers did not start until the 2nd. In the third inning neither team made much progress, and after the first half of the fourth, because of lack of time, the game was brought to a close, the victors being the young people of Philadelphia by a score of 18 to 10.

After the game was over the Newark society served a light lunch, consisting of Frankfurters and Sauerkraut, good coffee and cake. After a few cheers and some good laughs the Philadelphia folks went on their way rejoicing.

Bible baseball is a game that is played very much like baseball. There are two teams consisting of nine players, of course the best Bible students are always chosen, each team has a captain who acts as a pitcher would.

For bases chairs are used and are arranged somewhat like the bases on the field. Instead of using a ball each captain has a list of questions taken out the Bible. At this particular game the Philadelphia society took all three questions from the book of Matthew and the Walnut Street society took their questions from the book of Mark. Each player is given three questions to answer, if he or she answers one question out of three, he gets one base, or should he choose to answer two out three questions, he is entitled to two bases, and should he choose to answer the three questions, he makes all three bases. If he or she failed to answer any of the questions that player is out, and thus the game goes right on. Very seldom does any team play a nine-inning game. This game can be played by members of all one society providing they have 18 good Bible students.

Any society wanting to know more about this game, can write to the president of the Walnut St. society or to the president of the Philadelphia society or to myself and we will gladly give whatever information we can.

I hope this explains all you want to know. It is a clean game, very inspiring and also very helpful in learning more of God's Word.

GEORGE JOITHY. 612 Hunterdon St., Newark, N. J.

Wednesday evening 7.30: Song service, by Bro. K. Ehrlich. Mixed program by Union under direction of the president. Thursday morning 9-10: Devotional

service. "Why I believe in Christ," by Rev. A. Knopf. Sunday school reports. Special music, Ebenezer. Address: "The Sunday and I," by Charles Zoschke. Address: "The Sunday School and the Home," by Luella Scheufler. Address: "The Sunday School and the Present-day Need," Rev. E. Fromm. Special music, Bison

Thursday afternoon 2-2.30: Devotional service. "Why I believe in the Young People," by Marie Thole. Special music, Marion. Address: "Sunday School Lesson Illustrations," by Prof. A. R. Ebel. Special music, Durham. Address: Rev. A. P. Mihm.

Thursday evening 7.30: Song service, by Alv. Brenner. Closing address, by Rev. A. P. Mihm.

On Feb. 19 we celebrated our third Anvention. niversary, and members of our society We would appreciate it to have each gave a dramatic presentation of the parpastor notify us how many are coming able of the "Ten Virgins." Just to hear this beautiful parable read appeals to from his church. the hearts of the listeners, but to have it REV. G. M. PANKRATZ. dramatized, to see the joy of those who Strassburg, P. O. Marion, Kans. enter into the marriage feast and witness . . . the despair of those who are not ready and therfore are too late, makes an im-A barbor reported to work two hours pression which is not easily forgotten.

late.

boss.

People's and Sunday School Workers' Union

At Strassburg Church, Marion, Kansas, May 29, 30, 31

Tuesday evening 7.45: Song service, 15 minutes, by Hugo Kohrs. Opening address by Rev. A. P. Mihm, General Secretary Y. P. & S. S. W. Union. Address of welcome, local president. Response, president of Union.

Wednesday morning 9-10: Devot'onal service. "Why I believe in the Bible," by Harvey Kruse. 10-12: Roll-call. Each society present to respond with a Bible verse or song. Election. Special music Geary County. Address: Rev. A. P. Mihm.

Wednesday afternoon 2-2.30: Devotional service. "Why I believe in God." by Oliver Ringering. Special mus'c, Bethany. Address: "The Young People and Today," by Rev. Klein. Address: "The Young People and Their Companion," by Rev. N. Wiebe. Address: "The Young People and Their Dollar." by Rev. George Lang.

The Strassburg Church

cordially invites all the German Baptist churches of Kansas to attend this con-

"What's the big idea?" demanded the

"I'm sorry," replied the barber, "but while I was shaving I talked myself into a shampoo, haircut, and massage."-The Progressive Grocer.

Program of the Kansas Young Third Anniversary of the Industriae Filiae, Walnut St. Baptist Church, Newark, N. J.

We felt the need in our church for an organization for the younger ladies of the church and so three years ago we organized under the name of "Industriae Filiae" (Industrious Daughters).

We met once a month at the homes of the members, and such a splendid spirit of hospitality has been displayed at the homes visited that we look forward with pleasure to our meeting night.

Sometime ago we had a bazaar, the proceeds of which amounted to almost \$500. We were thus able to help defrav the cost of the new dining room in our church, furnish curtains for it and also purchase new table silver.

We do not wish to become narrow and selfish and so our thoughts and hearts have traveled across the miles to dark China and we are helping to support a little girl in the "Door of Hope Mission" of China. This little girl is eight years old and the English translation of her name is "Golden."

Perhaps you will be interested to know just why we have chosen this particular work. At our Anniversary two years ago we had as our speaker Miss Martha Moennich of the "Door of Hope Mission." Her appeal for the girls of China made such an impression upon us that we decided that this would be our special missionary work. May I just add here that the personal appeal from one who has been on the mission field carries with it a weight which no other appeal can carry.

We are also trying to help in the home field as the need presents itself, such as the Mississippi flood disaster and other home needs, we are always willing to help. At Christmas time one of the city newspapers has a "Good Fellows Club." They ask the poor children of the city to send in their names and addresses, and also invite those in better circumstances who wish to be a "Good Fellow" toward one or more of the needy ones to send in their names and addresses. We sent in our name as a club and were thus able to make Christmas a little brighter for some of the little ones of our city. Did He not say to us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"?

We are looking forward to many years of service in the Master's vineyard.

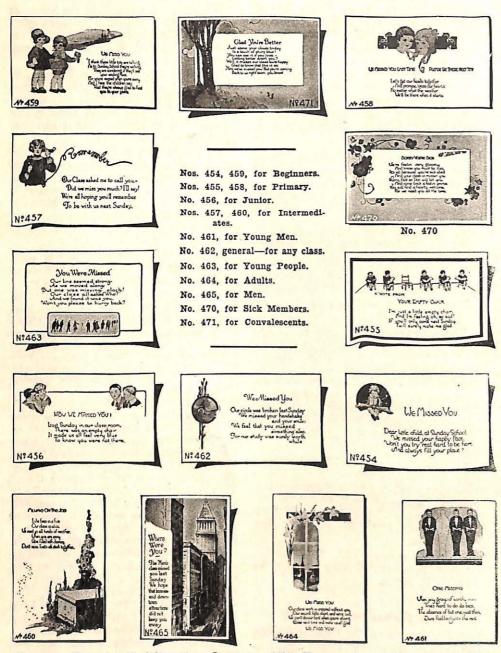
> A. E. SCHRIEK, Sec. . . .

"Can I catch the Milville train?" "It depends on how fast you can run. It left five minutes ago!"

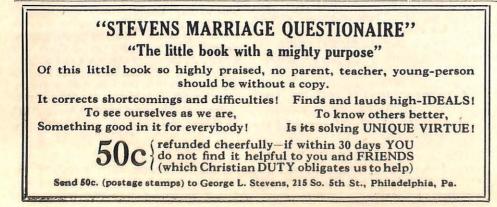
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A new series of fourteen graded absentee post-cards. Beautifully printed in colors. The messages command the attention of absentees. Every Bible school will make a paying investment by systematically using these cards. Suitable for all departments of the school. Per dozen, 20c.; per 100, \$1.25.



German Baptist Publication Society, 3734 Payne Ave., Cleveland, Ohio



50 Cents will bring the Baptist Herald

from the moment the order reaches us till the close of the year.

This is intended as an opportunity to get acquainted with our English denominational paper.

The periodical is not a duplication of the German "Sendbote" which has its important kingdom mission but it has the responsibility of conveying the news of the denomination to that portion of our constituency that can only read, or much prefers to read English.

The "Herald" ministers to the young people and the Sunday school workers as well as to our people at large.

The present aim is to run up the subscription list to

5000

Let everybody help: the pastor, the booster and the subscriber. This is a voluntary service and for this reason it should enlist our best endeavor.

The earlier the subscription is received the quicker and the longer will you be visited by the "Herald."

The Publication Office.