

The Baptist Herald

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

Volume Six

CLEVELAND, O., JUNE 1, 1928

Number Eleven

In the Morning

RALPH S. CUSHMAN

I met God in the morning
When the day was at its best,
And his presence came like sunrise,
Like a glory within my breast.

All day long the Presence lingered,
All day long he stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them
Brought to us a peace and rest.

Then I thought of other mornings,
With a keen remorse of mind,
When I too had loosed the moorings,
With the Presence left behind.

So I think I know the secret,
Learned from many a troubled way:
You must seek him in the morning
If you want him through the day.

What's Happening

Mr. John Borchers of this year's graduating class of our Seminary will be the new pastor of the Salem church, near Gotebo, Okla., succeeding Rev. D. Klein.

Mr. Gerlach Palfenier, graduate of 1927 class of Rochester Seminary, has accepted the call of the Germantown German Baptist church, near Hilda, Alta., Can.

Rev. A. A. Schade of Temple Church, Pittsburgh, Pa., baptized 7 converts on Easter Sunday evening. Two were received by letter at the April communion service.

Fifty cents will place the "Baptist Herald" in the Public Library or Hospital of your town for the balance of 1928. Public-spirited and missionary minded young Baptists, get busy.

The Baptists in Holland have 34 churches with 3596 members. About 100 were baptized last year. There are 51 Sunday schools with 3710 children attending instructed by 187 teachers.

Rev. Otto E. Schultz, pastor at Wilmington, Del., has resigned his charge and will vacate his field sometime during July. His pastorate in Wilmington has extended somewhat over three years.

The newly elected officials of the Cleveland Young People's and Sunday School Workers' Union are Emil Hasse, pres.; Mrs. Emma Bartel, vice-pres.; Miss Clara Birth, secretary, and Carl Merkel, treasurer.

The new officers of the General Missionary Committee elected at the recent session at Forest Park, Ill., are Rev. J. Kratt, D. D., chairman; Rev. H. C. Baum, Chicago, Ill., vice-chairman, and Rev. J. G. Draewell, recording secretary.

Miss Frieda L. Appel of the Baptist Mission school at Iloilo, Philippine Islands, has returned to the United States for a year's furlough. She is making her home with her brother, Rev. Wm. J. Appel, in Minneapolis, Minn.

The Alpena, Mich., church, Rev. W. P. Rueckheim, pastor, rejoices in a good, live Junior society with a membership of 25. Miss Elizabeth Rueckheim is president. They are fixing up a meeting room to be especially inviting and cheery.

Some friends of our Young People's and Sunday School Workers' Union could do a fine piece of missionary work by sending the "Baptist Herald" to a select number of young folks for the rest of 1928 for 50 cents. These trial subscriptions help to win permanent subscribers to our paper.

The Fifth Congress of the Baptist World Alliance in Toronto, Canada, June 23-29 will draw Baptists from all over the world. It is a great agency for Baptist fellowship. There will be a delegation of about six prominent Baptist

leaders from Germany. Many from our German Baptist churches in the United States and Canada are planning to attend.

Harvey, N. D., is a thriving town in which a new mission, a branch of our Fessenden church, Rev. Chr. Dippel, pastor, is growing in an encouraging way. A church edifice has been bought and adapted for worship and meetings. Student Ernst Gutsche of Rochester Seminary will do missionary work in Harvey during the summer months.

Bethany Church, Lincoln County, Kans., Rev. G. O. Heide, pastor, celebrates its fiftieth anniversary June 3-5. A cordial invitation is extended to all former members to be present, if not by person, then by letter. A cordial invitation is also extended to sister churches in Kansas. We regret that this notice did not reach us in time for an earlier issue.

The Lord willing, the Lorraine, Kans., Baptist Church will celebrate its 50th anniversary, June 10-12. All the former pastors of the church, still living, have promised to be present. All former members are invited to be present; if not possible to attend, the church clerk, Bro. H. A. Schacht, requests to send a letter. Rev. Wm. Kuhn, D. D., will preach the anniversary sermon.

At the Immanuel Church, Hitchcock, Okla., Rev. H. A. Meyer, pastor, five were baptized in the open on Sunday, April 29. Rev. J. E. Ehrhorn of Okeene preached the baptismal sermon and Pastor Meyer immersed the candidates. A large crowd witnessed the service. Two members have been received on confession of faith. Another baptismal service is imminent. Successful revival meetings were conducted with the church by Rev. J. E. Ehrhorn in January.

First German Baptist Church, Boston, Mass. On the first Sunday in May our pastor, Rev. R. T. Wegner, extended the hand of fellowship to eight persons, who had previously been baptized; and also to three Scotch people who came to us with their church letters. There are still others awaiting baptism. We are praying and working that this golden jubilee year of our church may find us worthy to receive the special blessing which God is waiting to give us. RUTH BLUHM.

The work in Jamesburg, N. J., Rev. C. Peters, pastor, is progressing. At various times during the year we have been visited by mission workers from New York and Brooklyn who willingly assisted in testifying of Christ and the gospel. On Sunday evening, May 6, we had the privilege of baptizing 8 new converts. One of them a Japanese brother, 2 were heads of families and 5 regular scholars of our Sunday school. One brother from Germany was received by letter. May

there be an outpouring of God's Spirit throughout the land!

Rev. Julius Kaaz, pastor of the New Haven, Conn., church, baptized four Sunday school scholars on Easter Sunday. Others have expressed a desire to follow Christ's example. The Sunday school decorated the church with Easter flowers which were afterwards sent to the sick and aged. Pastor Kaaz received an increase in salary for his eleventh year of service. The church kitchen was renovated and an instantaneous heater installed, the gift of one of the members. The young people are active. A group gave a program to each of three neighboring societies.

The Commencement Exercises of the German Department of Rochester Theological Seminary took place in the Andrews St. Baptist church, Rochester, on Wednesday evening, May 16. The three members of the graduating class, John Borchers, Frederick W. Mueller and Gerlach Palfenier, made orations. President C. A. Barbour addressed the class and Dean A. J. Ramaker presented the diplomas. Professors O. Koenig and A. Bretschneider took part in the devotions. A reception followed. Rev. Thomas Stoeri of St. Louis preached the annual sermon on Sunday, March 13.

* * *

Storekeeper: "I don't like the ring of this half-dollar."

Customer: "What do you want for fifty cents—a peal of bells?"—The Purple Cow.

The Baptist Herald

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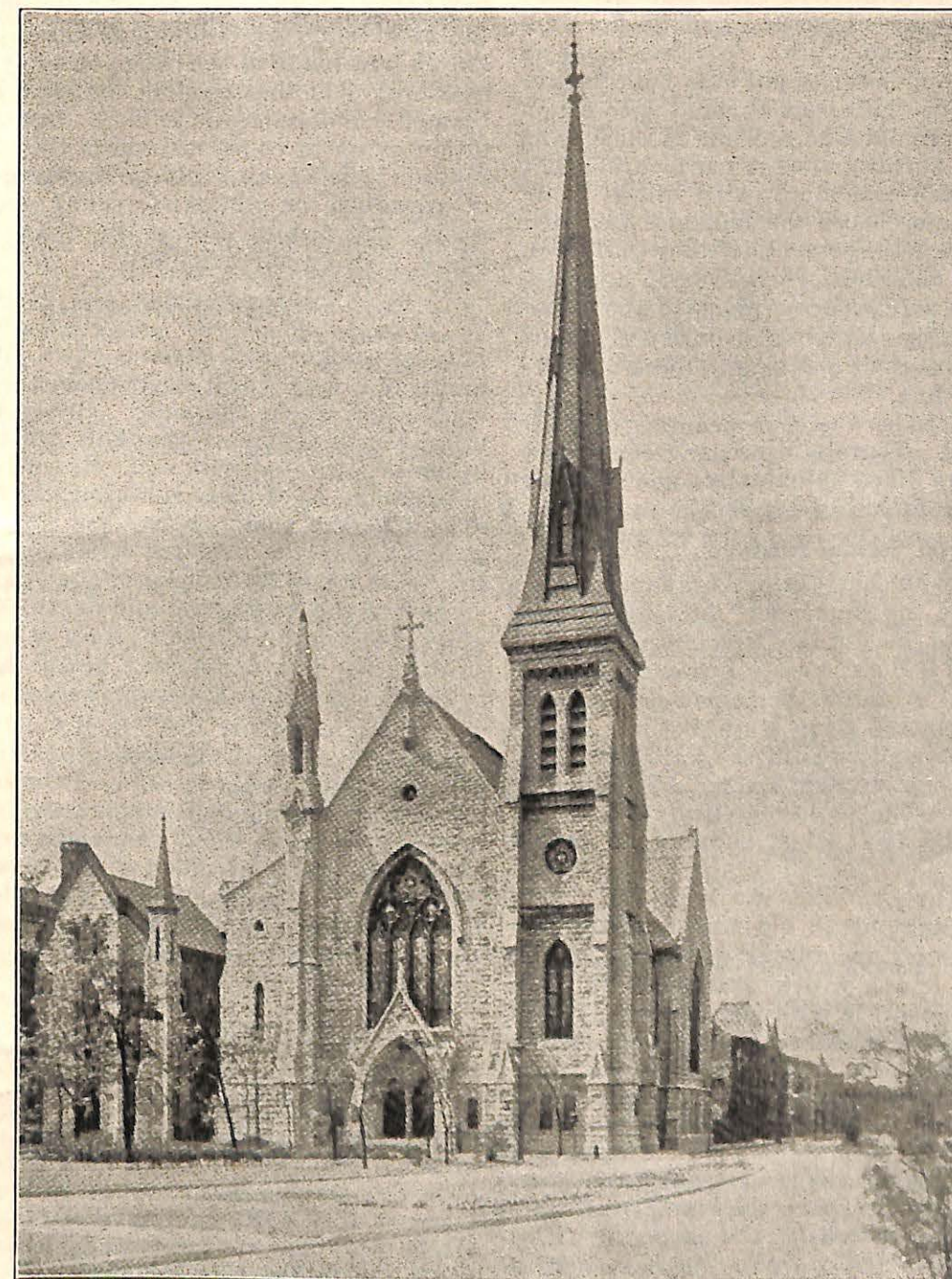
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The Baptist Herald

General Conference, Chicago

August 27—September 2, 1928



New First Congregational Church, Chicago, Ill.,
in which our General Conference will meet

The Snake Line

CHAS. F. ZUMMACH

THE late Dr. Russell H. Conwell in one of his sermons speaks of an old tradition concerning the Highlands of the Berkshire Hills in Massachusetts. The tradition runs that when the hills were first settled, the early pioneers found the valleys infested with dangerous serpents. The rattlesnake, the adder, and the copperhead were there. In order to escape them they built their houses upon the hills, because of an ancient belief that there is a "snake line" above which no serpent ever crept. If you built above an elevation of approximately 1200 feet no poisonous serpent would ever bite the children or endanger human life. So these pioneers who formed the foundation of our East built "above the snake line." The hills were covered with primitive forests, the ground was difficult to clear, and stony and of poor fertility after it was cleared. The valley soil was rich and more easily worked, but the Pilgrim Fathers choose the hill-sides for their homes. Here "above the snake line" they built their schools and their churches, where women and children might go in safety. How much of the moral strength and sterling character of our fore-fathers can be attributed to their choosing to build and live "above the snake line."

The illustration takes a deeper meaning the more we think about it. There is ever danger of living "below the snake line," physically, morally and spiritually. Lot made his

First Serious Mistake

when standing with his uncle Abraham on the mountains "above the snake line" he looked upon the rich valley of the Jordan and chose to pitch his tents "toward Sodom" and to live and bring up his family there. Abraham remained on the hills and his vision remained clear, while Lot cast his lot with the moral degenerates in the valley and his power of discernment became blurred, till he finally lost it altogether. The Bible mercifully draws the curtain before the last act is ended to hide his shame.

The story of the Prodigal Son takes on a new meaning in the light of an old tradition, that he went from the lovely mountains of Judaea to the plains and cities in the valley, and spent his days and wasted his substance with riotous living in the cities of Tyre and Sidon, till he became not alone a financial bankrupt, but a moral and physical bankrupt as well, and was turned over to the swine. No greater depth of degeneration could be imagined by a Jew than to have one of their race become a swine-herd. All this because he went from a religious, praying home "above the snake line" into the valley and was bitten by the serpents. How many young people today leave the pure atmosphere of their homes in the towns, the villages and the country, come to the city to "see life" and are

Bitten by the Serpents

and end up physical and moral wrecks. Recently a young girl for whom a nation-wide search had been

made, was picked up in this city. She was in a terrible condition, physically as well as morally. Her father was informed that his daughter had been found. Joyously he came to get his "little girl," for even at that she was only sixteen. When he discovered her condition, he was almost beside himself. She was bitten by the serpents that infest the dark haunts of evil men, and left a pitiful wreck of the beautiful life that might have been. Yet we are told this is no unusual occurrence.

Our jails, our penitentiaries are full with young men and young women. The average age of the criminal today is said to be 20 years. Why? The psychology of the war with its evil influence upon the child mind of that day is blamed. God only knows how much of the crime of today must be laid at the door of that terrible conflict. Prohibition is blamed. Will someone explain why the same condition exists in countries where they have no prohibition? The real trouble is, because from a spirit of adventure or otherwise, young people are venturing and living "below the snake line," physically, morally and spiritually.

The Minds of Men

have a "snake line" beyond which you go at your peril. We may dwell upon noble thoughts and so enoble our whole character. Or we may seek the lower levels of impure thoughts, till the whole life becomes saturated with evil. Recently some of our newspapers have been revealing the frightful ravages wrought among young people by the "drug-habit." Like the brilliant colors of some serpents the "glad dust" lures them on, but its end is degeneration of the worst kind and death. Obscene literature poisons the life at its very source, the mind, so that they live and think "below the snake line" in the moral realm, the end whereof is destruction.

There is a "snake line" in the moral realm beyond which men dare not venture. Dr. Conwell says that the tomb stones in some of the old cemeteries show that some people met death by going down "below the snake line." Luscious berries grew in the valleys, roses bloomed there. God made them, did he not? Why should we not enjoy them? So they went down into the valleys and were bitten by the serpents. Youth beholds the pleasures "below the snake line."

Questionable Amusements Are Alluring

Why should we not enjoy them? Now, no one would be so foolish as to say anything against clean and legitimate amusements. But, it is often hard to draw an arbitrary line, that is well marked. However, this may be set down as a safe criterion. Any pleasure that dulls our sense of right and wrong, brings pain and suffering to some one else, taints our hearts with thoughts of impurity, lowers our moral standards, causes loss of self-respect, is "below the snake line," and should be avoided.

Dr. Conwell relates the following story on an old tradition coming from those Berkshire Hills. In the hills there lived an eagle for many years. He

was so large and strong that he was easily recognized among the rest. He was never harmful to man or domestic animals, and so was not molested by any one. One day a little girl wandered into the valley to pick berries. Lured on by the luscious fruit she wandered farther and farther, unconscious of any danger that might await her. The eagle was slowly circling over her. Suddenly the eagle swooped down right in front of the little girl, and when it arose it had in its talons a wriggling rattlesnake, which had coiled ready to strike at the unsuspecting victim. High up in the air it dropped it on the rocks below, killing it. The little girl never knew the danger she had escaped. The missionaries, teachers, preachers, Salvation Army and other Christian workers are like that eagle. How many a youthful life has been saved by the watchful eye of the Y. W. C. A. workers at our great city terminals. But

The Prodigal Went Back to the Hills

Back to his fathers home "above the snake line." After the moral and spiritual malaria contracted in the valleys, he breathed again the pure mountain air and recovered. If perchance your feet have strayed on forbidden paths "below the snake line" there is only one hope, return to the hills and breathe the pure air of God's love. Lot begged to be allowed to go to the hills and escape, but it was too late, he and his family had crossed the "dead-line."

There is a "dead line" in disease beyond which there is no recovery. It is a state of coma, followed by death sooner or later. So there is a "dead line" in the moral and spiritual realm, beyond which the soul is dead to all appeals to virtue. In Lot's case the moral degradation had eaten so deeply into his soul that he was beyond recovery. With him he dragged his wife and daughters down to destruction.

The great poets, statesmen, missionaries and preachers and teachers lived "above the snake line." The father of William Cullen Bryant built his house "above the snake line" and here his son wrote:

So live, that when thy summons comes to join
The innumerable caravan, that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

Certainties in Religion

F. A. LICHT

I

There Is a Personal God, Creator of Heaven and Earth

SOME doubt this fact. The mental state of our age is largely one of uncertainty. Authority counts for little. What others have formerly believed does not concern the present generation. It

is therefore worth our while to examine the foundations of our religious beliefs.

Paul and his fellow apostles at least thought we could have absolute assurance of some things. He said to the Corinthians (2 Cor. 5:1): "We know," of course, only in part. Nevertheless we know, are assured, of the reality of things we as Christians believe. And had he and his associates not been absolutely certain of things they preached and believed in, they would not have been so foolish as to exchange a life of ease and honor for one of poverty and suffering and martyrdom.

Well, How Do We Know There Is a Personal God, Creator of Heaven and Earth?

Of course, Scripture asserts it everywhere. But have we any other proof? Let me answer this question with another one. How do we know that every child has a father, every house a foundation and builder, every book an author and every law a lawgiver? How do we know that each thought presupposes a thinker and each plan one who planned it? How do we know all this? Why, because all this is self-evident. It needs no proving. For we know there never was a child without a parent, a house without a builder, a book and thoughts without a thinker and laws without a lawgiver. No man outside the insane asylum ever doubted these facts.

Well now, we have the same assurance, absolutely the same, that this wonderful structure we call the world, yea, the limitless universes and the laws of nature also have a builder and lawgiver, whom we call God. This book of nature, full of the deepest and grandest thoughts, which the men of science are studying, trying to spell out its meaning, and yet have hardly become acquainted with its alphabet, this book of nature, common senses tells us, must also have an author. "I read God's thoughts after him," said the most learned and celebrated astronomer Kepler, when studying the stellar systems. Says the distinguished Prof. Pupin of Columbia University, an authority in science, "Science leads us straight to a belief in God, and thus is the foundation of religion."

Yes, even

The Doctrine of Evolution Presupposes a Personal Creator

For what is evolved must first have been involved. If all life has come out of one germ then all life must originally have been contained in that one germ—as the oaktree in the acorn, the human body in an invisible cell. And all this would likewise presuppose a Creator. For in none of the great laboratories has there ever been produced a single living cell. And thus we find even among many of the most eminent evolutionists believers in a Divine Creator. For as my old professor Dr. Strong said 50 years ago, "Evolution concerns itself with the method of creation, not with creation itself." Therefore, no matter how we look at this wonderful universe, what our view of creation may be, we cannot help feeling assured that an allwise and

loving God originated, prepared and controls everything.

But Another Proof of a Personal Creator

we find when looking into our hearts, listening to the still, small voice therein. To this Paul also refers. (Rom. 2:15.) A gentleman one evening saw a boy sitting on the curbstone holding something in his hand and looking upward. "Why, little man," said he, "what are you clinging to?" "I am holding my kite, sir." "But I cannot see any kite." "You just take hold of the string," said the boy, "and you will feel the pull." And we likewise may feel the pull of God's drawing love, the powers of the future world active in our innermost being. The great philosopher Kant said: "Our reasons leave us free to believe that behind the thing in itself there is a just God. And our moral sense commands us to believe." And thus the world without and the world within assure us of the existence and presence of a personal God.

Editorial Jottings

A CHRISTIAN cannot afford to neglect his thoughts; he must direct them.

THE SUNDAY SCHOOL is the friend of childhood, the inspiration of youth, the hope of middle life and the comfort of old age.

REMEMBER THE SPECIAL OFFER—the "Baptist Herald" to new subscribers for the balance of 1928 for fifty cents. Work and win. Help your paper. Help your friends by giving them a chance

General Conference, Chicago



Courtesy of the Outing and Recreation Bureau.

Lincoln Park
North Side

Located on the lake shore between North Avenue and Diversey Parkway. This is the largest park in the city, popular for its famous zoo containing over 4,000 living specimens—the finest collection in captivity. Animals are fed at 4 P. M. except on Sundays. Among the many attractions at Lincoln Park are the conservatory noted for its perfect specimens of tropical vegetation; gaily-colored botanical gardens; statues of internationally celebrated figures including St. Gauden's famous statue of Abraham Lincoln.

to become acquainted with us. Help the Lord's cause by putting the "Herald" into new hands and homes.

IN THIS ISSUE we begin the publication of the first of a series of five brief but concise and trenchant articles on "Certainties in Religion." They have been written by Rev. F. A. Licht and come out of his long years of study and experience. The writer has thought out his topics with the attitudes and doubts of young people in mind.

THE MAN OF ONE IDEA has been unduly lauded. He glories in his shame. Two good ideas are better than one, each enriches and regulates the other. Some ideas are like horses. Its dangerous to drive them single. Hitch them together and you have a valuable team.

SEND ALL YOUR NOTICES of meetings and programs for conventions and assembly gatherings direct to the Editor at Forest Park and not to the publication office at Cleveland. Send them in as early as possible. We should have them at least two weeks before the publication of the number in which they are to appear. It seems it is necessary to say this again and again. But observance of these simple rules will avert delay in publication and prevent disappointment.

IN GIVING PUBLICITY in the columns of the "Baptist Herald" to our coming General Conference to be held in Chicago in August, we are publishing views of interesting places in Chicago and vicinity. Many of our out-of-town delegates and visitors will want to see such points of interest in connection with their trip to Chicago. These half-tones are kindly placed at our disposal by the "Outing and Recreation Bureau," 72 W. Adams St. It maintains a free service of information to all visitors. We hope to have a selection of their booklets at the conference gatherings.

I Trust in God

THORWALD W. BENDER

No matter what the pain
To count my knowledge nil,
To sacrifice my will,
To silently hold still,
I trust in God.

No matter what the cost
To have his peace prevail,
To trudge a lonely trail,
To win when others fail,
I trust in God.

No matter what the pang
To stifle my desire,
To check the sacred fire,
To leave one I admire,
I trust in God.

The Sunday School

Twin Cities Sunday School Attendance Contest

In order to stimulate the attendance in our Sunday schools, the suggestion was made to have an attendance contest between the Sunday schools of Minneapolis, First Church and Riverside, St. Paul. The Sunday schools were to report their percentage of attendance to each other every week.

In order to create a friendly spirit of rivalry, our own Riverview Sunday school was divided into four groups, with a captain over each group. The object of this plan was to work for the highest percentage of attendance in each group. It surely kept the captains busy during the week to follow up the absentees by personal calls, sending cards and to telephone and also to try and get as many new members added to their groups as possible. The groups sat in their assigned places for the closing exercise, which made the work of checking up a little easier. Every one was on tip-toe when the report was read of our standing in the group contest as well as our percentage as compared with the other two Sunday schools.

The average percentage for the past three months showed that Riverview was almost ten per cent ahead of our other contestants, thereby winning first place. The first of May was to have closed our contest but this friendly rivalry appealed so well to the other Sunday schools, that they suggested keeping this contest up for an indefinite period of time, reporting our average percentage every quarter.

The result of this special effort in our own Sunday school was that two new Adult Bible classes have been formed and added to our school, a number of new pupils have been won for our classes and wideawake interest in our Sunday school work has been created.

We rejoice to report that a number of our Sunday school pupils have accepted Christ as their personal Savior and will follow him in baptism in the near future.

We praise God for all the blessings of the past and pray that he may do even greater things through us in the future.

THE REPORTER.

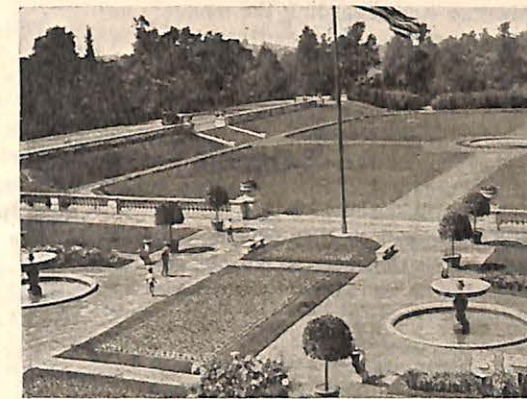
Reduce or Exalt

"We reduce life to the pettiness of our daily living; we should exalt our living to the grandeur of life," wrote Phillips Brooks at the age of twenty-one when he was still in the theological seminary. The trouble with much of our thinking is that we find our standards of measure within ourselves. We judge the thoughts, acts, and motives of others by our own little yardsticks. We need the grand ideal of Jesus Christ to lift our living to a higher plane.

General Conference, Chicago

This park is noted for its beautiful landscape gardening, its lagoons and provisions for outdoor sports.

Located between 51st and 60th Streets Cottage Grove and South Park Avenues. Contains 371 acres of beautiful trees, shrubbery, and flower gardens. Here is Lorado Taft's famous "Fountain of Time." Lagoon, bridlepath, conservatory with floral displays the year round.



Courtesy of the Outing and Recreation Bureau.

Washington Park
South Side

Renfrew Association and Sunday School Workers' Union

Neustadt, Ont., June 20-23

Wednesday evening 7:30: Welcome address; Opening sermon, Rev. A. E. Jaster (German).

Thursday 9-9:30 A. M.: Devotional service, "Plain Talks on the Holy Spirit," Rev. D. Hamel. 9:30-10:15: Reports and Organization. 10:15-11: "The Teacher," Prof. A. Bretschneider. 11-11:45: "Stewardship," Rev. D. Hamel. 11:45-12:15: Address, Rev. W. Helwig.

Thursday 2-30-3:20 P. M.: "Stewardship," Rev. D. Hamel. 3:20-4:10: "Marriage," Prof. A. Bretschneider.

Thursday evening 7:30: Two brief messages, one in German, the other in English, Prof. A. Bretschneider and Rev. D. Hamel.

Friday morning: Same order as above, only adding an address from 11:45-12 A. M. by Rev. A. E. Jaster.

Friday afternoon: Same order as above. 2:30-3:20: "Stewardship," Rev. D. Hamel. 3:20-4:10: "Jesus the Master Teacher," Prof. A. Bretschneider.

Friday evening: Rev. D. Hamel and Prof. A. Bretschneider will take charge of this evening.

Saturday morning 9-9:30: Third and last devotional address, Rev. D. Hamel. 9:30-10:15: "Principles of Illustration," Prof. A. Bretschneider. 10:15-11: "Stewardship," Rev. D. Hamel. 11-11:45: "Why David got the Job," Prof. A. Bretschneider. 11:45-12:15: "The Price of Progress," F. L. Strobel.

Saturday P. M.: Outing under direction of local church.

Sunday services: Local pastor, Rev. A. Stelter, to make arrangements as to speakers for Sunday services.

* * *

You can more easily get up steam without fire than get up action without purpose.

"Provoke Not Your Children"

Duties are reciprocal. Paul follows the injunction, "Children, obey your parents," with "and, ye fathers, provoke not your children to wrath." A man must make himself worthy of the respect and love and obedience of his offspring. Jacob was guilty of favoritism; Eli allowed his sons to bring a curse upon themselves; David spoiled his psalms by his sins. We must give our children no ground for complaint against us or occasion for censure of us. By no deed of wrong or defect of service should we forfeit their regard. In discipline we must be neither too soft nor too hard; nagging irritates and never helps; example is mightier than precept; comradeship is worth far more than commandments. Happy is that father whose children obey him because they love him and honor him and have no reason why they should ever be ashamed of him.—Westminster Teacher.

Depew's Word to Young Men

The testimony of Senator Chauncey M. Depew, given to the world on his ninety-second birthday, is worthy of consideration. "No young man starting out in life can afford to ignore religion, unless he wishes to be a failure; I have seen nothing during the ninety-two years of my life that has served to shake my faith in religion."

"Think Magnificently of God"

"First of all, my child," said a father to his son, "think magnificently of God. Magnify his providence; adore his power; frequent his service; and pray to him frequently and instantly. Bear him always in your mind; teach your thoughts to reverence him in every place, for there is no place where he is not. Therefore, my child, fear and worship, and love God; first, and last, think magnificently of God."

Cherry Square

By GRACE S. RICHMOND

(Copyrighted)

(Continuation)

Mackay was regarding the magnate as unemotionally as if he had been offering the chance to read aloud a hymn in that same pulpit.

"I hardly see how I could do it, thank you, Mr. Pierpont," he said. "I've agreed to take care of the Cherry Hills church until October. Its minister was an old friend of mine, and he's gone to Canada to be with a sick mother till the end."

This obligation seemed no obstacle to Pierpont, who was accustomed to do away with obstacles when they got in the way of his will. And his wish to have Mackay accept his invitation was stimulated by its threatened refusal.

"You won't let that stand in the way of such a request, I'm sure. Easy enough to find a country preacher somewhere out of a job, who'd be delighted to supply this really attractive old church here for the one Sunday."

It was at this point that Schuyler became conscious that not only were Sally's eyes upon him, but that her wish to have him speak the words of approval and entreaty the situation demanded was becoming an urgent one. Though for some reason he found this difficult to do, he summoned his sense of fitness and friendliness to his aid, and spoke without further hesitation.

"Please arrange it, Mackay," he said, "if only to please me. Of course it would give me great pleasure to have you fill my pulpit. It would be easy enough to find a man for this church—there are plenty on vacation in summer places near by."

"I never preached in a pulpit like that," said Mackay frankly. "I might fall down the steps."

They all smiled.

"If you do you'll get up again," insisted Sage Pierpont genially. "And you'll make this incident serve as an illustration. I never expected to hear a bunch of carrots used in a pulpit to point a moral, but I certainly heard one this afternoon. I'll never see a carrot again without remembering that. I never heard a more effective illustration.... How about it, Mr. Mackay? You'll do this thing as a favor to Doctor Chase, if not to me, I'm confident?"

"I'll do it if I can find a competent supply. Otherwise I cannot. I'll let you know tomorrow night, in any case," said Mackay. He spoke as coolly as though the man in the chair opposite were at all used to have people "let him know" at their own convenience whether they would do his will. And as both Sage Pierpont and Schuyler Chase looked at Gordon Mackay they felt that somehow he himself was accustomed to being master of situations.

Perhaps, as Pierpont himself might have contended, that came from being the son of Carmichael Mackay of Edinburgh.

(FROM JOSEPHINE JENNEY'S NOTE-BOOK)

Insist on ironing little Schuyler's rompers and tiny, fine undies. Norah O'Grady can't help gossiping, as she works alongside.

"It's a fine voice Mither Hunt has, intoirely. An' he knows it."

"Yes, it's a beautiful voice. How can he help knowing it?"

"Shure, he doesn't thry to disguise the fact from himself. Cousin Bradley Sturgis, now, what would he give to be able to intrhist ye with a voice like that?"

"I've no idea. Not much, I should think."

"Now, Mither Mackay—he's diff'rent. He's no useless piece of furniture in anny house. Not that he stays in anny one long enough to take root. He sees everybody's trouble afar off, an' there he is. Iverybody spakes well of him. An' he's no saint ayther—the saints forbid!"

Now I'll admit I was interested. I had to ask the question.

"What makes you think that, Mrs. O'Grady?"

"I have r'ason to know. Me boy Jimmy was tellin' me. An' I s'pose it's not for me to be tellin' ye, Miss Jenney—but it seems at the post office the other night a lot o' fellys was hangin' round after dacint folks had got their mail an' gone.. An' one o' thim—I'm not sayin' who—ye w'uldn't know him if I did say—out with somethin' insultin' about yerself.... Now, ye know, Miss Jenney, it's provokin' to the idle tongues, your comin' here to be a servant in the minister's house—an' you so amazin' beautiful to look at. An' thim fellys is always lookin' for somethin' they can hang an insinuation to.... Well—whatever it was, Mr. Mackay heard it. He was comin' in to mail a handful o' letters.... He sticks 'em in the slot, and then he walks up to the felly.

"I'll ask you to take back that lie," he says, quiet an' cool, but with fire in the eye o' him—my Jimmy sees it.

"I'll take back nothin'," says the felly. "What the heck is it to the parson?" Ye'll excuse the words from me, Miss Jenney.

"An' the nixt thing he knew, he measured his lin'th on the post office floor—the big bully—an' him many pounds heavier himsilf. An' there stood the minister over him till he got up an' came at him... him down again.... An' that was the thim there that would have daved come betwixt the two o' thim—not with Mr. Mackay lookin' the way he did.... An' thin he walked out an' left thim—an' not a worrd was said more—an' thim all shlinkin' away, wan by wan."

I don't know what I said to Norah—or whether I said anything. She went off herself after a minute, leaving me with this story to think of.... Quite a story.

I don't seem to mind what was said of me—much.

But I can't forget what was done about it.

XV

Once again Josephine Jenney sat beside Mrs. Schuyler Chase in a church pew. This time it was not within the narrow confines of a country church, but under the wide vaulted roof of the stately edifice which had been for five years the home of the Chases' service.

At Schuyler's own insistence, Sally had brought both Jo and Gordon Mackay down with her to hear Mackay preach. Having himself urged his new friend to take the place of the absent supply for this Sunday morning, Schuyler had gone further and declared that he wanted more than one report upon the result. Sally could see that he was very curious to know how Mackay, of whose powers he had thus far only heard from competent witnesses, would be able to comport himself under conditions so different from those to which he had presumably been used.

"Still," Schuyler had said, thinking it out, "a boy who was brought up to sit under the preaching of a Carmichael Mackay in that great church of his in Edinburgh, must be well enough acquainted with the requirements as to manner and speech. His father is one of the most ruggedly yet agreeably striking figures in his pulpit I ever saw. As the son says, he's not in the least like his father, yet he's doubtless absorbed from him more than he realizes. Anyhow, I want you to go, and to take Miss Jenney, too—though I'll admit my motives in having her go are a little mixed."

Sally quite understood this last statement. Schuyler was a stickler for the proprieties where she was concerned; if she was to drive Mackay into the city her husband didn't want her to do it alone. She had always been more or less amused by this trait in Schuyler; it was one of his lovable faults, if fault it could be called. And the driving of Mackay into town was made necessary because there was no Sunday morning train which would bring him there in time for the service.

So it had come about that when Gordon Mackay emerged from the church study door into the pulpit on this hot August Sunday morning, two pairs of interested eyes were watching him as were none others—unless they were the eyes of Sage Pierpont, who, looking the picture of impeccably clothed importance, sat at the end of his pew just opposite Sally.

Gordon Mackay in Schuyler Chase's pulpit! To Schuyler's wife it was somewhat as if a rough and shaggy Airdale had taken the place of a sleek greyhound. It wasn't that the Scotsman looked either shaggy or rough—the comparison was not one of externals. But Schuyler, at this moment of entrance, had always

given the impression of extreme grace, beauty, and fitness. As he took his seat and covered his eyes with one slender hand he had seemed as one set apart, divinely appointed, to minister in this place. As he lifted his head again it was always to look up and for some time to regard fixedly a great rose window behind and above the congregation. It was as if, like Stephen the Martyr, he "gazed steadfastly toward Heaven." In these first moments he never seemed in the least aware of his congregation. The effect was that of one who communes with that higher Power who is to guide him in the hour to come.

Many women of Schuyler's congregation had said that at these times he seemed like an angel descended from above. They noted the fine lines of his profile, the deep shadowings of his dark eyes; it might be said that they drank him in like devotees lifting a chalice as they worshipped before a shrine. Sally herself had often been conscious during these morning services that her husband seemed no longer to belong to her; to be something more than human. She sometimes had caught herself wondering if she really knew him in all the intimate contacts of every day! If now and then she felt his attitude slightly to suggest a pose, she was used quickly to set such a thought aside. She believed in Schuyler's utmost sincerity of purpose, and she said to herself that, if in this churchly setting he looked like a heavenly visitant, the words which fell from his lips must have added to them that impressiveness which only such an appearance could lend.

But Gordon Mackay, abruptly opening the heavy door from the study, and coming into the pulpit with a rapid stride, personified no visiting angel. There was about him no effect of wings. Rather the impression was of a workman arriving at his bench, coming to business about which he meant to lose not a moment. He was not awkward or embarrassed; it was simply as if he had reached the place where he was expected, and he sat down as he might take a chair anywhere. For a moment he, too, covered his face.

But for this man there was no looking toward the rose window, or at any other of the costly and beautiful windows or adornments of the house. As soon as his head was lifted his eyes were studying the people before him. Rather he seemed to be appraising them, trying to discover to what manner of men and women he was shortly to address himself. Both Sally Chase and Josephine Jenney, noting this, felt that it was real, not an attitude, nor the attempt of a shy or unaccustomed speaker to assert himself as unafraid. Knowing Gordon Mackay by now as well as they did, it was impossible to attribute to him any wish to seem other than he was. And if, Sally said to herself, he showed himself as simply at ease in this lofty spot as in the little church at Cherry Square, it must be because such places were familiar to him. If he had not been used to speaking to such audiences, at least he must be used to speaking to audiences of some sort. To

him people were people, and not to be assorted into groups of which he was to be more anxious to please this group than that.

Jo, as keenly alive as Sally to impressions, found from the first even more to interest her than her companion. For in the quartet of singers who presently rose from behind a wonderful carved screen which hid the organist and his manuals, she saw Dallas Hunt. She had known that he sang in this church, but she had had no notion how his singing would sound to her under these conditions. To Sally, his splendid voice was always acceptable, but she had long ago become used to hearing it, had recognized that he was more or less vain of it, and often felt the incongruity between the matchless words upon his lips in such a service and those she knew must fall from them in his daily life. She had once said to Schuyler that only saints should sing in choirs, and he had responded amusingly: "In that case, my dear, we should have no church music whatsoever!"

If Schuyler Chase could look like an angel in his pulpit, Dallas Hunt could sing like one, a glorious man-angel, soaring to heights where none could follow. Jo thought she had never heard a more marvellous tenor; and it was quite true that Hunt's place in the world of highly paid church singers was at the very top. She forgot everything else while he sang. The greater part of the anthem fell to the tenor this morning; and the long offertory was exclusively a tenor solo. She watched him closely; he was as effective as a singer as was Doctor Chase as a preacher; the two went well together. Often Schuyler had arranged to have a touching tender strain of music with appropriate words sung by Hunt to follow instantly upon the last words of his sermon. Frequently such a sequence would bring tears to the eyes of those thrilled by the preacher's climax.

When Gordon Mackay's sermon of today ended, however, nothing touchingly tender would have served fitly to follow it. Sage Pierpont, listening exultantly from his front pew, felt more like personally indulging in a long whistle and an explosive "Whew-w!" than like listening to softly reverent strains from the mellow tenor voice or from the muted organ. Trumpet notes might conceivably have burst out challengingly, for the sermon itself had been a challenge. His hand in his pocket, in spite of the hampering gown—Schuyler's own—which Mackay had worn, and which the hand had to thrust aside to get to the pocket, this man had addressed his congregation as fearlessly and as direct as though he had been talking upon a street corner.

"And a certain man was there," he had quoted, "by the pool of Bethesda; who had been thirty-and-eight years in his infirmity."

He told them of those outside the church who waited to be healed of their infirmities—"and there was no one to carry them down to the pool"—no church member by the pool of Bethesda—nobody there who cared.

And then—"We of the church," he said, "what are we? You know as well as I the kind of infirmity that remains with us for thirty-and-eight years and more. It hangs on—it seems unconquerable—that beastly temper and irritability that increase with the years. That laziness that keeps us from making a vigorous effort. That snobbishness that holds us aloof from others who need us. We know the moods of life—those moods which make us sullen and mulish...."

The biting phrases of arraignment poured out. "Thirty-and-eight years of mal-adjustment to life. Spending ourselves on trifles when we might have been doing something with our ability. Thirty-and-eight years of letting life and conditions and people influence and decide for us, instead of resolutely deciding for ourselves. Thirty-and-eight years of yielding to secret weaknesses, indulging in wasteful pursuits, letting bad and vicious habits fasten upon us. Thirty-and-eight years of crippled existence, a prey to disillusionment and sorrow and cynicism—nursing some grudge or hatred—embittered.... Infirm of action—preferring to sit as spectators rather than to get out and play a real part. Thirty-and-eight years—and more of saying 'I can't and I won't.' Why, the infirm man is not far from every one of us—he is every one of us!"

Thus Gordon Mackay, supply for the country church at Cherry Hills—but son of Carmichael Mackay of Edinburgh—his hand in his pocket, taking a vigorous step or two leaning forward over his pulpit. Not thundering at his congregation, but talking to them, as if he had each man alone in his study. Crisp, keen phrases, blunt phrases yet searching, he shot them at the listening people—the closely, silently listening people—as dauntless as though it mattered not a whit to him whether they approved him or not, so that he somehow hit the target of their indifference and sloth.

"You've preached in big pulpits before, my son," said Sage Pierpont to himself. "Or if you haven't, you're somehow used to facing audiences. You're no more impressed by the size of this congregation or your surroundings than—why—not so much—as Schuyler Chase is, every Sunday of his life. You're thinking of nothing on earth except getting your ideas over. By George, whether I agree with you or not, I like you! You make me feel small as a toad in his hole, but I like you! Keep your hand in your pocket, even though you twist your gown all out of shape! By George, you'd keep this church filled, if you went on like this—and you could, that I know. A man doesn't fire like that who's got only one cartridge in his belt."

And at the end of the service Sage Pierpont came out of his pew smiling broadly at Mrs. Schuyler Chase across the aisle. He was ready to burst into vehement praise of the speaker of the morning. Then he remembered that perhaps he'd better modify his exultation a little, since it was her husband who was for the time superseded by this other.

But though his lips only said: "Very good indeed, Mrs. Chase, wasn't he?" his sparkling eyes spoke for him. She read that he was completely carried away by this new interest, and her heart sank.

She, too, had been appreciative to the last degree of the originality and force of Gordon Mackey. She recognized in him all that Pierpont recognized, perhaps more, because by now she knew him better. But not for a moment as she listened had the image of Schuyler been absent from her mind. She could see him there in the pulpit instead of Mackay, speaking beautifully and persuasively, himself beautiful to look at, his finely modulated voice reaching every hearer. Mackay spoke as a man to man in every-day life; Schuyler as a man in the presence of a listening God. Which was the way? Both? But somehow she felt that Schuyler had never quite transfixed his audience as Mackay had done. Schuyler had captured their eyes and their ears; Mackay had reached their consciences. And withal—because, if it had been only his conscience which had been reached, Sage Pierpont might never have wanted to hear this man again—he had appealed to the best in them. Though they bowed their heads in abasement they were next to lift them in aspiration. The man who could accomplish both these ends was the man who could lead them.

The drive home was nearly a silent one. Mackay himself was very still, he seemed to want no praise. When Sally had said sincerely: "I'm sure you made a very deep impression, Mr. Mackay," he had merely answered: "They were interesting people to speak to." Both Sally and Jo had the feeling that he wanted to be alone, not because of exhaustion of brain or body but because he was still thinking of his task. So they came back to Cherry House, leaving the preacher of the morning at the Manse.

As they drove in at the gateway Jo said: "I can't thank you enough for taking me, Mrs. Chase. I'm afraid it was a hard morning for you, and I was glad to be with you. I can never forget the Sunday I heard your husband—nor what he said. It gave me something to go by, always."

Sally looked at her and loved her. It was only a most discerning spirit which could have understood so sensitively what she was feeling.

"Thank you, my dear," she answered. "Of course I did miss my husband from his old pulpit. But nobody could have filled his place more acceptably than Mr. Mackay. People listened to him every instant, didn't they?"

"I don't know, I was so occupied with listening to him myself." Jo was looking away from Sally as she spoke. "I never heard anybody just like him—anybody so—direct. Every word seemed to count."

"That quite expresses it. Do you happen to know of that great and famous preacher, Carmichael Mackay of Edinburgh?"

Jo's head came around with a quick movement of assent. "Oh, yes, indeed.

I have two of his books. And I heard him speak once, in this country."

"He is Gordon Mackay's father."

"Oh!" Jo was silent for a moment. Then she said: "That accounts for him."

"Have you been trying to account for him, too? He has been so reticent about himself, it only came out the other day, through a question from Mr. Pierpont. But Mr. Mackay insists that he isn't in the least like his father. I never heard Dr. Carmichael Mackay, though I, too, know his books—they are in all clergymen's libraries. My husband has heard him many times in Edinburgh. What do you think about it? Is the son not in the least like his father?"

Joe considered it. "I should say he is very much like his father. Of course Dr. Carmichael Mackay is a much more finished speaker, and he has what is called a distinguished presence in the pulpit. One is sure, when one sees him, that here is a personality. The son isn't like that. He is so reserved, for all his pleasant ways, one wouldn't suspect what he is capable of. But when he leaned down over the desk today and said some of the things he said, in that way as if he were talking with me personally, meant to convince me—just me—of what he was saying—I thought suddenly of Dr. Carmichael Mackay. I didn't know why I thought of him. Now—of course—I do."

"That's interesting." Sally was finding Jo interesting, too, as she had many times before. She wanted to continue her conversation, but she saw Schuyler waiting in his deck chair, and knew that he would be impatient for news of the morning. So she merely added: "You must tell my husband your impressions by and by. Meanwhile, I'll give him mine."

So she went to Schuyler, and knew as she went, and as she saw his face lifted toward her, that he was dreading to hear that which he was eager to hear. Poor Schuyler! Discipline of the sort he was having now had never before come into his successful, untried life. It was for her to help him bear it bravely.

"Well?" he questioned, trying to ask the question lightly.

"Well." She smiled down at him. "Very well. All went smoothly, and I'm sure Mr. Mackay held everybody's attention."

"He didn't seem out of place there?"

"He didn't seem aware of being in a strange place. I suppose having been brought up in a big church makes him feel at home. As you know, he's not at all self-conscious."

"He's self-confident, though, or he couldn't jump from his little pulpit to my large one without a sense of the contrast."

"I suppose self-confidence is necessary to any public speaker. Tremblings of the knees would be fatal."

"Not at all. Most successful speakers do have tremblings of the knees."

She could see—could feel—his jealousy. She could hardly wonder at it, though she wanted him to master it. She reminded herself of what the situation

must mean to him. Perhaps it was like, after becoming a star football player, having to sit crippled upon the sidelines, watching another man sent out into the field, and wondering whether he himself would ever again be able to get into the fray—the exciting, thrilling fray. And if, in that particular game, the other man made a play or two which brought him suddenly into notice, so that the prestige of the crippled player were threatened—yes—Sally said to herself that she must make every allowance. The best she could hope for, at present, was that Schuyler wouldn't betray his jealousy to Mackay himself.

"Well, tell me more about it," Schuyler demanded. "What was his text? What did he do with it?"

She told him the text, described the sermon, reservedly, with no exhibition of strong enthusiasm. But Schuyler suspected her.

"You're not being frank. That's a hackneyed text—every preacher on earth has stirred the Pool of Bethesda—and borne on about there being nobody to carry the cripple down to the Pool. But you seem to think he did a remarkable thing with it."

"I didn't say so, dear. I think he was original, and interesting. Of course he isn't—he says he isn't—in the least like his father. We weren't expecting to hear a Carmichael Mackay. How could we?"

"Then you don't think he was particularly remarkable?"

This was pressing her hard, and she understood why. It would be a comfort to him, since he was very human and ill and unhappy, to know that Gordon Mackay hadn't made a palpable hit, though he wouldn't mind his having acquitted himself with credit. Sally wasn't a good liar, and pitiful of her husband though she was, she couldn't bear to have him try to force her to give the other man less credit than was his due. A touch of irritation with his lack of generosity made her say quickly:

"I do think he was remarkable. I told you that after I'd heard him here at Cherry Hills. He has the making of a preacher his father will be proud of. Surely you're glad of that?"

"Oh, yes. Certainly I'm glad of that."

He turned away his head, and lay back in his chair as if exhausted with the effort to be glad that another man had filled his place so acceptably. He looked so sad and so sick, with his new and strange limitations of life and action, his uncertain prospects for the future, the difficulty of getting through the long day, that Sally's momentary impatience with him subsided as quickly as it had been aroused. She bent over him, touching his thick dark hair where it swept over the handsome pallid brow.

"Nobody can ever preach as you do, Schuy," she whispered. "I'm a prejudiced witness. I saw you every moment there this morning—and heard you, too. And Jo Jenney told me, just as we reached home, that she should never forget certain words she heard you say in

(Continued on Page 16)

Martin Society Celebrates Anniversary

The Baptist Young People's Society of Martin, N. D., closed another year with the Lord's help and blessings.

The anniversary of the society began at seven o'clock with a big crowd at the school "gym." The Scripture was read by our president, Walter Weinholz. Then followed the yearly report by Augusta L. Fiesel.

The society meetings were held every second Tuesday. We had 21 meetings, of which 11 were prayer meetings, 4 social and program evenings, 2 debates.

A Thanksgiving dinner was served, and after the dinner we had a Thanksgiving program. We also had a pie social and a basket social, as well as a Bible baseball game.

We had the privilege of having Bro. Otto Fiesel, a student from Rochester, N. Y., in our midst last summer, who helped us in our Young People's Society. We hope that we will soon see him back, enjoying our Young People's Society.

We also had the pleasure of having Bro. A. V. Zuber with us who gave us a very good talk about "The earnest part in life." Bro. Hartwick spoke about "Your journey through life."

We had the pleasure of welcoming 23 new members in our society. The total membership consists of 76 members.

The treasurer's report was given by Mrs. Robert Rust. It showed a total income for the year of \$244.43. The total expenses were \$191.07, leaving a balance of \$53.36.

Other numbers on the program were a men's quartet, a dialog given by the Hase's sisters named, "Der Jugendverein." The young men of the society gave us a very interesting dialog called "Joseph and his Brethren." The young ladies chorus sang between the different parts. Rev. Gieser, our minister, also gave a short speech. Ice cream and cake were then served.

Our wish is that the Lord will be with us this coming year.

AUGUSTA L. FIESEL, Sec.

Anniversary of Fenwood, Sask., Society

On Easter Monday, April 9, our Young People's Society celebrated its fourth anniversary. As we look back over the past year, we can say that God's loving hand guided and helped us.

In spite of unfavorable weather, the church was filled. A well-arranged program was rendered to the large audience. It consisted of choir selections, duets, quartets and also some musical selections, which were all much enjoyed by the visitors. A delicious lunch was served.

Our annual election did not change our officers much. Our membership is 49 at present. We are expecting some others to join. We are saving money as a society for new benches.

May our heavenly father keep us on his narrow path so that we may be a blessing to our fellowmen during the coming year!

M. BISMAYER, Sec.

General Conference, Chicago

Located between 56th and 67th Streets on the lake shore. This is the site of the World's Columbian Exposition of 1893; the following World's Fair Buildings are still to be seen: Japanese Buildings and rose gardens on the Wooded Island; the old "Fine Arts" Building; the Iowa Building. Here also is the Jackson Park Yacht Harbor in which is anchored a replica of the Santa Maria, flagship of the three sailing vessels used by Columbus when he discovered America. Sports are: picnicking, boating on the lagoon, bathing at a splendid beach (flood-lighted at night); golf on two courses (a nine hole and an eighteen hole course), horseback riding, tennis, baseball.



Courtesy of the Outing and Recreation Bureau.

Jackson Park
South Side

Easter in Okeene

Rejoice! Christ arose and lives, and will be with us always, even unto the end of the world.

Joy filled the hearts of young and old in Okeene, Okla., Easter Sunday. In the morning we were favored by an Easter program given by the children, who with smiling faces and willing hearts delivered very interesting recitations and songs.

Our pastor, Rev. J. E. Ehrhorn, then brought a splendid message on "The Resurrection of Christ—Its Truth and Importance," after which the Easter offering was taken, amounting to \$301.59.

In the evening we were entertained by the Intermediate and Senior B. Y. P. U. The program consisted of the following numbers: Men's quartet; Piano duet; Ladies trio; Dialog: "What the Bible Has Cost" by the Intermediate B. Y. P. U.; Pianolog: "Not Understood"; Short talk by Rev. J. E. Ehrhorn. Dialog: "The Three Visitors," by the Senior B. Y. P. U. This dialog consisted of the B. Y. P. U. officers and the three visitors, namely, Knowledge, Co-operation and the B. Y. P. U. Spirit. The B. Y. P. U. officers were very much discouraged and disinterested as to the condition of their B. Y. P. U. But when the three visitors, Knowledge, Co-operation and the B. Y. P. U. Spirit came along and became wise to their despair, they thoroughly explained their duties as officers and gave advice how to overcome their difficulties. They were then awakened to the fact that it required only the qualities of Knowledge, Co-operation and the B. Y. P. U. Spirit to attain a certain goal, and again brought their B. Y. P. U. to the A I Standard.

It is our aim as young people of Okeene with the qualities of Knowledge, Co-operation and with the Spirit of the Lord, and the help of our pastor, Rev. J. E. Ehrhorn, to have our B. Y. P. U. attain the A I Standard.

We look for the Lord's blessings in our future work. ELSIE L. LAUBACH, Sec.

Fathers and Sons Banquet at Winnipeg, Man.

On Thursday, April 26, a Fathers and Sons banquet was held here under the auspices of the recently reorganized young men's class. Even the weather seemed to be in favor of us having a pleasant evening. The day was glorious,—warm, sunshiny,—in fact a real summer day, and everyone seemed happy.

At 6.30, the fathers and sons began to arrive and at 7 they sat down to a plain but substantial supper. There were about 70 present.

Mr. Bloedow, our teacher, acted as chairman and contributed greatly towards making the evening the grand success it was. There were speeches by fathers and sons. Mr. Streuber spoke on "What Fathers Expect of Their Sons," and Walter Prere in turn spoke on "What Sons Expect of Their Fathers." The male chorus also gave several numbers. P. Penner gave a little talk on "Honor Thy Father and Mother" and Neil Epp spoke on "The Relation of the Young Men's Class Towards the Church." Messrs. Penner and Mittlestedt favored us with a violin duet.

Rev. J. Luebeck gave an interesting talk on "How Can We Create a Better Understanding Between the Old and Young in the Church." Mr. Dojacek, our Sunday school superintendent, also said a few words and then Rev. Luebeck brought the evening to a close in prayer. And so we terminated another very successful fathers and sons banquet.

H. HERMAN, Pres.

Well-known Slacker

Willie: "Pa, what's a parasite?"
His Pa: "A parasite, son, is a man who walks through a revolving door without doing his share of pushing."—Goblin.

* * *

"Dearest, I must marry you—"
"Have you seen Father and Mother?"
"Often, darling; but I love you just the same."

General Conference, Chicago



Courtesy of the Outing and Recreation Bureau.

Humboldt Park
West Side

Erie Society Wins Silver Cup

As B. Y. P. U. societies may benefit by the experience of others, as well as individuals, the Central B. Y. P. U. of Erie wish to share their recent experience, which proved very beneficial to their society.

We had joined the other B. Y. P. U. societies of the city in a contest, termed "The Inter-Church Service League,"—a silver loving cup being offered as a prize to the winning society, having the greater number of points per capita, during a ten-week period,—based upon the following point standard:

1. Member attending B. Y. P. U. Service 1 point
2. Visitor attending B. Y. P. U. Service 1 "
3. B. Y. P. U. member attending evening church service 1 "
4. Daily Bible Reading..... 1 "
5. Taking active part in B. Y. P. U. service 1 "
6. Accepted material for "Alert" (published by the City Union) 2 points
7. Subscription to the "Alert" 5 "
8. Attendance at City Rally... 2 "
9. New member of B. Y. P. U. 6 "
10. B. Y. P. U. member joining with church10 "

We started out with a determination to win that cup, selecting a place for it on the first Sunday, and kept it well dusted from week to week. The contest was terminated at the City Rally during the past week, when the loving cup was presented to our society, having won it by a margin of 16 points per capita,—thus proving that we have the liveliest and best B. Y. P. U. in the city.

Aside from winning the cup, this contest had benefited us by increasing our society; inducing its members to read their Bible daily; and, in general, in arousing an interest in the work of the B. Y. P. U.

We are now making plans for entertaining the B. Y. P. U. & S. S. Workers' Institute of the Eastern Conference, and are looking to a bigger and better Institute this year. ALMA NETH, Pres.

Ladies Missionary Anniversary at Wausau, Wis.

On March 11, 1928, we had the privilege of celebrating the 30th anniversary of the Ladies Missionary Society of the Immanuel Baptist Church.

Of the original charter members, only seven members are still with us here in Wausau: Mrs. Ernestine Jaeschke, Mrs. Louise Maas, Mrs. Emilie Knetsch, Mrs. Wilhelmine Buss, Mrs. Hulda Loeffler, Mrs. Augusta Melang, and Mrs. Ernestine Hoppe. May God bless them and keep them with us to help us celebrate many more anniversaries!

We had a short program, but it was enjoyed by all. It consisted of 2 orchestra selections, 2 male quartets, 2 readings, duet, a playlet, "Mother-craft in India," and a very interesting talk on "Missions" by Rev. Fred Erion.

The following are the activities of the society during the year 1927. Our regular monthly meetings were held in the various homes throughout the year. We usually spend about one hour with our devotionals, during which time we sing, pray, and listen to readings on missionary topics, both in German and American languages. After the devotionals we have our business meetings.

Although we are not able to report any new members, and we mourn the loss of one sister, Mrs. Helen Borchardt, whom the Father thought best to take to her heavenly home, we are still thankful that he has kept all the other 30 sisters with his protecting hand.

The Lord has prospered us, and we are therefore able to reach out and help those who are working in mission fields, in this country as well as abroad. We could also send a ray of sunshine into the homes where sickness and need prevailed. Last but not least, were we able to help in building a beautiful parsonage for the servants the Master has sent to work among us. We were able to contribute \$600 to the building fund and also furnished the entire new home with shades and curtain fixtures, which amounted to \$48.44, and a gas range for \$104.50. MRS. FRANK GERING, Sec.

Joint Anniversary in Philadelphia, Second

On Tuesday evening, April 17, a joint anniversary celebration was held in the Second Church, Philadelphia, Pa., to mark the end of another year of endeavor for a better understanding of missions. The women of the "Schwestern-Missions-Verein" and the girls of the Edelweiss Chapter of the World Wide Guild have worked together and separately to learn and to do as much as possible in a missionary way, and the reports of both societies read at this meeting showed that each of the various meetings of the year contributed a part to the carrying out of the educational and practical work planned by the officers in each society. Home and foreign missions were generously remembered from our mission offerings as well as several specific institutions and causes which the women had taken as special projects.

Both societies expressed the feeling of regret that at this meeting we no longer had with us Mrs. S. A. Kose, who for many years has been president of the women's society and a most interested and helpful counselor to the girls in their work. Since Mrs. Kose's departure the women have found an able leader in Miss A. Trieloff. In the W. W. G. this past year has been one in which the value of co-operation of members and officers has been forcefully shown, for under the direction of the officers, led by Mrs. Ethel Zabel, the president, remarkable progress has been made.

Dr. Emilie Brethauer, who is here on a furlough from her missionary work in China, told us the Chinese story of the "River's Bride" in a most interesting way. Several women gave an amusing German sketch which pointed out forcefully how much harm idle gossip will do. A home mission sketch, called "Janey," was given in a most impressive way by a number of the Guild girls. The changing power of the Gospel and of love was clearly depicted.

We can say with Whittier,
"Before us, even as behind,
God is, and all is well."
SECRETARY.

The record of Bro. Emil O. Fischer of Buffalo, N. Y., who departed this life March 27, is one of unusual faithfulness in service to his church, the denomination and the work of the kingdom of God. He was a charter member of the High St. church, Buffalo, and served as church clerk for 53 years, faithfully and true. He was superintendent of the Bible school for 20 years, resourceful and energetic. He was choir leader for 28 years. For many years he was on the Board of directors of the German Y. M. C. A. of Buffalo. For over a score of years he served on the Trustee Board of the German Department of Rochester Seminary. He was treasurer of our German Baptist Life Insurance Society. We shall miss Bro. Fischer at our denominational gatherings but are assured that as a good and faithful servant he has entered into the joy of his Lord.

New Society Organized at Lehr, N. D.

Lehr, N. D., May 9, 1928.

Dear "Baptist Herald":

A few lines to let the readers know what happened out here in the past with our young people, after holding revival meetings for 5 weeks the past winter months. The meetings were conducted by our pastor, Rev. A. Guenther, and Rev. L. Gassner of Streeter, N. D., during which time 25 persons were converted. It seemed as if everybody wanted to do something for the Master. Then a special talk was given the last evening about organizing a Young People's Union. Everybody was willing, so steps were taken and temporary officers were appointed.

So on April 6, 1928, known as Good Friday, we had our first meeting. We had a nice meeting, as it was to be the meeting for organization. A small program was prepared. After the program we went to work with our organization. We surely had success as we received 60 members and organized under the name, German B. Y. P. U., Ebenezer Baptist Church, Lehr, N. D. May 20 is set by our president, Bro. I. E. Giedt, for our next meeting. So everybody is waiting patiently for the day to come.

I must come to an end now. But one thing we pray, and that is, that the Holy Spirit may work among and through the active members of the society that those which are far from God yet, may also be brought nigh.

GOTTHILF JUNGLING, Sec.

Breezy Bits From Portland, First

On Saturday night, April 29, at the First Church, Portland, the Pilot group, Lillian Wuerch, captain, rendered a fine program on the life of John Bunyan in song and story. The singing was exceptionally good and the history of Bunyan told by Lydia Helser was very interesting, as well as other numbers centering around John Bunyan.

This same evening about 30 young people visited the Stafford Church, Rev. F. Bueerman, pastor. Bro. Ritzman gave an inspiring talk on the L group's motto, "Love, Live and Labor." Then Bro. Bueerman spoke a few words reminding us of the necessity of always staying close to God.

We of the First Church are happy to announce that Rev. and Mrs. Ritzman have chosen Portland for their home. Bro. Ritzman has served the Lord in the ministry for 48 years, coming here from San Francisco, Cal. He says he already loves Oregon with its abundance of rain and sunshine. That's why this Western State is so beautiful. Bro. and Mrs. Ritzman are not idle by any means. He accepted the position as agent for Cleveland and has outfitted a neat little office in their home next to the church, where he will keep supplies of different material. Mrs. Ritzman teaches the Berea class, a class of young married women, besides helping in German College on Saturday, proving that she is a willing

worker. In the short time that they have been with us we have come to love them and hope they will receive many blessings and be a blessing to us. L. T.

New Books

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

Young People at Work in Baptist Churches. Charles Arthur Boyd. The Judson Press, Philadelphia, Pa., Publishers. 218 pages. \$1.50.

This is a book that many young people's workers have been waiting for. The developments in our Baptist Young People's work have been so marked in recent years, that existing books on methods and program have really been out-of-date. This new book summarizes the steps which have taken place in our young people's movement in leading us on from a "weekly meeting" to a real and comprehensive program of work. It lays strong emphasis on the necessary church-centered character of young people's work; that it should be based on a planned program and that that program should be inclusive and well rounded. The aspects of worship, Bible study, missions, service and fellowship are suggestively treated. This is a book that ought to have a place in the library of every progressive young people's worker. There is criticism in the book but its aim is to build up and to build better and so it is rich in constructive material.

Reaping for Christ. John W. Ham. Introduction by Curtis Lee Laws, D. D., Editor of "Watchman-Examiner." Fleming H. Revell Company, New York, Publishers. 160 pages. \$1.50.

A new book of illustrative evangelistic sermons by a noted Southern Baptist evangelist. Eight selected sermons are given, full and clean-cut in outline, rich in illustration, specific and clear in phraseology. As Dr. Laws points out, these sermons are richly devotional and draw the believer nearer to Christ. But Christ is lifted up to unbelievers and exalted as the only Savior of mankind. Reading and studying the volume will richly repay all preachers of the Word. A. P. M.

Bismarck Society Ministers in Song

Since our last report in the "Herald" of about two months ago our B. Y. P. U. group of Bismarck, N. D., has been very busy. Under the able leadership and direction of our pastor, Rev. F. E. Klein, we prepared ourselves for rendering the cantata "Zion." About 22 young people participated and we gave it in our church on the evening of Easter Sunday. The attendance was good and the cantata was well received.

The church at Medina, N. D., which our pastor also serves, extended to us an invitation to sing the cantata for them. We responded and rendered it at the High School auditorium in Medina on April 29. The room was packed to capacity, it being estimated that the

General Conference, Chicago



Courtesy of the Outing and Recreation Bureau.

Garfield Park

Located between Van Buren and Kinzie Streets, Homan and Hamlin Avenues. Contains 188 acres of beautiful park, a large lagoon, band stand, floral gardens. Here is the second largest conservatory in the world, with magnificent floral displays always on exhibition. Most important of its exhibits are its Spring, Easter, Chrysanthemum and Christmas flower shows. Among the many park decorations are a bronze statue of Robert Burns, a monument to Queen Victoria, the Talcott Fountain.

crowd numbered over 500 people. The people at Medina deserve special mention for the fine dinner they prepared for us, the splendid reception they gave our cantata and the generous offering they also gave us. We hope that another opportunity will present itself in which we may again visit them.

On Sunday, May 6, we presented our cantata over Radio Station KFYZ at Bismarck. We have an invitation from another of our neighboring churches to give this service but thus far we have been unable to do so. We have been very enthusiastic in this work and are more than gratified over the results of our efforts. It has certainly been a blessing to us and we trust that it has been a blessing to others. BUSY MARK.

A Little Child Shall Lead Them

A little boy in the First Baptist Church in Los Angeles heard the story of the resurrection from Mrs. F. J. Cressey of the primary department. The child's mother had such a horror of death, that she would not listen to anything which referred to the dread subject. Hurrying home, he said, "Mother, you need not be afraid to die, 'cause Jesus went through the grave and left a light behind him." This was the beginning of a new state of mind, and later the mother attended services, was converted, and united with the church. She told of the little boy's prayer, "Please, God, make my mamma a Christian, and do it right off quick."

* * *

In the long run, the highest rank among men depends on the deepest service to men.

Our Devotional Meeting

H. R. Schroeder

June 10, 1928

How Are Our Amusements a Measure of Our Christianity?

Rom. 14:7, 13-19

It has often been said, and perhaps rightly so, that the American people are pleasure-mad. More than 20 million people attend the movies every day. And besides there are many other forms of amusement that are almost as popular as the movies. Enormous sums of money are spent for purely pleasurable purposes. The pursuit of pleasure has become more exciting than ever before. Now, it can be safely said that if anyone lives for pleasure alone, as so many do, if anyone is just out to have a good time, then he is no Christian at all. Our life must have a higher and a nobler purpose.

*"Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Finds us further than today."*

Longfellow.

Again, there are amusements that are positively harmful. Those who are in the amusement business are out for all the money they can possibly get and they care very little for the moral effects of their amusements upon the people. And it seems that questionable shows will attract more people than clean, wholesome entertainment, so they give the people just what they want.

But it shouldn't be at all necessary to warn Christian young people not to patronize such amusement places. Anything that defiles the imagination and pollutes the soul should be strictly avoided. Young people who indulge in sinful and even doubtful pleasures brand themselves thereby as worldly Christians.

And then in the matter of amusements, it must always be borne in mind that our example effects others. "For none of us liveth to himself" (Rom. 14:7). Some one may say, "It is nobody's business what I do, or where I seek my amusements." But it is. What you do may be perfectly all right as far as you are concerned, but it may cause some one else to stumble. Paul could see no reason why he shouldn't eat meat that had been offered to idols, but others were offended thereby. So he gladly quit eating such meat that he might not be a stumbling block to others. This same principle should be applied to the question of amusements. Avoid anything that may rob you of your influence for good over others.

June 17, 1928

The Churches Responsibility for Recreation

Lev. 23:39-43; Mark 6:31. 32

The church's first responsibility is to

preach the Gospel. Some have maintained that the church should settle strikes, promote universal peace, abolish wars, prevent crimes and lawlessness, Christianize business as well as national and international relationships. And so some have also asserted that the church should provide all forms of amusement and entertainment. Some churches have tried this experiment. They have installed bowling alleys, pool rooms, billiard tables, turned the prayer meeting room into a dance hall, given motion picture entertainments and even vaudeville shows.

But that is going quite a bit too far. The church was never meant to compete with the theater. Larger crowds may be attracted by such methods, but they will never be brought to Christ by such tactics. As a rule, the spiritual life is always very low in churches that resort to such devices.

But then on the other hand, it is also true that the social life of a church should not be neglected. In the Old Testament religion provision was made for some great feasts. These feast days served as a twofold purpose. They had a spiritual meaning, and they also afforded ample opportunity for recreation.

During the Feast of Tabernacles the entire population went on a vacation. They dwelt in booths and spent a great part of their time in singing and rejoicing. And Jesus also took his disciples aside to rest awhile. And so every church should have a social program. The members should get acquainted with each other. A spirit of friendliness should prevail in every service.

The church is neither a social club nor a cold storage plant. It should be more like a large family, and by stressing the social life occasionally we can make people feel at home in our churches.

June 24, 1928

Missionary Possibilities in Recreation at Home and Abroad

1 Cor. 9:23-27

A fisherman wouldn't catch very many fish without bait. He uses a different kind of bait for different fish. A business man would never attract many customers to his store if he didn't display his goods or do any advertising. Millions of dollars are spent annually for advertising purposes, and the business men consider such money well spent.

Churches must advertise, too, but not only in the daily papers, there is a better way. Better results can be obtained through personal contacts. Some young people would never think of attending a formal church service, but they can easily be induced to come to some social or entertainment. Then the young people of the church should make it their busi-

ness to get acquainted with them and interest them so that they will want to come again. Then after they are acquainted and feel at home and have some personal friends in the church, they will be glad to come to the Sunday services also, and so eventually they can be led to Christ. In this way some real missionary work can be done by the young people.

Most young people want to do something definite either for their own church or for missionary and benevolent purposes. They like to point to a piano that they have bought or a class-room that they have furnished. Or they are proud to have it said that they support some missionary or a native worker in some foreign field. The necessary money for such purposes can easily be raised through socials, etc. In this way there are really unlimited missionary possibilities in the recreational life of the church.

July 1, 1928

America First—In What?

Prov. 14:34; Ps. 33:12

(Consecration meeting)

Germany had a song that was quite popular a few years ago. It ran something like this: "Deutschland über alles, über alles in der Welt." It's hard to tell just what they meant when they sang this song; some seem to think that it meant that Germany was to rule over the entire world. In that sense it has come to naught, but if that song is taken to mean that Germany is to excel every other nation, to be a better, a nobler nation than any other nation, then that spirit is quite commendable. We express the same spirit when we say, "America first!" We would like to see America lead every other nation, set an example for the world to follow.

As it is, America already leads in some things, but that isn't exactly to our credit. We have more divorces here than any other civilized country; we have the great political scandals, such as the recent oil scandal and the election frauds in Illinois and Pennsylvania; we have more criminals that go unpunished than any other country. We have a greater wealth, more automobiles, telephones and radios than any other nation. We could easily build a navy second to none, etc. But that isn't the thing that we should have in mind when we say, "America first."

It should be our hope and prayer that America might lead in moral and spiritual qualities. "Righteousness exalteth a nation, but sin is a reproach to any people." Our government should be the best, the laws should be enforced without fear or favor. We should have the best schools and institutions. America

June 1, 1928

should lead the world in benevolences, and above all, America should be first and foremost in missionary work

America is a highly favored country. God has not dealt thus with any other nation. And therefore America should share all these blessings with the rest of the world.

A Quiet Talk with God Each Day.

Bible Readers' Course

- June 1. Education and Character. 2 Peter 1:2-12.
- " 2. Knowledge and Service. 2 Tim. 2:14-16.
- " 3. The Pathway of Righteousness. Prov. 2:1-20.
- June 4-10. *Why Have Religious Education?* Prov. 4:1-9.
- June 4. Our Highest Nature. Gen. 2:4-8.
- " 5. Our Possibilities. Ps. 8:1-9.
- " 6. The Way of Life. Prov. 4:1-4.
- " 7. The Supreme Need. Prov. 4:5-9.
- " 8. Preparing for Life. Matt. 25:1-13.
- " 9. Avoiding Evil. Prov. 4:10-15.
- " 10. Religious Education. Deut. 4:1-9.
- June 11-17. *Are You Going to the Assembly?* Luke 2:41-49.
- June 11. Our Father's Business. Luke 2:41-49.
- " 12. A Place of Learning. Joshua 4:1-7.
- " 13. A Place of Vision. Matth. 17:1-8.
- " 14. A Place of Prayer. Exod. 33:7-11.
- " 15. Apart with Christ. Matt. 5:1-12.
- " 16. Lessons from Nature. Matt. 6:26-30.
- " 17. Going for a Purpose. Matt. 11:7-10.
- June 18-24. *Why Should We Educate the World?*
- June 18. The Purpose of God. Isa. 42:5-13.
- " 19. The Purpose of Christ. Matt. 28:19. 20.
- " 20. The Great Need. Rom. 1:18-25.
- " 21. The Great Desire. Acts 8:26-31.
- " 22. The Enlargement of Life. Acts 26:15-20.
- " 23. Training Leaders. Acts 7:20-22.
- " 24. The Way of Progress. Acts 11:19-26.
- June 25-July 1. *Baptists and Liberty.* Gal. 4:21-5:1.
- June 25. Free Spiritual Experience. Gal. 4:21-5:1.
- " 26. Free Access to God. Heb. 10:15-23.
- " 27. A Free Conscience. Heb. 10:1-7.
- " 28. A Free Church. Acts 15:1-21.
- " 29. A Free Policy. Acts 1:21-26.
- " 30. A Free Country. Acts 22:25-29.
- July 1. Gratitude for Liberty. Ps. 116:12-19.

Pray: Lord, help us to believe with our whole hearts that the only way to find a happy life is to "know thee, the only true God, and him whom thou didst send, even Jesus Christ."

Oregon Union at Portland

(Report delayed)

The Oregon German Baptist Young People's and Sunday School Workers' Union met with the Second Church of Portland, Rev. J. A. H. Wuttke, pastor, March 8-11, 1928. During these days great spiritual blessings were received from the talks of our young people, pastors and especially from the addresses of our General Secretary, Rev. A. P. Mihm of Forest Park, Ill. Many delegates from the different societies were present and the fellowship we had with one another was renewed and new associations made but the greatest blessing was the presence of our Friend, Jesus Christ. Thursday evening, March 8, our session opened with devotional exercises. A hearty welcome was extended by Bro. Fred Berger, Sunday school superintendent, and Bro. Wm. Freitag, president of the B. Y. P. U. of the local church. An inspiring address, "Your Young Men Shall See Visions," was delivered by Rev. A. P. Mihm.

Friday night the program included such themes as, "What do the Young People expect of their Church?" by Bro. Earl Marks; "What does the Church expect of its Young People?" by Rev. Wm. Graf; "Evangelism in the Sunday School Class," by Rev. A. P. Mihm. How important it is that Sunday school officers and teachers know Christ personally and live in close fellowship with him, day by day. A very fitting selection was sung by the male quartet of the First Church, Portland.

Saturday afternoon opened with a business session which included reports of committees and discussions of how we can do most good through the work of the Union. Rev. Mihm gave an interesting address: "Missions in the Sunday School." An outstanding thought was that the light that shines farthest gives the brightest light at home.

The newly elected officers are: Mr. Earl Marks, president; Rev. H. Dymmel, vice-president; Miss Esther Moser, secretary; Mr. David Rich, treasurer. Those on the B. Y. P. U. Promotion Committee are Mr. William Freitag, Mrs. Rutsch and Mr. H. H. Schroeder. Those elected for the Sunday School Promotion Committee are Mrs. H. Dymmel, Mrs. B. W. Krentz and Mr. Fred Berger.

An attractive banquet was enjoyed on Saturday evening and we all declared that the Second Church has some real genuine cooks. While partaking of the sumptuous meal, much pep and enthusiasm was manifested with songs, yells and toasts.

Rev. Mihm then delivered the evening address on "Choosing a Vocation," a very necessary and beneficial subject for all young people.

In the last period of the day, our beloved Dr. J. Kratt led in a consecration service. We were reminded that prayer is the most vital thing in our lives, and we all felt the presence of God in this meeting.

The Sunday morning services were held in the respective churches. At 3 o'clock Sunday afternoon the convention culminated in a magnificent rally in the First Church, Portland. Rev. B. W. Krentz led in a rousing song service.

The unique roll call of the various societies showed much competition. The Junior Society of the Second Church, Portland, is to be complimented for having a 100% attendance. However, the Salt Creek Society was awarded the prize as they had additional points, due to distance and mileage. The Salem B. Y. P. U. won the prize for the best response, taking in consideration originality, appropriateness and rendition.

The following program was presented: "Unfold ye Portals" by the quartet of the First Church, Portland; a selection by the male quartet of Salem; a violin solo by Lorne Ristau of the Third Church, Portland; a missionary playlet given by the Second Church, Portland, which showed a vivid scene of our foreign lands where Christ is not known; a violin selection by Miss Gertz and Mr. Reinhold Sichau; a selection from the Bethany male quartet; "Listen to the Voice of Jesus" was sung by Esther Rattey and Marian Sinner, accompanied by Mildred Hoelzer. The Salt Creek men's choir sang "Glorious Things."

By this time we were all keyed up for the afternoon message: "The Loyalty that Wins," delivered by Rev. A. P. Mihm. We all felt a greater desire for loyalty, constant, unalterable devotion for the Cause of Christ.

The climax of our convention came with the closing Sunday evening service at the First Church. Two special numbers were rendered by the combined choirs of the First and Second Churches of Portland. Rev. A. P. Mihm then gave the final address: "Take heed to thyself," which was indeed impressive and shall long be remembered by the young people.

We wish to express our heartfelt appreciation to Rev. A. P. Mihm for the many practical and inspiring lessons he gave us. We are also indebted to Rev. H. Dymmel, our former president and efficient pilot, for the progress and growth of our Union. But we wish to thank Him mostly, whose spirit was manifest at all our gatherings. May God's divine presence guide, strengthen and sanctify us in our mutual endeavor to promote his cause!

ESTHER MOSER, Sec.

* * *

Smile a little,
Help a little,
Push a little,
The world needs you.
Work a little,
Wait a little,
Hope a little,
And don't get blue.

—Edwin Osgood Grover.

Cherry Square

(Continued from Page 10)

that pulpit—that they gave her something to live by.”

He smiled pitifully, and shook his head, though she knew that he drank in these words of praise like a thirsty man long denied.

“The king is dead,” he said. “Long live the king!”

Sally went away, her eyes blinded with sudden tears that Schuyler must not see.

(FROM JOSEPHINE JENNEY'S NOTE-BOOK)

Well! Thought I'd heard Gordon Mackay preach. Find I hadn't—not the one we heard today. Had thought of him thus far as unusual village preacher. Discovered today he may easily be rather big gun camouflaged. No man can be so absolutely natural as that before such a congregation if he's new to the job. If he's the son of Carmichael Mackay he's more or less accounted for. Yet I'll wager he's on his own; he isn't aping his distinguished father.

Probably the less I put him in this note-book the better.

But rather hard to forget a certain Sunday, when a stranger singularly like him sat beside me in a pew in that very church. Queer experience.

Better forget it.

Can't.

(To be continued)

What Christ?

In a recent address Dr. G. Campbell Morgan referred to the demand today that we turn from creeds and Biblical controversy back to Christ. “Yes,” said the speaker, “but what Christ?” That is the real crux of the present situation. Much is made of Christ as Teacher, Master, Example, and Leader, and beyond all question he is incomparable in these relationships, worthy of our complete obedience and perfect imitation, but is that all the Christ we have? Have the faith, heroism, and achievements of the church been inspired simply by a divinely guided man who laid down exceptionally high moral principles, taught men that God is their Father, and died for what he believed was right? Lofty and devoted as such a career might have been, it does not explain Christ.—The Biblical Review.

The End of a Perfect Picnic

“And so we came to the end of a perfect day,” said Ma. “I hope all you children have thoroughly enjoyed your picnic.”

Chorus of “Yes, Ma.”

“Then let's pack up and get ready to start for home, Johnny!”

“Yes, Ma.”

“Have you scattered the Sunday paper all over the clearing?”

“Yes, Ma.”

“Mary Ellen, have you smeared the left-over jam on that bench?”

“Yes, Ma.”

“William break those two milk bottles and hide the glass in that shady place under the big tree.”

“Yes, Ma.”

“Myrtle, hurry up and finish tramping down those wild flowers.”

“Yes, Ma.”

“Frederick, go over and help your father break down that fence.”

“Yes, Ma.”

“John, are you sure the camp fire is still smouldering?”

“Yes, my love.”

“Then we seem to have done all that's expected of us. Let's go!”

The Useful Penny

An amusing story is told about a minister who was preaching on the subject of giving. It was in a small chapel, where he had been invited to hold a service, and his heart rejoiced as he noticed one of the members slip quietly out his seat, and going over to the side of the chapel, drop a coin into a box. After a while another member did the same. The minister's heart was warmed at the response that his efforts were calling forth. On leaving the chapel, one of the members came to him and said: “I trust we didn't disturb you, sir, but ours is a penny-in-the-slot gas-meter, and we should have been in darkness if we had not attended to it.”

* * *

“I have some particularly fine asparagus today,” said the marketman to Mrs. Youngbride, and he displayed a bunch for her admiration. “Picked not three hours ago,” he added.

Mrs. Youngbride looked at it with unaffected amazement.

“Does it grow like that?” she asked. “I always thought the cook braided the ends of it.”—Boston Transcript.

The Baptist Herald for 50 Cts.

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

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