

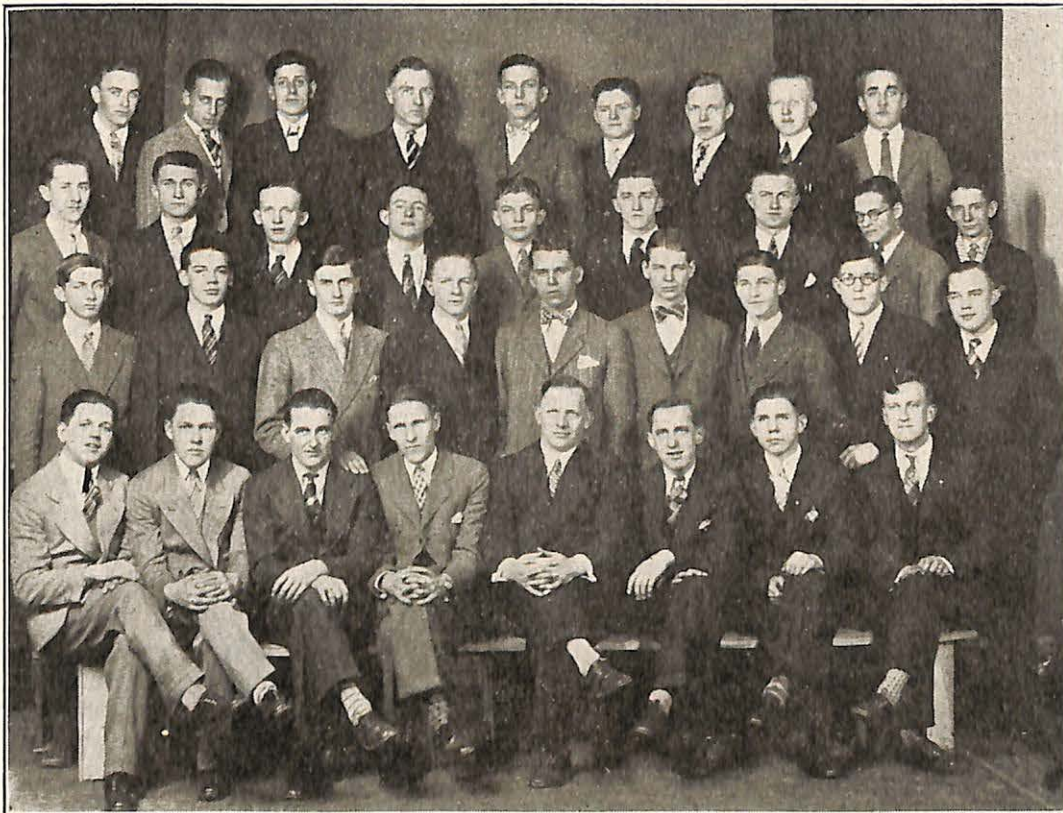
# The Baptist Herald

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

Volume Seven

CLEVELAND, O., MAY 15, 1929

Number Ten



Keystone Class, Sunday School of Ebenezer Baptist Church, Detroit, Mich.  
Mr. Eugene Koppin, Teacher

## What's Happening

Rev. W. A. Mueller, pastor of the High St. Church, Buffalo, N. Y., has resigned to accept the call from the First German Baptist Church, Brooklyn, N. Y. Bro. Mueller closes his work in Buffalo on June first.

After a successful pastorate of exactly three year's duration, Rev. E. A. Fenske of Edenwald, Sask., has resigned to accept the call of the church at Fenwood, Sask. Bro. Fenske began his work in Fenwood on May first.

Immanuel Church of Milwaukee, Wis., Rev. G. H. Schneck, pastor, is planning to have a Vacation Daily Bible School for three weeks with a force of about 20 teachers and helpers. The Easter Offering of the church amounted to \$316.29.

Rev. A. Bredy of the Second Church, Detroit, baptized six on Easter Sunday, —a young married couple, a married woman, a young man and two young Sunday school scholars. Bro. Bredy is now in his seventh year of his pastorate with the Second Church.

Rev. L. Hoeffner of Hebron, N. D., after a pastorate of three and a half years, has resigned to become pastor of the church at Durham, Kans. Bro. Hoeffner closes his work at Hebron the last Sunday in July and begins at Durham the first Sunday of September.

A Baptist church in Nazareth that reports a Sunday school with an average attendance of 235 is maintained by the Southern Baptist Convention. The pastor reports that he is about to establish a new Baptist church at Cana, where Christ performed his first miracle.

The Willing Workers' Class of the Humboldt Park, Chicago, Sunday school presented the school with \$25 for the new song book fund. Robert Brosseit represented the class in presenting the gift to the supt., Mr. Wm. Haack. The money donated represented proceeds from a class banquet.

The newly-elected Sunday school officers of the Immanuel Church, Milwaukee, Wis., are Rev. O. R. Hauser, supt.; Albert Schultz, vice-supt.; Arthur Ant-hold, treas.; Alfred Schultz, sec'y; Emma Beckel, pianist; Wm. H. Wengel, chorister, and Mrs. A. Widder, supt. of the Primary dept.

The German Baptists' Life Association arranged a reception at their offices in Buffalo, N. Y., to their new field secretary, Rev. C. E. Panke, and wife on April 18 to which all the German Baptist people of Buffalo were invited. The offices were beautifully decorated with flowers and plants. About 180 people attended. It was a busy day.

The sailing date of Miss Frieda L. Appel to her field in the Philippine Islands has been changed to June 21. If any friends wish to help her with articles listed in the "Baptist Herald" of April

1, they can be packed in Miss Appel's cases and go with her freight if sent to her at 2115 Bryant Ave., North, Minneapolis, Minn., before May 30 at the latest.

Rev. Edw. Stevener of the Union Baptist Church, Arnold, Pa., baptized 15 persons during April. The enrollment of the Sunday school is 140 but on April 14 the attendance was 150, breaking the record. The average attendance is 90% of the enrollment. The B. Y. P. U. had a contest for membership enlargement. The red team was composed of the young men and the blue team by the young women. The red team scored the victory. Kathryn Adams and Eugene Lingenfelter were the respective leaders. The B. Y. P. U. recently gave a varied musical entertainment, featuring a one act play entitled: "Tuning up for the wedding."

The Chicago and Vicinity Young People's Association (Jugendbund) held a very successful pre-Conference meeting in the First Church on April 25. The purpose was to promote the conference at St. Joseph, Mich., May 31-June 2. Each society rendered some number or gave a stunt that boosted the coming conference. Originality was displayed and enthusiasm ran high. The program was outlined and preliminary details announced. Prof. L. Kaiser of Rochester will be speaker at the banquet and at the Sunday afternoon session. President Harold Johns presided and about 200 were present. The First Church society provided refreshments at the close.

The Sunday School Teachers' Association (Lehrerbund) of the German Baptist churches of Chicago and vicinity met with the Oak Park Church on April 18. The officers for the ensuing year are H. Siemund, president; F. A. Grosser, vice-president; Mrs. Elinor Rennegarbe, corresponding secretary, Miss Olga Justin, recording secretary; Mrs. Edw. Engbrecht, treasurer. Miss Winifred Baum declined re-election as treasurer on account of other duties and received a vote of thanks for faithful services during her term of office. Field Secretary A. A. Schade was the speaker of the evening and gave a stirring address on The Place and Function of the Teacher. The orchestra of the Oak Park Church and men's and women's quartets from the First Church as well as the mixed choir from the South Chicago church provided for pleasing musical and vocal numbers.

The Coming Lake States Assembly at Linwood Park, Vermilion, O., on Lake Erie, Aug. 5-11, called the Arrangements Committee, consisting of the officers of the Assembly and others appointed together to an all-day session at Cleveland, O., on April 27. Courses were mapped out with live topics for six class sessions, three of which will be simultaneously at each of the two forenoon study periods. An attractive recreational program will

be the feature of the afternoons and part of the evenings under the direction of Rev. W. L. Schoeffel. Pres. Edw. Glanz of Detroit presided at the session. A pleasing feature, greatly enjoyed by all, was a splendid dinner for the committee members at the beautiful home of Vice-president R. A. Bartel. Others attending the meeting were Brethren Schulz and Pischke of Detroit, Hasse, Saurwein and Lehr of Cleveland and General Secretary A. P. Mihm of Forest Park. Strong publicity will be given to this year's assembly and all signs point to the "greatest yet."

### Desert Difficulties

"Desert Difficulties" is the title of a dramatization of Episodes from Israel's Wilderness Experience. It has been written by our Field Secretary, Rev. A. A. Schade. It consists of eight scenes with about some thirty characters, some having major and others minor parts.

If necessary many of these characters can be doubled up. The dramatization was purposely written for many but the number can easily be reduced. Bro. Schade states that it went over big in Temple Church, Pittsburgh, last summer and received favorable comment from outsiders who are interested in such matters.

Bro. Schade has kindly placed the manuscript in our hands for wider service and we have mimeographed it at our office in Forest Park for use by our young people's societies, Sunday school groups and classes and others who may wish to present it. If you are interested in such a dramatization and wish to examine a copy, please send 3 cents for postage to Rev. A. P. Mihm, Box 6, Forest Park, Ill. Additional copies for the use of those presenting the drama can be secured at the same rates.

## The Baptist Herald

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# The Baptist Herald

## Why God Does Not Answer Our Prayers

PH. LAUER

OUR topic is of vital importance for the Christian Church and is resting heavily upon all sincere workers in the kingdom of God. Frequently we ask, why does not God answer our prayers? We are praying so much at home and in the church, but we notice very little result. Did not the heavenly Father promise his own that when they call upon him, he would comply with their request? Truly, God has promised this, but this promise rests upon certain conditions with which we are to comply. Even Moses and Paul each offered a prayer and the Lord did not respond to their requests. The first desired not only to see the promised land from a distance but to enter too, and the latter longed for the removal of the thorn in his flesh. God answered negatively in both cases.

We know the consequences of certain sins must be borne in our lives, e. g. when Moses smote the rock for water in the desert instead of simply talking to it, as God had instructed him, he forfeited his right to enter Canaan. If one is negligent in school about learning when he has splendid opportunities, will God give him later on, when converted, a bright mind on the neglected subjects? "No," is the answer. A young man ruined his health carelessly and God gave him no strong constitution after his conversion. Such a one will have to glorify the Lord in a weak body the rest of his life. Paul informs us 2 Cor. 12 that his prayer did not remove the thorn in his flesh in order that he "should not exalt himself above measure through the abundance of the revelations." The answer from above was, "My grace is sufficient in thee: for my strength is made perfect in weakness." Paul's final reply was, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

We do not draw actually nigh unto God and therefore God will not draw nigh unto us. (James 4:8.) Our whole life in all its thinking, actions and its whole attitude all day long is so far from him that we cannot suddenly concentrate upon him in prayer. During the entire day we lived in a different, a sinful world, without contact with him and then in the evening in church we cannot quickly appear in his presence. We should always live with God, be ever near unto him; yes, he should dwell in us, so that we become in reality a temple of the living God.

Truly, we are not sincere with our petitions. Our prayers are not genuine, for we do not really mean them. They are not the outflow of our innermost soul. Therefore perseverance is lacking in them and if God does not respond immediately we leave off bringing our petitions before the throne of grace. The Bible expects us to persevere in prayer as Jacob did at Pniel and as Jesus tells us in Luke 11

of the man coming to his friend at midnight asking for bread for his visitor. If we really love prayer, we shall plead with the Almighty and then we shall have wonderful answers of prayers. Then our unbelief, that mighty fortress, will be overcome.

We ignore the Holy Spirit and his wonderful activity in the hearts of those consecrated to Jesus. Instead we nourish and cherish a spirit of indifference and opposition. Then we miss the magnificent things the Holy Spirit will teach us about prayer. Shall we enter his school and be instructed about fervent and effectual prayer?

Omitting to consecrate our lives unto God is another reason. We never permit the Lord to enter certain parts of our lives. These we have fenced off for ourselves. By some it is the home life, by others the social life, business life, etc. Remember, "if Jesus is not king of all, we do not crown him at all."

Now we wish to enumerate a number of definite sins which make it impossible for God to answer our prayers.

The first one is: **Being irreconcilable**, and unfor-giving. Such an attitude severs our hold on God, and our life will soon indicate such a change that these compartments of the soul are closed.

A bad temper which never can honor the Lord makes it impossible that when we pray the heavenly messengers will be at our disposal. For then we may get angry very suddenly and we may do immense harm in a few seconds.

Closely aligned with the previous is **envy and hatred**. If these forces dominate our soul we will naturally cut off our connection with heaven, our power-station. But we are not to live such a sinful, but a righteous life, as James tells us 5:16, for our very life, with its lofty aspirations, is a vital factor for God to grant our prayers.

We must not tolerate foolishness to govern us. We are to be glad and "rejoice in the Lord," but when such a low sentiment as foolishness is a dominating factor in our lives we are not qualified to bring requests to God for him to answer. For the fundamental characteristics: holy fear and reverence will be wanting.

Pride is another deadly enemy to true prayer. If we look for praise and honor we are not prepared to learn of God in prayer. Naturally God will withdraw from such petitions and say, "They have their reward." Confession of sins must be an essential part of true prayer. This was lacking in the prayer of the Pharisee in the temple but was the center of the prayer of the publican. The consequence was the Pharisee justified himself while the publican was justified by Jesus.

Closely related to pride is **over-sensitiveness, being too touchy**. In such a soul is no soil for effectual prayer, which requires calmness and contentment

in the Lord. To souls of the latter type God can speak and respond.

**Stubbornness, bitterness** have ruined many souls for God's kingdom. They definitely refused to change and learn of God. They were not in harmony with the church to establish Christ's kingdom. It is self-evident that the Lord cannot grant the petitions of such self-centered hearts.

When the **real spirit of service**, sacrifice and love is foreign to hearts it is a great sin against true prayer. Such people will be too materially minded and strengthen serious defects within them, which will slowly undermine their whole spiritual structure. Love for sinners is preached to them in church but that is the end of it.

These conditions require the deepest heart-searching in the presence of the everloving Father and our Savior. Shall we do it and receive God's blessings?

### The Center of All

**A**N artist was employed to paint a picture of the Last Supper. It was his purpose to throw all the sublimity of his art into the face and figure of Jesus; but he put upon the table some ornamental cups of exceedingly beautiful workmanship. When the picture was completed and his friends were called in they gazed at it for a moment and then several exclaimed simultaneously, "What beautiful cups!"

"Ah," said the artist, "I have made a mistake." Immediately he took a brush and blotted out the cups that the figure of Christ might not be forgotten.

In our Lord's plan for the spread of his gospel there is room for innumerable methods and innumerable gifts and talents, but Christ should remain the center of them all. Our hymns, if they do not reflect the melody of his love and forgiveness, had better not be sung. Our sermons, if they do not tell the story of his salvation, had better remain unpreached, no matter how eloquent or forcible their language may be. Each of us who professes to be his follower and disciple will do well to make the purpose of his life the purpose of John the Baptist of long ago: "He must increase, but I must decrease."

### Challenges to Youth

**T**HE call of the hour is not for lower, but for higher, standards of Christianity. Youth will be gripped only as the call for Christian service becomes more drastic, more all-embracing, and more sacrificial in its requirements. Not the promise of an easy-going religion, but the challenge of a hard life in self-denial, self-sacrifice, and self-obliteration is the attractive lure which will catch the devotion and enthusiasm of youth. The harder we make the appeal, the easier to win our youth to it.

This old world can never be evangelized by Christians who compromise. The cross of the Christ was not entwined with flowers. Those who carry that cross will feel its sharp angles and corners. Hooks baited with a soft gospel adapted to the natural

senses and tastes will never catch that type of souls of which martyrs are made. Christ is not offering pillows of ease, but calling for pillars of power.—From "The Church's Challenge to Youth," John Bunyan Smith.

### Today

FRANCES CROSBY HAMLET

Lord, help me keep my thoughts today  
Worthy a child of thine;  
To find my consciousness each hour  
In tune with the divine.

Oh, let me speak some word for thee,  
A quiet word of cheer,  
To bless whatever longing heart  
And prove that heaven is here.

Give me to do some gracious deed,  
Some simple act for thee,  
That may bear fruit and multiply  
Beyond what I can see.

To think, to speak, to work with thee  
Today and every day:  
What sweeter partnership could be?  
What lovelier prayer to pray?  
—Classmate.

### Don't "Tribulate"

**A**N amusing incident is told of a southern mammy who was very much disturbed about some slight misfortune which had befallen her. She was pouring out her heart to a visitor who tried in vain to bring some comfort to the disturbed old soul.

"You mustn't feel so badly about it, Aunt Mandie," said the friend consolingly. "It really isn't nearly as bad as you think. Cheer up, and remember that every cloud has its silver lining. That's the way to look at it, Aunt Mandie."

"Well," agreed the old mammy, "maybe you're right, but somehow I can't see it that way. When the Lord sends me tribulations I **tribulate**."

Let us tuck away somewhere in a corner of our mind this amusing little incident of the old southern mammy and have it in readiness to apply to our own disturbing annoyances which we may be tempted to call tribulations. Then, instead of joining her, let us smile a bit at her faulty philosophy, and at ourselves, too, for coming so near to practicing it.

Presently the petty annoyances, which we dignified by the name of tribulations, will no longer seem worth "tribulating" about.

God expects us to **trust and triumph**, not to "tribulate."

### The Soul Has an Innate Tendency to Sin

**A**S Oliver Wendell Holmes has said, "We are the omnibuses in which our ancestors ride." And a part of what we carry over from their lives is their various tendencies and dispositions to sin. This is one of the most marked and evident char-

acteristics of the human soul. It comes into prominence early in childhood and it never disappears until we "lie silent in the grave." "Who shall deliver me out of this body of death?" Such is the universal cry of the quickened soul.

The eminent psychologist, G. Stanley Hall, once said that if the theologians should quit preaching on sin the psychologists would take it up. And even Horace Bushnell, the apostle of the theory that a child may be brought up a Christian and never know himself otherwise, confessed: "There is not so unreasonable an assumption, none so wide of all just philosophy as that which proposes to form a child to virtue by simply educating or drawing out what is in him." There is nothing more foreign to human experience than the sentimental theory that people are naturally in the Kingdom of God and need only to be kept there.—The South Western Evangel.

### No Vacation

**F**ROM some jobs people need frequent vacations. In order to keep fit one must often get just as far away as possible and forget the work for a while. Teaching appeals to many young persons because of the long summer vacation period; yet I recall the earnestness with which a certain speaker addressed my normal school class on commencement day as he declared, "You have had your last real vacation."

The words had a chilly sound then, but experience has taught me to delight in other work from which there truly is no vacation. Rest, change, travel, have their part in it; but there is no desire for a vacation in the sense of turning my back on the job and forgetting it all for even a week-end.

Being a Christian is one business with no honorable vacations short or long. Some of the sorriest folks I know made the mistake of supposing otherwise. They know better now; but the learning has cost certain acquaintances what the remorseful ones can never repay.

To take even a day off, an hour off, is to vacate the Christian contract. That can be done easily enough: it is. Every effective revival service sees people sorrowfully acknowledging that they have cut the line of communication with their Lord, and must establish a new one. That too, can be done when people sincerely desire it; but the happiest, altogether best way is never to try the foolish plan of taking a vacation from what is not a mere job or profession, but life at its glorious full.—Young People.

### Y. P. & S. S. Workers' Union of the Atlantic Conference

**A**T TENDANCE at this year's conference of the Young People's and Sunday School Workers' Union of the churches in the Atlantic Conference is expected to break all previous records. The Union will meet at the Fleischmann Memorial Baptist Church in Philadelphia, May 17-19.

An excellent program has been arranged through

the Executive committee and the local committees. The mass meeting on Sunday afternoon will be addressed by the Rev. A. Petty, of the Baptist Temple, and successor to Dr. Russell Conwell. The largest attendance ever held at any of the Union banquets is expected for Saturday evening, the 18th, since Snellenburg's Store has been secured with a capacity for 600 diners. The speaker will be the Rev. Williams of the Alpha Baptist Church.

The entertaining church is ideally located at 9th and Luzerne streets, with a large park immediately across the street. The church is also readily accessible from all parts of the city and railroad stations. Those arriving by the Pennsylvania R. R. should get off at North Philadelphia and take a Broad St. "C" bus, marked 10th & Somerville, which stops at the church. New York interurban busses also stop at the church.

All reservations for entertainment are to be sent to Wesley Mercner, 6366 Musgrave St.

A pleasing number of reservations are already taken care of, but it is hoped that a great many more will decide to come for a few days of inspiration, fellowship, and recreation.

WALTER ORTHNER.

### Editorial Jottings

**THIS NUMBER** of the "Baptist Herald" is rich in reports, programs of conventions, etc. We rejoice in the manifold activities brought before us in these news items and in the victories attained in God's cause.

**MR. HENRY A. SCHACHT**, clerk pro tem. of the Lorraine, Kansas, church, writes on behalf of the church extending a hearty invitation to every one in view of the fact that the Kansas Y. P. and S. S. W. Union holds their annual convention at Lorraine, June 3-5. The program in full is to be found on page sixteen.

**THE REV. JOHN A. EARL**, D. D., for the last six years editor of "The Baptist," died May 4 at the Mounds Park Sanitarium at St. Paul, Minn., after an illness of several months. His home was in Oak Park. He held important pastorates at Waterloo, Iowa, Belden Ave. Church, Chicago, and First Church, St. Paul. He was president of Des Moines College for eleven years. Since 1923 he filled the editorial chair of "The Baptist." It was our privilege to know John Earl for many years. Big in person, he was large-hearted and genial in soul. He possessed a quick and keen mind. He was a foe to all shams, but a true friend and helper to all sincere seekers after truth. His faith in his Lord was simple, deep and strong. His passing will be mourned by many and leaves a place difficult to fill.



Cast of Dramatization of "Queen Esther" at Twin Cities Institute, Minneapolis, Minn., under direction of Miss Marcella R. Beise

### Keystone Sunday School Class of Detroit, Mich.

"A Live-Wire Class in a Live-Wire Town"

(See Class Picture on Front Page)

When the name "Detroit" is mentioned it is immediately connected with the world's greatest automobile center; likewise when the name "Keystone" is mentioned at the Ebenezer Baptist Church of Detroit, it is immediately thought of as the "Live-Wire" Sunday school class.

Organized in the year 1926 under the efficient and co-operative leadership of Mr. E. E. Glanz, the membership increased from 12 to 24 in the period of one year, creating a record beyond the expectations of the most optimistic charter members. Mr. Glanz, at this time, was chosen General Superintendent of the Sunday school, and Mr. Eugene Koppin was named successor. Under the splendid leadership of Mr. Koppin the enrollment increased to a membership of 49.

Athletics, as well as other various activities, form part of the class's success. An annual entertainment in which every member takes part helps to stimulate interest. Every effort is put forth at this occasion to give the church and surrounding community an interesting program.

The boys of the class enjoyed a week's vacation at Green Lake, Mich., from June 30 to July 7, and my! what a wonderful time we did have. The first day was spent in moving our luggage, cleaning house and marking the road for the boys who were to follow. The latter was no hard task for one of the boys accidentally ran over a skunk just at the turn of the road. Our directions were: "When you come to the skunk in the center of the road, turn to your left and drive as fast as you can until you come to the sign: 'Welcome Keystoners.'"

Our teacher's good wife graciously consented to cook for us, and you may be sure we didn't lose a pound, but gained plenty.

Occasionally one of the boys would find a snake or a frog in his bed, or I should say cot; but none of the boys knew how it got there.

The week's program consisted of horse-shoe, fishing, hiking, baseball, swimming, and eating. Baseball was our morning appetizer for the hearty breakfast that was to follow. After breakfast all the boys got together and we had Bible reading and prayer. Both the teacher and the boys took part in this. We enjoyed the reading of God's Word, and prayer in the evening before retiring.

By Friday night all the boys were pretty well tired out; so we just took our boat and rowed out into the lake, pitched anchor, and sang some of our favorite Sunday school hymns.

Saturday morning found us bright and early with our usual game of baseball. After eating our breakfast, so well prepared by Mrs. Koppin, we began to pack up for our homeward journey. We were just nine miles from the cottage and five miles from nowhere, when our truck had a blow-out, breaking the valve-stem, which of course meant a new inner tube. The temperature was about 90° in the shade, and two of the boys had to walk about five miles to purchase a new inner tube. After the boys returned with the inner tube the rest of the fellows took turns at pumping the tire up. With the tire fixed, it wasn't long before all the boys were home telling their folks about the wonderful time they had.

Perhaps you might ask if we are going again?

Well, you bet we are, but way up in Northern Canada this time; and we hope to have an even better time than we had last summer.

The Keystone Class, meeting every Sunday at 11 A. M., extends a hearty invitation to any young man interested in a group of live-wire fellows, and a teacher who does not fail to inspire enthusiasm in all things that are worth while.

W. P. KNACK, Sec.

### Blessings at Edmonton, Alta.

Several years ago, we of Edmonton, Alberta, were beginning to fear that disaster was sure to come over our lovely church; but the Lord be praised, he answered our humble plea in that he placed Rev. Aug. Kraemer in our midst to carry on his great work. After overcoming many hardships and disappointments we are once again able to give a report of how the Lord has blessed us and answered the prayers of pleading parents and friends and satisfied the yearnings of many a hungry soul.

For two weeks prior to Easter we had the pleasure of having Rev. S. Fuxa of Nokomis, Sask., to assist Bro. Kraemer in the great work of saving souls. They carried on the work so successfully that on Sunday, April 19, Bro. Kraemer had the great privilege of carrying out Christ's command as given in Matt. 28: 19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The church was crowded to overflowing capacity, many having to stand, while others with great disappointment were forced to return home without receiving the blessing of the memorable evening, when twenty-nine, young men, women and children, did Christ's bidding as found in Acts 2:38: "Repent, and be baptized every one of you in the name of Jesus Christ."

Among these were certain young men and women for whom we had pleaded continuously, both in the Sunday school as well as in our B. Y. P. U., and the Lord opened their hearts and gave them the salvation which they needed. We again thank him for his great mercy and blessings in our church, in our Sunday school as well as in our B. Y. P. U.

LEO BORCHERT.

\* \* \*

"There is one word in the English language that's always pronounced wrong."  
"What word is that?"  
"Why, wrong, of course."

# The Sunday School

## His Teacher

MARION CRAIG

I need not fear to trust my child to her;  
I know it by the lighting of her eyes  
When first she stooped to take his hand  
in hers,  
And speak a word of greeting. He was shy  
And hardly dared to raise his eyes to hers,  
Nor lisp her name in tones she scarce could hear;  
But she with infinite patience won his heart,  
And with his heart she also won my own.

I do not fear to trust my child to her;  
For when she spoke her voice was low and sweet,  
And when she moved her step was quiet too,  
Even her laughter as it bubbled forth  
Was low and sweet, and filled with tenderness.  
And yet I know that from her he will learn  
The needful lessons of obedience  
Cheerfully rendered to authority.

I do not fear to trust my child to her;  
For I have seen young faces lifted up  
With eyes of trustful wonder to her own,  
Sure of her understanding sympathy  
With all the little joys and griefs of youth;  
Finding in her the eternal motherhood  
Of one who finds all childhood worth her care,  
And take it to her infinite heart of love.

## What, Then, Is This Child?

He is a "chip off the old block," "a little man," "his daddy all over again"—these and a dozen other things like them, we say of our children again and again. And each has in it a real truth. What a child inherits from his parents—and his parents' parents—has a great deal to do with what he is. Truly there is a sense in which he is a "chip off the old block." The child does take as his ideals the things he sees and admires in those with whom he is associated and does act accordingly. He does his limited, and often amusing, best to be a "little man" as he conceives the manly things to be. The father is usually the hero of the little boy, the mother the heroine of the little girl, and their outstanding virtues and faults are imitated with such remarkable fidelity as to merit the comment, "his daddy (or mother) all over again." All these things are partly true.

But they miss the whole truth. They overlook the fact that the child is, himself, a personality, each like and yet different from every one who has lived before or who will live after him. No child is a "chip." He is a vital, living, growing, absorbing personality who must come to the time when he shall accept

the responsibility for his own actions, for his own life. It is against that time that we must fortify him with high ideals, with a real sense of values, with habits of self-control and discriminating judgment, with knowledge of God and an experience of God that will stand every test as it comes.

No child is a man, even a "little" one. He is different physically, mentally, spiritually. We shall miss our own mark if we try to treat him and teach him as a *little man*. He is a *child* with a child's capacities, a child's needs, a child's limitations. We shall do well to study him as an individual and help him where he needs help.

Fortunately, no child is his "daddy all over again." He has a chance to improve on or, sadly, to fall below the things his father has become. It is ours to help to lift him up to his father's shoulders that standing on them, he may reach out to that which his father could never attain.

What, then, is this child whom I teach? Only the Father knows what he is or what by my help or hindrance he is to become. Humility should be my garment. Study should be the preparation of my feet as I walk into his life Sunday by Sunday. Prayer and meditation should be the staff I lean upon. For my glorious task is a solemn one.—Primary Teacher's Quarterly.

## About Motions in the Business Meeting

J. ELMER RUSSEL

The president of a young men's or a young ladies' Bible class, upon whom falls the responsibility for presiding at the business meeting of the class, needs to become thoroughly familiar with the subject of motions, using this word in a parliamentary sense.

First of all he should understand that a member of the class who wishes to make a motion should stand and address the president. He says, "Mr. President," and if he is in order the president says, "Mr. Jones," calling him by name. This means that he has the floor and can make a motion or speak upon one already made.

To make a motion, for example, upon a class picnic, the member who has the floor says: "I move you, Mr. President, that we hold our annual class picnic next week, Thursday, at Green Lake." After this motion is seconded, in words like these, "Mr. President, I second the motion," then it is open for discussion or for action.

Amending a motion. It is in order to amend a motion. For instance, someone may say, "I move to amend the motion by making the date of the picnic Friday instead of Thursday." If the maker of the original and the seconder accept the

amendment it becomes a part of the original motion amended. There may be a second amendment; that is, an amendment to an amendment, but a third amendment is not permissible.

If a motion has been lost at a meeting it cannot come up again for consideration at the same meeting unless one who was on the winning side makes a motion to reconsider the lost motion. If this motion prevails, the lost motion may be considered again.

Sometimes it is felt best not to decide a matter one way or the other. Someone then makes a motion that the question be laid on the table. If this is carried, then the question does not come up again until someone moves that the matter be taken from the table. Frequently a motion to lay on the table is a polite way of defeating a project.

The house may by vote decide the amount of time anyone may speak upon a question, which decision it is for the president to put into effect. Sometimes it is agreed that a vote shall be taken at a certain time. In such a case, if the class is plainly not ready to vote when the time arrives, someone may move to extend the debate for a specified time. If the debate seems to be dragging on, a member may move that the debate close. If carried, a vote must be taken at once. A motion to limit and close debate requires a two-thirds majority to prevail.

At any time when no other motion is before the house, a motion to adjourn is in order and cannot be debated.

A member always may raise a question of privilege. For example, when the social committee is making a report, the chairman of the missionary committee may find that a telephone call summons him home, and he may ask the privilege of reporting for his committee before he goes.

There are five common ways of voting on a motion: by calling for the ayes and noes, by a show of hands, by a rising vote, by a roll-call, and by ballot.

The president who makes himself familiar with these and other matters of correct parliamentary procedure, is not only adding to his value to the class but he is fitting himself to take a place in important public meetings later in life.—Young People. \* \* \*

Society makes customs, business practices, the nation laws, and the school ideals, but only the church of Jesus Christ imparts purpose in manners and morals. \* \* \*

Young man, what do you want? The world lies before you for conquest. There is no achievement without labor. Pay the price in honest diligence and none can deny your fondest ambition's realization.

# Toward Sodom

By B. MABEL DUNHAM

Author of "The Trail of the Conestoga"  
(Copyrighted)

(Continuation)

Chapter X

## AN IDEAL SHATTERED

The awkward, raw-boned Esther Horst developed so well that at twenty-two she was plump and rosy, and altogether attractive. A wealth of curly hair wreathed her face becomingly and crowned a tall, well-proportioned figure. There was a certain indefinable dignity about the girl that made strangers turn and look at her the second time.

Esther had become, hopelessly, a Methodist. Lured into Rhoda's church in the susceptible days of her childhood, she had since laid aside her bonnet and with it the religion of her parents. Her mother had tried to save her, but too late. A mighty, rousing revival had come along, and Esther had been ruthlessly caught and carried into the membership of the Methodist Church.

It happened at one of a series of protracted meetings which Rhoda and Esther had attended out of sheer curiosity. They sat in the back seat. From the moment they entered the church the preacher had set his seal upon them. With great earnestness he portrayed the horrors of hell and damnation, and pointed out the narrow, up-hill road that led, he said, to life eternal. Esther's heart was strongly moved. No sooner was the invitation offered than she ran sobbing to the altar. Rhoda came and knelt beside her. From all quarters came the penitents with tears and confession, little children, gray-haired men, flagrant sinners of the community, and luke-warm officials of the church. There they were, all of them, snatched mercifully from the mouth of the fiery, brimstone pit and garnered into the safety of the fold, while the anxious rescuers stood by murmuring excited hallelujahs of praise.

"When will you start to backslide?" asked Sarah, when Esther told her mother of the wonderful experience that had come into her life. She knew those Methodists, if Esther didn't, a worldly, hypocritical lot, running now with the devil and his crowd, and then up to the altar to get converted over again. They were all alike, each worse than the next. "Ephraim didn't backslide yet," said Esther.

Sarah's answer was little better than a hoot. "Ephraim! How can he slide down till he is up once?"

"He wants to be a missionary yet," protested Esther.

"And if he goes to that college, it don't go long till he's a wicked infidel," Sarah was sure. "That's the start of backsliding, them colleges. They pick the Bible apart, and they think they know more than them that wrote it."

Esther was constrained to remind her mother that she had encouraged Cyrus in his educational pursuits.

"Ach, Cyrus," said the too-fond mother, "he's smart like never was. They couldn't fool him with their infidel ideas. But Ephraim is dumm—dummer yet than you. Him and you will go with the crowd."

Esther knew the antidote for the besetting sin of the Methodists. "You must work at your religion," the preacher had told his converts that memorable evening at the altar. "You must work and pray, or you will lose it all. You have saved your own souls, help now to save others. Forget yourselves and think of your neighbors. The greatest joy there is in life is the joy you give to some one else. The Christian religion means sacrifice. Every man goes down to death bearing in his clutched hands only what he has given away."

Esther lost no time in getting to work at her new-found religion. She offered to teach a Sunday school class, and she threw herself wholeheartedly into the training of the little girls committed to her charge. She joined the choir, too, and with her deep, contralto voice she sang out the happiness that filled her heart. But Rhoda was different. She refused to teach in the Sunday school; she wouldn't sing in the choir—couldn't, she said, but whether it was the voice or the joy, she lacked, she did not say.

There were others who did the work that Rhoda declined to do. Esther's religious enthusiasm was stimulated by association with other young people of the church, and especially by contact with the much-admired Gideon Bomberger. Gideon was the joy of the preacher's heart. He always had a helping hand and a cheerful countenance. He was the leading tenor in the choir, and he taught what was once the most obstreperous class in the Sunday school. But whether he was singing divinely, or teaching humanely, or merely handling groceries over his father's counter, he was the same genial, obliging Gideon, the most popular young man of the village.

Gideon's father, on the other hand, was far from popular, being a crusty old individual who had always had, and still proposed to have, his own unmolested way. He had wealth, but with it avarice; he had a beautiful home, but no friends to enjoy it with him.

A rather unsavory story regarding the elder Bomberger's business tactics leaked out and added not a little to his unpopularity. It was said that, having heard how Absalom Shade began life with a hundred dollars and a box of tools and a later acquired great wealth, owning four stores and making profits of at least forty or fifty per cent on his goods, he hied himself to Shade's Mills to learn, if possible, the secret. He had to work hard, he declared, to make even one per cent on his merchandise.

## THE BAPTIST HERALD

"Only one per cent!" Mr. Shade had exclaimed. "Surely you charge more than that."

"No, I don't," Bomberger had affirmed, earnestly. "What I buy for one dollar I can't get more than two for. To get forty and fifty per cent like you do, I never could."

Mr. Shade explained as well as his risibility would permit. The Dutchman was overcome with chagrin and disappointment. The worst of it was that the wretched story followed him home, and from that day all Ebytown called him by a new and very significant name, Old One Per Cent.

Now Gideon was the sole heir to the Bomberger wealth, and when the young man's twenty-fourth birthday had passed and he was still a bachelor with no apparent prospects, Old One Per Cent began to grow alarmed. He finally decided that something must be done about it. Accordingly, he took matters into his own hands, and announced to his son, and to his friends, and to the world at large that Gideon must marry before the end of the year. It went without saying that in this as well as in other matters the paternal will must be obeyed. The marvel was that Old One Per Cent left to Gideon so much as the choice of his own life partner.

There was a flutter among the daughters of the community, a wagging of heads among the matrons. Week after week, the excitement increased. Hope blushed unseen in many a womanly heart. Only Sarah Horst sniffed at the young eligible. "Who'd have him?" she said. "I didn't forget Lizzie Bomberger yet."

For some time Esther had devoted herself assiduously to the cultivation of her garden, with the intent of using it in the great cause of religion. She felt that if she could send flowers with her good wishes to every sick bed she heard of, it would be a very simple, pleasant way to scatter the sunshine of Christianity in a weary, sin-sick world.

The young gardener was stooping over a bed of budding hyacinths one day when she was startled to hear her own name. She looked up to see Gideon Bomberger hanging somewhat precariously over the pickets of the garden fence. "It's a fine day," he volunteered, cheerily, as usual. Esther's heart gave a tremendous thump. "If it don't rain," she replied, as casually as she could.

"Would you sell me some for my Sunday school class?" said Gideon. "I mean flowers, you know. They're sick." "They ain't all sick, are they?" she asked, with deep concern.

Gideon blushed to the roots of his hair. "Peter Watson's got the rheumatiz," he told her. "He likes flowers—the boys do." Why couldn't he say what he had intended to?

"You can have all you want," Esther said, stooping down to pluck her choicest blooms. Gideon scaled the garden fence and helped her. Their fingers touched electrically. It was an ecstatic moment. He left her suddenly, but after that the grass was greener, the air balmier, the

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sky bluer, life more wonderful. Could this be love, this warm glow that suffused her cheeks and tingled in every sinew of her body?

The next day at the same hour Gideon came again, but Esther was so overcome with maidenly modesty that she did not look up. He hung over the fence for a few minutes, then went on his way without so much as remarking about the weather. Esther's heart was heavy with apprehension. Had she done wrong? Should she have spoken? Was anything ever worse than uncertainty, and anything more uncertain than the dawn of love?

On the third successive day Esther strolled in her garden with eager expectancy, cloaked by apparent unconcern. Presently her waiting ear caught a sound. She looked up. It was only Rhoda Starling.

"Hello, Esther!" the girl called out. "Will you give me some flowers? We're getting company from Shade's Mills—rich people." She came through the gate into the garden.

"So?" said Esther, feigning mild interest. She stooped to pick a few saucy daffodils that caught Rhoda's fancy. When she presented them, she seized an opportunity to glance at the fence. Gideon was there, looking not at the flowers, and certainly not at Rhoda, but with his very soul into the depths of Esther's eyes. That moment all uncertainty was gone. More eloquently than words could ever have expressed it, Gideon had told her the sweet message of his love.

"They have two sons—these people that are coming," Rhoda was saying, appearing not to understand either the situation or its significance. But if Esther had been more interested in the countenance of her friend, she might have seen a cold, calculating sneer.

They chatted about the flowers and the company from Shade's Mills until presently Rhoda said her thanks, and goodbye, and followed Gideon into the village.

He came frequently now, Gideon did, not every day but three or four times a week. Sometimes they talked over the fence, sometimes there was a smile or a wave of the hand, but always the consciousness of mutual love and understanding.

One day he asked if he might come to call on her in the evening. Esther stammered assent. Saturday night, she suggested. It poured all Saturday, and when the young lover said, "It's a fine day," at the Horsts' front door, the water was dripping from his Sunday hat and oozing from his best calf-skin boots.

"Come in once and dry yourself," said Noah hospitably. Inwardly he was wondering what could have brought young Bomberger to the house in that weather.

Sarah did not wonder. She was possessed of a woman's intuition. She knew. It required all the self-control she could command from uttering some of the stinging epithets she had hurled as a child at Gideon's long-lost mother. Lizzie Bomberger's boy, indeed! Did he think he was going to walk off with her Esther? Let Old One Per Cent keep his

dandy son and his mansion, too. She didn't want either of them.

At length Noah grasped the significance of the occasion. He remembered that delightful season when Simeon Ernst came to court Lydia, and a smile of anticipation lit up his face. Gideon was no sooner seated in a comfortable chair in front of the kitchen stove than Noah tried to inveigle him into an interesting discussion. He started with Amos. What did Gideon think of him?

"Amos?" said the unsuspecting young man. "Amos who?"

Noah looked at him a trifle reproachfully. "Why, Amos," he said. "Don't you know yet who Amos is? Him that's in the Bible, I mean."

Gideon cleared his throat, affected presumably by the dampness of the night air. Most assuredly, he knew who Amos was.

"Well, who was he then?" challenged Sarah, her whole attitude surcharged with righteous indignation.

Gideon impored the ceiling for help, but none came. "Amos? . . . Why he was . . . wasn't he? Ach, who was he anyway?" His mental apparatus seemed to be in as great a tangle as his unfortunate tongue.

"He was one of the the minor prophets," Noah informed him. "He's near at the back of the Old Testament." Then, trying another tack, he said, "That Chob had the trouble though. When it don't go right with me, I like to think about him—Chob."

"Yes, Chob," said Gideon. His mind went through a tall, gymnastic exercise trying to recall what the unfortunate Job's trouble was, but without the desired effect.

"He's dumm," mumbled Sarah, under her breath. "He's like her, Lizzie never did know nothing."

Esther saw the danger and came boldly to the rescue. "He's the man that had the boils, Gideon," she reminded him. "You know him now, don't you?"

Of course he did, Gideon made haste to affirm, but for the moment he had got him confused with the man that the whale swallowed, or did he swallow the whale?

"That was Chonah," said Esther, trying to laugh. "The whale swallowed him. A whale is too big of a fish, I think, for a man to swallow."

"I know," said the now thoroughly distraught Gideon. "But them Sunday school boys of mine they say a man is too big a swallow for a fish. They mix me all up with their questions."

"And do they leave you be a teacher in the Sunday school?" exclaimed Sarah, with no intention whatever of concealing her incredulity.

"Of course they do," said Esther, determined, if possible, to put Gideon at his ease. "We learn the Bible all together. None of us know it like we should."

"Meddedischt!" muttered Sarah. "Them and their sparking-school."

Noah had by this time relinquished his laudable efforts at hospitality. This young suitor of Ester's did not interest

him. Time was too fleeting to waste on the likes of him. He reached for his boot-jack, pulled off his long boots and retreated to his armchair. With his arms folded peacefully over his abdomen and his feet elevated on a footstool, he was soon well away, sliding sonorously down the long toboggan slide of sleep.

"I think I must go now," said Gideon. It had been gradually borne in upon his understanding that he had overstayed his welcome.

"Well," said Esther. Her little heart gave a great disappointed thump. She knew it had not been a satisfactory evening. He would never come again.

"Well," said Gideon. He put on his hat. "Good-night."

"Good-night," replied the girl. She followed him to the front door, trying vainly to emit an inarticulate sentence which stuck in her throat.

"Best hurry," cried Sarah from the kitchen. "It looks like it might come another shower soon. Run!"

The door opened and closed again with a loud clang. The most eligible young man in Ebytown had emerged from the chilly atmosphere of the Horst home into the darkness of a cheerless, rainy night. Only nine o'clock, and not so much as an invitation to come again!

For some time after Gideon's departure not a word was spoken in the Horst home. Noah was awake now, and intent upon his Saturday evening duty of winding the grandfather clock. In her rockingchair sat Sarah, silent and unfathomable as a sphinx. Esther's heart was filled with anxious fears. She lit her candle and prepared to retire.

The front door opened and in walked Levi Gingerich. He had dropped in, apparently, as he frequently did, to retail to Esther and her parents the bits of gossip he had picked up in the village. But this evening he had nothing to say.

Sarah looked at him quizzically over her spectacles. "What's the news?" she demanded.

"Gideon Bomberger was out this way," said Levi. "I met him near the school."

"That we know already," remarked Sarah, coldly.

"Was he here, perhaps?"

"Perhaps he was," was Sarah's ill-tempered reply. "Rain and all, he had to come."

Levi asked another question, a rather impertinent one, perhaps, for a hired man. "What did he want?"

"Her," said Sarah, pointing a long, bony index-finger at Esther.

"Her!" ejaculated Levi. "Her! He ain't good enough for her. To tie her shoe-strings yet he ain't good enough."

"That I know, too." This, with much appreciation, from Esther's carping mother.

"He's too dumm for her," said Levi, continuing the arraignment of the defenceless Gideon. "He don't know more than he has to, and learn he won't."

Noah closed the clock-door with precision. "That's what I say," he applauded. "I tried him with Amos and Chob already, so I know." He turned to Esther and said, "What's the good of having a

man if you've got to learn him all the time, or else shame yourself for what he don't know? Why don't you get a man once like Lydy's, a man that can learn you something?"

"Why don't you stop away from the men altogether?" was Sarah's advice. "You don't need one, with me here, and they fetch you nothing but trouble—men."

"Nothing but trouble," corroborated Levi. "They're nearly as bad as the women. You don't know Gideon, Esther. He's not what he seems. He's all for self. It's him first, and you, ach, well, yes, if there's anything left over."

At this terrible indictment, Esther's smouldering resentment burst into a flame of passion. "It's not true," she cried. "Everybody likes Gideon."

"Everybody likes what he seems to be," conceded Levi.

"You're chealous," Esther flung at him. She picked up her candle and ran up the stairs.

"You'll not get married this year or the next," Levi called after her. "On two steps I heard you trip already."

"Must I ask you when I can get married?" retorted Esther.

"I'd like to ask you," observed Levi.

"You mean you want me yourself?"

"Yes, I want you myself."

"Well, you can want," hooted the girl, from the top-most step. "I hope you'll want for a long time so you'll know how it feels."

It was an unceremonious good-night. Levi picked up his hat, bade farewell to the old people and went off laughing to his attic room at Manassah's. What had he said to Esther? Nothing. It was nothing but a bit of friendly advice. Queer creatures, these girls. With the best of intentions, he was forever displeasing them.

Gideon's ardor withstood miraculously the chill of the Horst reception. He continued to come and look at Esther over the garden fence. He feasted his eyes on her in church, on the street, in the store, everywhere. His very soul seemed to be dangling in those languishing glances which met Esther's now at every turn. She saw his smiles in the stones of the wayside, in the blue of the vaulted sky, saw them even at night when her own eyes closed in the twilight of sleep. Gideon's eyes seemed to be, like God's, everywhere.

Three months of this delirium of ecstasy had passed by when Esther was brought back to earth by a visit from her old friend, Rhoda Starling. It was weeks since the girls had seen each other. Their lives were busy, they explained, full of other things.

Rhoda's thoughts, certainly, were full of woman's common interest, matrimony. The greetings were scarcely over when she announced boldly and baldly that the desire of her heart was to get married. "You do, too, don't you, Esther?" she said.

Esther supposed that every woman did. "If only I could find a rich man," gurgled the irrepressible Rhoda.

"A widower, perhaps?" suggested Es-

ther. In her mind an abundance of this world's goods seemed to be associated with the eventide of life.

"Yes, a widower, even, if he has car-loads of money," she replied. "I've stunted myself all my life, and when I get married I'm going to have all the money I can spend." She went off mooning about wealth and its attendant happiness, but came back to earth again with the stipulation that this magnate widower of hers must have no children.

"No children!" cried Esther, genuinely surprised. "Why, them I chust love. More than money I love children."

Rhoda was off again somewhere in the clouds. At last she fixed her roving eyes upon the brightest star in the firmament of the heavens. "If only he could be a Member of Parliament," she sighed.

"Then you'd be happy, you think?" said Esther. "Well, you wouldn't. You won't ever be happy, no time, no where."

Rhoda came back to earth with a jolt. She gaped at Esther with surprise and disapproval.

"Happiness don't come with what we get, but with what we give," proclaimed the young philosopher. "It don't come from money or anything else that's on the outside of us. It grows up inside us." She tried to help her elucidation with gestures. "We make our own happiness, Rhoda."

"Bosh!" exploded that contemptuous young lady of the world, forgetting her dignity in a moment of petulance. "Why don't you marry a preacher?"

"I would if I loved him," replied Esther quietly.

"Why don't you set your cap for George Robertson? He talks like you do."

"My cap is set for nobody," said Esther.

"Or Peter Sherk might suit you."

"Peter Sherk I can't stand," said Esther.

"What about Gideon Bomberger?"

Esther's heart stood still. At the very mention of that name a pair of soulful eyes sprang out from nowhere to meet hers. "Gideon's different," she said, trying to speak casually.

"I wouldn't marry him, Esther," said Rhoda. "Not for anything in the world."

"Why not?"

"He's not polished enough," answered Rhoda. She shrugged a shapely shoulder.

"Ach, you and your polish!" cried Esther, burning with indignation and striving vainly to hide it. "Gideon's solid walnut. He don't need polish."

"If he was solid gold, I wouldn't want him," declared the lofty Rhoda. "He acts too common. I'm not a fool, Esther."

The chatted on about less intimate things, Elsa Reiber and her infatuation for Cyrus, Veronica's new velvet dress, the soirée that the Ladies' Aid were giving in the Sunday school room.

"The what?"

"The soirée. It's a plain, old-fashioned tea-meeting," explained Rhoda, "but they

wanted a fancy name so more would come. It's twenty-five cents to go."

"And what did you say they called it?"

"A soirée. It's French."

Esther was full of impatience. "Why don't they call it what it is?" she cried. "Such style don't suit me."

"You're a little Mennonitish in your ways," Rhoda told her. "I love all sorts of frilly, French things."

"You come from the Mennonites, too," Esther reminded her, but that was something about which Rhoda did not wish to hear.

The two girls went to the soirée.

Esther knew the minute Gideon arrived. So did Rhoda. At that precise moment she turned to the girl who sat next her and said in a stage whisper, "Esther is in love. Did you know?"

"Who is it?" cried the whole interested group.

"Gideon Bomberger," Rhoda informed them. "She thinks he's solid walnut."

There was a peal of merry laughter. Esther tried to join it, but failed dismally. Her cheeks burned, her hands became suddenly cold, she dared not trust herself to look up.

"I believe she is," said one.

"What did I tell you?" said Rhoda, gleefully.

Esther mustered all her self-control, looked up and said simply, "I always did like him."

"We all do," spoke up a sympathetic one. She paused a moment and then added, "Oh, my heart, here he is now."

Like young Paris, Gideon came, with an apple for the most fair. The girls teased, coaxed and clamored for it, but Esther sat in confident silence.

It was an exhilarating moment for Gideon. He was the hero of the hour, an ordinary, frail, susceptible male, but a judge, nevertheless, though a self-appointed one, of a splendid array of female beauty and charm. It was a situation to tickle the imagination and flatter the vanity of any mere man.

Gideon tossed the coveted prize playfully in the air. When it came down, Rhoda Starling sprang at it, and caught it.

"Finders is keepers," she cried, jubilantly, while everyone laughed—everyone but Esther.

Gideon did not so much as look at Esther after that. He was much too busy trailing after Rhoda, dancing attendance on her slightest whim, running her errands, admiring her features and her dress. Finally, he helped her put on her coat and escorted her home. A very agreeable privilege, too, it appeared to be.

Esther went home alone.

(To be continued)

\* \* \*

"I dropped my watch in the river and didn't recover it for three days. It kept on running, though."

"Impossible! A watch won't run for three days."

"Of course not; I was speaking of the river."

### Careful Gleaners Class, McClusky, N. D.

"We glean not thorns but flowers" is our chosen motto since we organized in January, 1928.

Twelve girls under the leadership of our teacher, Mrs. Rev. H. G. Braun, met at her home where we organized, choosing "Careful Gleaners" as our name, and "Bringing in the Sheaves" as our class song.

We meet once a month in the homes of respective members. Meetings are opened with reading of Scriptures and prayer, business is discussed, and the rest of the evening is spent in sewing.

The articles which we made at these meetings were sold at a "Christmas Gift Sale" in December. Twenty-five dollars of the proceeds we sent to Rev. Rosenau, who was converted and baptized in our church and who is now a missionary in Africa. We also sent thirty dollars for their work among the natives. At Christmas we remembered the sick with baskets of fruit and other good things to eat. We also surprised our dear and well-beloved teacher with a fancy ice-tea set as a Christmas gift with which she was very much delighted.

On February 21 our class celebrated its first anniversary with a program consisting of dialogs, recitations and songs. The missionary playlet "Such as We Can't Use" and the girl's chorus of 22 voices were especially appreciated by the audience.

The girls furnished their own classroom with curtains, pictures, pennants, blackboard, maps, and song books.

Our class has doubled itself and now numbers 24 members, who are very active and willing to give their service to the King. During the revival meetings seven of the girls accepted the Lord, which made our teacher very happy. The girls are all converted with the exception of seven, and we shall pray for them until they too accept the Lord Jesus.

The Sunday school sessions and monthly meetings have been an inspiration and a blessing to every member. Our aim for the future is to do more for our Lord and Master. EDNA LANG, Reporter.

### Immanuel Gross Park Church Observes Triple Event

It does not often fall to the lot of a church to arrange for a triple celebration, yet the Immanuel Gross Park Church of Chicago had this opportunity and privilege for their pastor, Rev. C. J. Bender, and family and nobly carried out their plan on the evening of April 30. The members of Immanuel Church and the pastors of our Chicago churches were invited and were present.

The celebration was in honor of the 30th anniversary of Bro. Bender since entering the ministry, the silver anniversary of Bro. and Sister Bender's wedding and a recognition on the part of Immanuel church of the closing of Bro. Bender's work with them to reenter the missionary work in the Cameroons. Dea-



The Careful Gleaners Class, McClusky, N. D. Mrs. (Rev.) H. G. Braun, Teacher

con Hein presided. A program of musical and recitation numbers was given, interspersed with brief addresses from representatives of the church choir, Sunday school, young people's society, Ladies missionary society, the men's organization and the church itself. Presents of various nature were given to the pastor, to the pastor's wife, to Miss Erica Bender, who will accompany her father to the Cameroons, and to other members of the family who are active in various church capacities. Rev. C. A. Daniel made an address in which he outlined Bro. Bender's years of activity in the mission field and here in America. Rev. F. L. Hahn brought congratulations in behalf of the pastors to the couple married happily the past 25 years and wished them God's blessings for the days to come. General Secretary A. P. Mihm, Prof. J. Heinrichs, Rev. J. A. Pankratz and others followed with brief talks.

The happy occasion was brought to a close by the singing of "God be with you till we meet again" and prayer by Rev. H. Wernick. A social period with coffee and cake followed and gave opportunity for many friends and members to personally wish Bro. and Sister Bender many more years of happiness and fruitful service in the cause of the Master.

### Big Brother Class, New Britain

The Big Brother Class, a young men's service class of the First German Baptist Church of New Britain, Conn., was organized last fall under the leadership of Ed. Kiesewetter. Since that time it has grown from eight members to twice that many.

They meet with the Sunday school, but their service merely begins there. Some Sunday afternoons they visit the sick and often bring flowers, and where they do not have time to do these things, they send cards.

On Sunday, April 7, they took a group of younger Sunday school boys for a trip to Old Newgate Prison—a former prison and copper mine but now one of Connecticut's places of interest.

In the evening of the day before they

did something unique in the history of the church,—they prepared and served a supper to a group of almost one hundred young people who had come from the churches of Meriden, New Haven and Bridgeport to attend a Young People's Rally. The supper was a great success, as well as the meeting which followed. Rev. Charles W. Koller of the Clinton Hill Baptist Church, Newark, N. J., gave a very inspiring address on "Life's Major Choices."

### Union Baptist Baraca Class Banquet

The first annual banquet of the Baraca Class of Union Church, Arnold, Pa., was held in the church parlors on the evening of March 5.

Only men of the class attended. There were 31 present. The Dorcas Women's Class served us a very fine feast.

After doing full justice to the eats we were led in singing by Carl Theis. Then the president of our class acted as toastmaster. Mr. Benke showed himself eminently fitted for the occasion. Mr. Morgan of the First Church of Tarentum gave the main address of the evening. Four members of our Sunday school orchestra played very well for us and certainly were appreciated, judging by the applause they received. Mr. Moyes, a dramatist, recited Robert Burns and Shakespeare selections for us, and Mr. Max Zaborwsky entertained with his magical art. Then members of our class including our officers said some very encouraging words about the class and its growth.

Our teacher we believe to be the best there is in the Allegheny valley and we certainly thank him for doing more than his part in putting over our class growth and banquet.

Our class has grown since it organized on Nov. 2, 1927, from 9 members to 48. The Baraca Class enters upon a new year of activity. We pray that its power and influence may be stronger than ever in our vicinity. A. BECKER.

### The Sculptor Boy

Chisel in hand stood the sculptor boy,  
With his marble block before him;  
His face lit up with a smile of joy,  
As an angel vision passed o'er him.

He carved it then on the yielding stone,  
With many a sharp incision;  
His face with heavenly beauty shone,  
He had caught that angel vision.

Sculptors of life are you as you stand  
With your lives uncarved before you,  
Waiting the hour when at God's com-  
mand  
Your life dream passes o'er you.

May you carve it then on the yielding  
stone  
With many a sharp incision;  
Its heavenly beauty will be your own,  
Your lives that angel vision.

—Anonymous.

### Young People's Night at the Delaware Association

The young people of the German Baptist churches are beginning to receive the recognition which they highly merit. The Delaware Association, meeting in the Fleischmann Memorial Baptist Church at Philadelphia, Pa., from the 8th to the 10th of April, reserved the Tuesday evening session for a young people's program.

The service was in charge of Reuben Blessing the vice-president of the young people's society of the home church. Oscar Hiebner, president of the society in the Second Church, described the purpose of the gathering and expressed the hope that this event might be a regular feature of the associational program. Musical numbers were rendered by Mrs. Idelle Yahn, soprano soloist of the Second Church, and by a string quartet and the choir of the Fleischmann Memorial Church. Several young ministers participated, the Rev. Herman Kuhl of Wilmington reading the Scripture passage and the Rev. C. Peters of Jamesburg offering prayer. Rev. V. Prendinger of Jersey City, a visitor at the conference, pronounced the benediction.

The address was delivered by the Rev. J. G. Draewell of the Second Church of Philadelphia, Pa., on the theme, "The Challenge to Youth." The message was built around the words of Jesus in Luke 5:4, "Launch out into the deep." It was a stirring challenge to launch out into the world of international responsibility, of missionary tasks, and of personal work.

The young people's session was the best attended of the associational sessions, thus showing the interest of the young people in such a service. It is to be hoped that the inspiration will not only mould the lives of young people for the more efficient accomplishment of the tasks ahead, but that it will be as well the beacon light of further opportunities for young people to express themselves and to be represented in the adult conventions of our denomination. The young people of the Delaware Association rep-

resented by churches in Baltimore, Philadelphia, Jamesburg, Bethlehem and Wilmington have seen the shining gleam of such a vision. They are launching out!  
THE REPORTER.

### Activities in Ashley

We are not in the habit of making a lot of noise over the work we are doing, but perhaps it could only prove a blessing to let the "Baptist Herald" tell the folks that we are still on the job up here on our big field in Ashley, N. D., and vicinity. In Johannestal 4 souls were saved last fall and one other during the winter. Our winter was a real old timer with lots of 35 to 40 below Zero weather and much snow, and the pastor was compelled to spend much of his time in town because of the blocked roads. The young people (B. Y. P. U.) of Ashley under the direction of the pastor and his wife prepared and rendered an Easter cantata entitled: "From Cross to Glory," which was well received and we believe proved a special blessing to a house of over 400 attentive listeners.

One week after Easter we opened a series of protracted meetings with Bro. J. F. Olthoff of Madison, S. D., as helper and 16 souls were saved. These meetings were all in town. A few had been saved before our meetings began and now we are looking forward to a baptismal festival in the near future. We are very thankful for these blessings.

W. H. BUENNING.

### Events at the Bethel Baptist Church

The Bethel Baptist Church of Detroit, Mich., was very fortunate in obtaining the acceptance of the call they gave to Rev. Paul Wengel of Brooklyn N. Y., after the resignation of its former pastor, Rev. Frank Kaiser. Bro. Wengel began his work on February 1, 1929. The church was crowded both morning and evening on the first Sunday to greet the new pastor and his family. Bro. H. L. Koppin, Senior Deacon, introduced the pastor at the morning gathering and Robert E. Zannoth at the evening meeting. The sermons of the day made an impression on the hearts of the people which has not been forgotten. Bro. Wengel's personality and presentation has brought about a very marked increase in attendance, and God's Spirit has moved many hearts that were indifferent and others to give their lives to Christ.

On the evening of February 7 the church gathered in the "Fellowship Hall" for a welcome dinner in honor of our new pastor. Greetings and good wishes were expressed by various members of the church activities and a response by Rev. Paul Wengel and his wife. Mrs. Robert Zannoth, Superintendent of the Primary Dept., arranged a welcome program for the pastor's two daughters. The splendid meal along with the well arranged program made a successful evening.

On Thursday, Feb. 14, the church arranged a public welcome at which time

Bro. H. C. Gleiss, General Sec'y of the Detroit Baptist Union, along with the pastors of the other German Baptist churches gave words of welcome and good cheer. The pastor responded and the evening closed by having introduced our new pastor into the work which our German Baptist churches are doing in Detroit as well as to the work of our Detroit Baptist Union.

On Thursday, Feb. 21, our Young People's and Sunday School Workers' Union of Detroit had their quarterly gathering at the Bethel Church and took the opportunity to welcome Rev. P. Wengel into its activities. A record attendance listened attentively to his inspiring address which was preceded by a very delightfully prepared dinner in the Bethel Dining Hall. The Detroit Union feels fortunate in having Bro. Wengel join its ranks, as his service in the East will long be remembered and his experience will be to our advantage.

The first week in March was called "Home Coming Week" in Bethel Church. All past members were invited to come back and worship with us. A full house greeted the pastor on Sunday, and each evening following was a success. One evening pictures were thrown on the screen of past days—former pastors—church buildings—picnics—families of interest, etc. Refreshments were served and all who had left or drifted from our church were welcomed to return. Many took part that were one time members and are now active in other churches. Thursday evening was under the direction of the Sunday school, and after Bro. Wengel's evangelistic address he placed the invitation and fourteen came forth. The next weeks prior to Easter we had evangelistic services three nights of the week and others found Christ as their Savior. On Easter Sunday Bro. Wengel had the opportunity to baptize four and eleven the following Sunday. On Easter Sunday our school had a record attendance of 527.

Our prayer is that the Spirit of God may find receptive hearts in Bethel Church and that they may get a vision of the opportunity in this community. We also rejoice that Miss Alethea Kose has accepted the call to come and help in the various branches of our church organization.

### The Prayer Life of Some Bible Christians

- (1) Peter Prayed, "Save me"—Matthew 14:30.
- (2) David Prayed, "Search me"—Psalm 139:23, 24.
- (3) Moses Prayed, "Show me"—Exodus 33:13.
- (4) Samson Prayed, "Strengthen me"—Judges 16:28.
- (5) Isaiah Prayed, "Send me"—Isaiah 6:8.

\* \* \*  
The test of one's aspirations for goodness is in his striving to be good as Christ was good. There is no higher goodness nor nobler purpose in life.

### Program Oklahoma S. S. Workers' and B. Y. P. U. Institute May 29-June 2, 1929 Ingersoll, Okla.

Wednesday evening: Opening address by our new Field Secretary, Rev. A. A. Schade.

Thursday, Friday and Saturday: 9-9.30 A. M.: Devotions, Rev. H. A. Meyer, Rev. J. Borchers, Rev. J. E. Ehrhorn. 9.30-10.30 A. M.: B. Y. P. U. Manual, Rev. A. A. Schade. What Baptists Believe, Rev. A. P. Mihm.

10.30-11 A. M.: Recess.

11-12: Training in Church Membership, Rev. A. P. Mihm.

2-3 P. M.: Sunday School Manual, Rev. A. A. Schade.

3-5 P. M.: Physical training and recreation, Social Committee.

7.30-8 P. M.: Teaching and Training in Song.

8-9 P. M.: "Seven Laws of Teaching," Rev. A. P. Mihm.

Saturday evening: General Program of the different societies.

Sunday: 10-11 A. M.: Address: "How to solve the problems in our German American Sunday Schools," Rev. A. P. Mihm. Address: To Primary, Juniors and Intermediates, Rev. A. A. Schade.

11-12: Sermon, Rev. A. Rosner.

3-4 P. M.: Address: "Where and why we fail in our Sunday School and B. Y. P. U. work," Rev. A. A. Schade.

7.30-8 P. M.: Song and Praise Service. 8 P. M.: Closing Sermon by Rev. A. P. Mihm.

### Invitation

The Ingersoll church is heartily inviting you and is expecting you. Let the neighbor do your chores—and come to the Institute. Both of our Young People's Secretaries, Rev. A. P. Mihm and Rev. A. A. Schade, have promised to be there. You will like to hear both.

You can't afford to lose this opportunity.

Write at once to Mr. Chas. Geis or Rev. R. Kaiser that you are coming, and how, so that we can make arrangements in time.

Come! Come! Come!

### News Flashes from St. Joseph, Mich.

It has been some months since a report of our church has been sent to the readers of the "Baptist Herald."

Our pastor, Rev. E. Umbach, has been with us almost a year, and during this short time has endeared himself into the hearts of all our members. He only preaches Christ and him crucified. We are indeed very grateful for these powerful sermons, for they are an inspiration to higher and nobler things, and create in one the desire to walk more closely in the footsteps of the Master.

We are always thankful to note progress in our various churches. We too in St. Joseph can say that the Lord has wondrously blessed us. We have exper-

enced that if one draws nigh to God he will draw nigh to us. During a series of revival meetings last November under the able leadership of our pastor, assisted by Rev. H. W. Wedel, pastor of our Benton Harbor church, 16 of our Sunday school scholars sought and found the Lord, and each week since Rev. Umbach conducted a class of religious instruction for the benefit of the new converts. At the evening service on Easter Sunday, 14 of the number made a public confession of their faith through baptism.

We are happy to report that our Easter Offering reached the sum of \$200.

A special effort is being made at this time to wipe out the remaining church debt before June 30. We pray that our ambitions may be realized.

When our beloved Bro. Schwendener departed this life, our church suffered a great loss. We thank God for his useful life and that he could be a member with us so many years. His memory will always be cherished.

We pray a continuance of the blessings from on high, and that in the future through our humble efforts great things may be wrought for God.

EDWARD S. DOESCHER,  
Church Clerk.

### The Sunshine Club, Wishek, N. D.

The Sunshine Club of Wishek, though never heard from before, has been in existence for five years. When organized the membership consisted of five members and the club advisor. Since then the number has increased to fifteen. Among those who were members and are now honorary members, there are two attending school at Minneapolis and three have moved away to make their homes elsewhere.

We have our regular meetings on the first Thursday of each month. At these meetings we transact business and this is generally followed by a program. At Christmas time we did a little sewing for the Orphans' Home at St. Joseph.

We celebrated our fifth anniversary on the eve of January first. This was celebrated a month earlier because the members who were gone were home for vacation and could help along with the celebrating.

Though many obstacles came in our path and things go down hill as well as up hill we are trying hard to be of some benefit to the world in general and hope the Lord will bless us in the attempt.

ELEANOR HERR, Sec.

### New Young People's Society at Harvey, N. D.

The organization of the Harvey Baptist Young People's Society took place the evening of Sunday, April 14.

The organizing of the society was preceded by a short program on the subject, "Why Christians Love to Sing." Rev. Albert Alf, who acted as chairman, opened this meeting by reading the 92nd Psalm.

Immediately following this program, the organization took place. The officers

are as follows: President, Mrs. Henry Wolf; vice-president, Bertha Zweigle; secretary, Martha Raugust; treasurer, Marie Sauder.

Every first and third Sunday of each month regular meetings are to be held. Every second month a program will be given.

Twenty-five members have joined already and in future we expect to increase that number by a great many more.

MARTHA RAUGUST, Sec.

### Looking Ahead to Memorial Day in Philadelphia

Memorial Day, the 30th of May, is a national holiday, and its significance is as varied to different people as the rapidly changing colors of the evening sunset. To some high school students it means the rendering of Lincoln's "Gettysburg Address" at a patriotic gathering of our veterans. To other boys and girls it signifies the picnic day of festivities and a good time in the hills or at the beach. To men and women, who have passed through tragedies of life, it calls to mind their sacred obligation to remember those who have passed on and whose bodies rest beneath the green covered sod of the little cemetery.

To the German Baptist people of Philadelphia Memorial Day is associated with the annual festival at the Home for the Aged. Everyone spends the late morning and afternoon hours there, entering into the joyous fellowship with friends as the guests of the Home, enjoying the bountiful meals, and experiencing an inspiration in the afternoon's program. On Memorial Day of this year the Rev. William Schmitt of Newark, N. J., and Mr. Walter Staub of New York City are to be the speakers in German and in English respectively. In this way the holiday of our land becomes a Memorial to our living friends—a tribute to those who still live with us after "having given of their all" to the upbuilding of God's Kingdom in our churches.

*The tumult and the shouting dies;  
The Captains and the Kings depart:  
Still stands Thine ancient sacrifice,  
An humble and a contrite heart."*

Young people of Philadelphia and vicinity, with hearts lovingly responsive to our elderly fathers and mothers and with a youthful humble spirit, help to make the Memorial Day of 1929 a memorable day in the history of the Home at 7023 Rising Sun Avenue. Friends of the Philadelphia Home for the Aged, wherever you may be, in the power of spiritual fellowship let your thoughts and prayers radiate to this Home in "the city of brotherly love."

MARTIN L. LEUSCHNER.

\* \* \*

In an old Boston cemetery there is a neglected marker that bears this inscription: "Sacred to the memory of Eben Harvey, who departed this life suddenly and unexpectedly by a cow kicking him on the 15th of September, 1853. Well done, thou good and faithful servant."

### News Flashes from Western New York

This is Station BFFO—W. A. Mueller at the microphone.—We are broadcasting the events of the second "Vereinigung of the Churches of Buffalo and Vicinity" which was held between April 22-24, 1929, at Rochester, N. Y.

Attendance: Not so many, but Matt. 18:20 again proved true. And Hebr. 13:8 is still in my Bible.

Spirit: Just look up Psalm 133!

Goal: Eph. 3:16-19 and 2 Cor. 3:18 will inform you.

Where: In the flower city of Rochester, N. Y., with the hospitable members of the Andrews St. Baptist Church, David Hamel, pastor.

Program: Something for everybody. Phil. 4:8,9 and 1 Thess. 5:21 always make for a good time.

Heigh Peaks: Many! 1 Cor. 14:10 just express our opinion concerning the sum-total of our various experiences, for "there are indeed many voices in the world, and none of them is without signification." The invisible "readience" of the "Baptist Herald" will profit by some of the sayings which were uttered by the "wise men of the East."

Bro. F. Friedrich, veteran preacher, 41 years in the ministry: "A praying man is always harmless and never to be feared. Ananias found that out with reference to the newly converted Saul of Tarsus. Acts 9:10, 11."

Bro. W. S. Argow of Erie, Pa., a spirit, gentle and true: "All the words that Jesus spake while on earth may be read in half a day. But if it were not for these words, we should still be in moral and spiritual darkness."

Bro. Frank Kaiser delivered a wonderful sermon on "The Matchless Christ." He stated this: "Hang up on the walls of your mind and soul the marvelous portrait of Jesus, the Son of Man and Son of God, the Savior and risen Lord, and you will be healed of the filth and shame of sin and become a new creature."

Bro. C. E. Cramer, Buffalo, N. Y.: "Our preaching will avail little, unless it is prepared in the atmosphere of ardent prayer and of assiduous intellectual discipline."

Bro. F. A. Licht: "We have too many struggling churches in our denomination. For the sake of God, for the sake of common sense—unite and merge where merging becomes imperative."

Prof. A. Bretschneider: "This world is too much with us. We need to withdraw often into the stillness of God's presence to refreshen and fortify our soul."

Prof. F. W. C. Meyer, the man with the broad smile: "Walter Rauschenbusch was a beautiful soul. He was gentle as a child, a father to the fatherless, a friend of the poor, a pioneer of the Kingdom of God, and a humble servant of the Master."

Bro. D. Hamel: "Those who knew Walter Rauschenbusch could not help but love him. His was a great, loving heart, and when he played with any

children, they always learned something and their father also."

Prof. A. J. Ramaker, the faithful Dean of the Iron Will: "Jesus and the popes do not speak the same language. All true ministers of Jesus Christ are Peter's successors."

Prof. Lewis Kaiser: "We may speak of the age of Luther or the epoch of Frederick the Great or the age of Lincoln, but we dare not speak of the age of Christ. Christ is timeless and eternal; he is in a class by himself, incomparable in his matchless holiness, incomparable in his stupendous claims, incomparable in his power to redeem to the uttermost."

An observer, Bro. Haeusser, Buffalo, N. Y., oldest Sunday school scholar in High St. Baptist Church: "What I like most about the conferences such as we just have had one is the fellowship with the brethren. Sitting down at meal with them, and chatting with them about the Kingdom means often more than long and learned essays."

... And we missed Bro. Prof. Koenig very, very much.

Summa Summarum:

*God grant that I may live upon this earth  
And face the tasks which every morn-  
ing brings*

*And never lose the glory and the worth—  
Of humble service and the simple things.*

### Cross and Crown Circle

On April 7 the Cross and Crown Circle of the Second German Baptist Church of Union City, N. J., held an unusual meeting, being election of officers. Those elected were as follows: Mrs. Wm. Swyter, president; Mrs. Herbert Dorbandt, vice-president; Mrs. Wm. Holtje, sec'y; Miss Christine Daniell, treasurer, and Mrs. Robert Dains, pianist. After the business session, Mrs. Wm. Swyter lead the meeting with a topic taken from Psalm 121.

The Cross and Crown Circle meets every last Sunday of the month. Each member leads a meeting with a topic taken from the Scriptures, which are both helpful and an inspiration to the soul. We are getting up a drive to secure more members, and are praying for God's guidance in our circle. All members are subscribers for the "Baptist Herald."  
EDITH C. HOLTJE, Sec.

### Young People's Society, Bessie, Okla.

We are only a small society down in the "hills" of Oklahoma, we can not report large feasts and great accomplishments, but nevertheless we want to let the "Herald" readers know that we are still in existence.

As young people we have been greatly encouraged and inspired in our work through our kind and loving pastor, Bro. C. F. Tiemann, who did all that he possibly could to help and teach the young folks. Bro. Tiemann taught our Sunday school class, instructed us in our weekly B. Y. P. U. meetings and taught a Bible Study Class on Monday evenings in addition to all his other pastoral du-

ties. We regret very much that he had to leave on account of his failing strength, caused by the long illness and death of his beloved wife. Our hope and prayer is that if it is God's will, Bro. Tiemann may soon be with us again.

On Sunday evening, April 21, our society rendered a program for the Indian children at the Concho Government Indian School, a school of over 200 Indian children, situated between Calumet and El Reno, Okla., about 80 miles distant from our church. We were asked to bring this program by Rev. H. M. Gromer, who is working as missionary among the Indians here. The Indian children let it be known that they enjoyed the program, and, as Rev. Gromer said, if they say a thing they surely mean it; we are sure they enjoyed the program and we hope also received a blessing from it.

We were assisted in giving this program by several of our Mennonite brethren, and recently gave a joint program with them. We are glad to have them with us occasionally and to work in cooperation with them.

On Sunday evening, April 14, we were favored with a splendid program by the Young People's Society of Gotebo, Okla. We greatly appreciate their programs, but it will probably be necessary for us to bring them one in return before we hear from them again.

In our regular B. Y. P. U. meetings on Sunday evening before the services we have for eight months been studying the lessons in the Senior B. Y. P. U. Quarterlies, published by the American Baptists, and find these lessons very interesting.  
ADOLF KOSANKE, Sec.

### Hand Picked Similes

As helpless as a trombone player in a telephone booth.

He looks as thoughtful as a tree full of owls.

He's so crooked that the wool he pulls over peoples eyes is half cotton.

Heartless! He'd laugh at a man figuring out his income tax.

He has no more nerve than an artificial tooth.

So mean he wouldn't give a fellow a bite if he owned the Sandwich Islands.

That girl has a head like a door knob; any man can turn it.

Stupid! He couldn't catch the drift of a snowstorm.

The old boy is as healthy as a centipede with one foot in the grave.—Boston Transcript.

### Why Poets Die Young

For weeks Alfred Tennyson Byron, Jr., had been practicing his speech of proposal. At last he figured he had worked out a good one. There was a full moon and all that sort of thing.

"I am mad about you," he breathed, "and in my breast burns the immortal flame of undying love. I worship you with a tremendous, overpowering, all-encompassing adoration."  
"Oh, goody!" said the girl.

# The Young People's Society

## Purpose—Program—Plans

### Winning Our Young People for Our Denominational Enterprises

HELEN S. PAXSON

(PRIZE ESSAY IN CONTEST)

The young people of today are very frank in their opinion on any subject either secular or religious, but they are open to conviction and sincere in their desire to do what they think right.

They have a high standard for Christian living—are we measuring up to their ideals? Perhaps this is the secret of our difficulty in winning them to Christ and Christian service.

The enterprise presented must appeal to them as worthy, and its leaders above reproach, for whether we believe it or not, we are other men's Bibles, and Christianity is measured by what we do and say, and if we cannot stand this test our young people will refuse to accept our cause.

Young people cannot be expected to be interested in things of which they know nothing. I met a group of High school students who did not know the meaning of "Mission Board."

Plan a definite campaign to inform and interest your young people in the denominational enterprises of your church, adopting as your slogan: *Pray—Plan—Perform—Persevere.*

#### 1. Prepare for Your Campaign by Prayer

Call together a group of members who have the young people on their hearts. Form a circle for prayer at definite times for definite things.

Young people are very much interested in secular things; to gain their enthusiastic support in the things of God we must seek his guidance by prayer.

It is his work. He will work—if we pray.

#### 2. Plan Your Campaign in Prayer

The wisdom of the Holy Spirit is far better than the best counsel of man.

Have a definite program planned ahead for six months or a year. Select subjects, leaders and committees to carry out these plans. Make your young people responsible for leadership, but help by suggestion and encouragement if necessary.

Keep ahead of your schedule—don't allow a program to be planned at the time of meeting or it will be a failure.

#### 3. Perform

Use modern methods to interest your young people. Try out every new device suggested by your Boards. Use Publicity, Posters, Pictures, to attract attention, to advertise your meetings, and as illustrations in your programs. Use speakers—but be sure what message will be presented, and how it will be pre-

sented, for a speaker, if not thoroughly sold to the work he presents, cannot arouse enthusiasm, and may make a splendid gathering a flat failure.

Send delegates to summer conferences; they will return full of enthusiasm and workable plans prepared by experts.

Use Study Books—the fascinating ones—not dry statistical ones. Don't read a study book—prepare questions and answers, or have a number of short papers or talks assigned on the subjects.

Use simple plays, or have young people write their own from missionary leaflets.

Use stereopticon, motion pictures, plays and pageants to create interest.

Write your missionaries asking them for snap-shots of the people they are working for, but not for pictures of buildings.

Support a missionary, or Bible woman; take a scholarship, or bed in a hospital.

Make quilts, layettes, fitted workbags, fill Christmas boxes.

Have special features to illustrate special objects. Examples:

*Subject: Africa.* Hold an African Palaver. Have questions and answers on Africa and African missions. Serve an African Luncheon—young people seated on floor in circle. Menu—Peanut butter sandwiches, bananas, pineapple salad.

*Subject: Japan.* Serve tea in Japanese style. Waitresses in kimonos. Menu—tea and little cakes, puffed rice, candy, decorations—cherry blossoms or wistaria.

*Bible Society.* Have a Book Social. Guests dressed to represent books, talk on Book of Books. Decorations—Posters from Bible Society.

*Subject: Denominational College.* Have a program by a Glee Club or Male Quartet.

#### 4 Persevere

Don't be discouraged. If your group is small, keep on praying and working. Sow the seed in faith, it is God's work. It is not done by might or by power but by his Spirit, and through him we shall win the victory.

PATERSON, N. J.

\* \* \*

A Florida paper carried the following: "Thursday I lost a gold watch which I valued very highly. Immediately I inserted an ad in your lost-and-found column, and waited. Yesterday I went home and found the watch in the pocket of another suit. God bless your paper."

\* \* \*

Teacher: "Don't you know that punctuation means that you must pause?"

Willie: "Course I do. A motor-driver punctuated his tire in front of our house Sunday, and he paused for half an hour."

### Funny Forfeits

ALICE CROWELL HOFFMAN

Here are a number of funny forfeits to be given in games requiring them. Most of them may also be given as stunts for all or a part of the group to perform. They cause plenty of good-natured merriment.

Sneeze in three different ways.

Shake hands backward with five different persons in the room. Stand with your back toward the person you are shaking hands with and extend your hand behind you until you grasp the other's hand.

Give a dramatic rendition of Patrick Henry's famous words, "Give me liberty or give me death!" Repeat this performance six times, each time putting the emphasis on a different word.

Blind two persons who are to pay forfeits. Start them from opposite sides of the room toward each other and bid them shake hands.

Make six different kinds of ugly or pleasant faces at six different people.

Give a pantomime presentation of a man trying to teach his wife to drive an automobile.

Place your hands on an umbrella handle which is stood upright. Bow your head on this, circle the umbrella three times, and then try to walk straight to some point designated.

Sing some popular song dropping every third word.

Pat the top of your head with your right hand while you are rubbing your chest with your left hand.

### B. Y. P. U. Beatitudes

Blessed are they who are willing to do their best when asked in some office or on some committee.

Blessed are they who are in B. Y. P. U. when the opening hymn is sung.

Blessed are they who delight in shaking hands and welcoming strangers.

Blessed are they who pray during the week for our B. Y. P. U.

Blessed are they who use their influence in bringing in new members.

Blessed are they who boost and never knock.

Blessed are they who read their Bibles daily.

—Grace B. Y. P. U.,  
Washington, D. C.

### B. Y. P. U. Acrostics

Be Youthful, Peppy, and Useful.  
Be Ye Purely Unselfish.  
Bring Your Pluck Up.  
Bundle Your Prejudices Up.  
Boost Your Programs Universally.  
Biff Your Poorness Unmercifully!  
Brighten Your Posters Up.



## Bible School Blessings in China

Pingyangshien  
Chekiang, China.  
March 29, 1929.

My dear Friends:—

Yesterday our ten day Bible School held in our city, came to a close and I have felt it my duty to tell you something of what happened these past ten days, for many are praying and God has answered.

We have had an attendance of between 60 and 70 women and girls. Every morning it was my privilege to take a Bible lesson with a group of girls—an average attendance in the class of 25.

Yesterday being our last day I tried to tell the girls how necessary it was for each one to decide for Christ. To my great amazement (and yet it shouldn't have been) one girl said: "Well, I've decided to follow Christ." Several others spoke likewise. My heart was full of praise. Then I asked if their parents were in favor of them coming to worship—at least two thirds of them came from heathen homes. In answer to that question one girl said, "My father asks me every night what I heard. He is interested but he doesn't like me to neglect the family idol, but of course, I can't worship both." Another girl said, "My father calls me every morning and tells me it's time to go to the Bible School. At night he asks what story I heard and both he and my mother are interested. They told me to ask you to come to our house when you have time." Then a bright-eyed child said: "My father wants to know all I've heard but when my elder brother is home and he hears me tell father, then he scolds me, but father tells me to let him hear, as he thinks the Gospel is good."

There were some instances just as touching. I do wish you might have seen that interesting group of girls. We had our classes in a Chinese kitchen but the place was no drawback for them.

We decided that the last afternoon they should report at the big meeting before the women what they had learned during the ten days, so ten different children were selected—each to report on one day's message. The women were amazed—they said: "We couldn't do that." It was truly an encouragement to hear them speak.

Then we heard these remarks: "Can't we have a Bible School for twenty days instead of ten?" Or another, "My, I do wish that we had this kind of a school for a year." Words fail me when it comes to tell of the joy these past days have been to me. One feels they must at once pass them on to those who are really to share in it for truly, dear friends, were it not for your prayers, I'm sure things would not be as they are now.

The Lord willing we leave tomorrow for a Bible School in the country. We have only four free days between now and the middle of June. Never before have we met with such opportunities

(See Column 3, this page)

## Program For the B. Y. P. U. and S. S. W. Union of Kansas Lorraine, Kans., June 3-5

Theme: "That ye bear much fruit."  
John 15:8.

### MONDAY EVENING

Song Service ..... Bethany  
Address of Welcome.... Local President  
Response ..... President of Union  
Opening Address .... Rev. A. A. Schade

### TUESDAY MORNING

9-9:30: Worship Period ..... Marion  
9.30-10.30: Business.  
1. Roll Call.  
2. Reports from Societies.  
3. Minutes of last year's meeting.  
4. Treasurer's report.  
5. Report of Standing Committee.  
6. Report of Nomination Committee.  
7. Election.  
10.30-10.45: Address: "Objectives of the B. Y. P. U. .... Bethany  
10.45-11: Address: "How can we create interest in the B. Y. P. U.?" .Dillon  
11-11.10: Discussion.  
11.10-11.15: Music ..... Dillon  
11.15-12: Address: "The Grace of Giving" ..... Rev. Ehrhorn

### TUESDAY AFTERNOON

2-2.15: Devotionals ..... Bison  
2.15-2.30: Address: "How can we win the other for Christ?" ..... Durham  
2.30-2.35: Discussion.  
2.35-2.55: Address: "History of the German Baptists".... Rev. A. P. Mihm  
2.55-3.15: Pageant ..... Ellinwood  
3.15-4: Address..... Rev. A. A. Schade

### TUESDAY EVENING

General singing ..... Lorraine  
Prayer ..... Mount Zion  
General Program—One literary number and one musical number from each society.

### WEDNESDAY MORNING

9-9.30: Worship period ..... Ebenezer  
9.30-9.45: Reports from the Sunday schools.  
9.45-10: Address: "Meeting the Needs of the Child" ..... Stafford  
10-10.15: Address: "Holding the Youth" ..... Marion  
10.15-10.25: Discussion.  
10.25-10.30: Music ..... Strassburg  
10.30-10.50: Address: "History of the German Baptists".... Rev. A. P. Mihm  
10.50-11.15: Performance put on by the Lorraine Sunday school.  
11.15-12: Address:.... Rev. A. A. Schade

### WEDNESDAY AFTERNOON

2-2.15: Worship Period ..... Dillon  
2.15-2.30: Address: "How can I improve myself as a teacher?"... Mt. Zion  
2.30-2.45: Address: "Adult Bible Class Objectives" ..... Rev. C. N. Wiebe  
2.45-2.55: Discussion.  
2.55-3: Music ..... Ellinwood  
3-3.30: Address: "Missions of the German Baptists".... Rev. A. P. Mihm  
3.30-4: Pageant ..... Stafford

### WEDNESDAY EVENING

General Singing ..... Dillon  
Devotionals ..... Durham  
Music ..... Ebenezer  
Address ..... Rev. A. A. Schade

for preaching and such eagerness to listen.

Continue to pray, will you, that we may be found faithful in the charge committed to us?

With very kind greetings, I am,

Yours in His Service,

BERTHA M. LANG.

## W. A. B. C. Y. P. S., Hoboken, N. J.

On Tuesday, April 23, the Young People's Society of the Willow Avenue Baptist Church, Hoboken, Mr. Geo. Jaegerhuber, president, held its regular meeting. The program was given by the Junior Y. P. S. These Juniors average from 7 to 13 years of age and average an attendance of 25 at their meetings on Sunday morning after Sunday school in the Sunday school room while their mothers and fathers are at the church services. Mr. Edward Kozlik is their instructor and he is quite a "Colored Chalk Artist." He teaches the boys and girls Bible stories by drawing on the black board which has proven a great success.

The splendid program given by the Juniors was as follows: Song: "The Old Rugged Cross." Reading: "The Prodigal Son," Nelson Schoen; "Joseph," a reading by Lloyd Schoen; Outline of the Junior Meeting by Mr. Kozlik; "Jesus in his Home," a reading by Eunice Kimble; Duet by Nelson and Edward Schoen; "Elijah," a reading by Florence Hocks; Responsive Reading by the society; A treat of hot chocolate and homemade cake. served by the Juniors.

The Senior Y. P. S. meets every second and fourth Sunday of the month. We invite any young people from our sister churches, distant or near by, to any of our meetings.

On Sunday, May 12, Mothers' Day, the Y. P. present to each mother at both morning and evening services a carnation and on the following Tuesday we have a regular Mothers' Day Program.

On June 4 the young men of the society will render the program and the ladies are quite expectant.

May the Lord further his work in this field!

(MRS.) RUTH B. JOHNSON, Reporter.

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An automobile salesman said to an inquiring lady, "Madam, when you buy this car, your initials are etched on the door free." "But," was the suggestive reply, "it's not the initial cost that worries me; it's the upkeep." Young people in particular need to remember that story before buying their Rolls-Royces or even a Lincoln colt.

## Present Tense Christianity

"It's not what you'd do with a million,  
If riches should e'er be your lot;  
But what are you doing at present  
With the dollar and quarter you've  
got?" —Church Administration.