

The Baptist Herald

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

Volume Seven

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Number Twelve

The entire object of true education is to make people not merely do the right thing, but to enjoy the right things - not merely industrious, but to love industry - not merely learned, but to love knowledge - not merely pure, but to love purity - not merely just, but to hunger and thirst after justice.

John Ruskin

What's Happening

Rev. G. F. Ehrhorn of Parkersburg, Ia., has resigned after a pastorate of six and a quarter years and has closed his work with his charge with end of May.

Rev. C. F. Dallmus of Bison, Kans., has accepted the pastorate of the First Church of George, Ia., as successor to Rev. J. Jordan, who served the church for many years. Bro. Dallmus begins in George the first Sunday in August.

Rev. Adolf Bredy, who has been pastor of the Second German Church, Detroit, Mich., for the last seven years, has resigned his charge. Bro. Bredy is open for service with some other church as the Lord may lead.

Mr. and Mrs. Leroy Thomas of Muscatine, Iowa, announce the birth of a son, Wilbert Jean, May 3. Mrs. Thomas is treasurer of the German Baptist Young People's and Sunday School Workers Union of the Northwestern Conference.

Mr. Hans Reiser of Elgin, Ia., one of our leading laymen and treasurer of the Northwestern Conference for many years, has undergone an operation for gall stones in the Edgewater Hospital, Chicago. We are glad the operation proved successful and that Bro. Reiser is on the road to recovery.

The King's Daughters class of the Riverview Baptist Church of St. Paul, Minn., gave a banquet for their mothers in the evening of May 1. All the work of preparing the meal and serving it was done by the girls. Everyone enjoyed this get-together so much that they resolved to repeat it again next year.

The attendance at the Sunday school in McClusky, N. D., on Mothers' Day was 100 per cent and the offering one of the largest. The "Careful Gleaners" Class rendered a special program suiting the occasion. The attendance at the Sunday school in the town has more than doubled itself during the pastorate of Rev. H. G. Braun.

Mr. Martin De Boer of the graduating class of the German Department of Colgate-Rochester Divinity School, has accepted the call of the church at Chancellor, S. D. He will begin work with his new charge in September, after fulfilling an engagement previously made to supply a number of churches in South Dakota during the summer.

Miss Minnie S. Dickau of our German Baptist Church of Edmonton, Alta., is numbered among this year's graduating class of the Northern Baptist Theological Seminary, Chicago. The graduating exercises were held May 19-23. Taft Hall, the new married students' dormitory, was dedicated in connection with this commencement.

A number of the Riverview, St. Paul, people motored to Randolph, Minn., on Memorial Day. The afternoon was spent in playing baseball and other sports. An evening meeting was arranged which

was in charge of the Riverview Young People's Society. We are hoping to have more of these get-together meetings. Rev. H. Wedel is pastor of the Randolph church.

Rev. Fr. Alf of Goodrich, N. D., baptized a grandfather 83 years old into the death of Jesus on Pentecost Sunday. This old saint made this profession of his faith in his Lord in spite of much opposition on the part of his relatives. Bro. Alf expects to hold another baptismal service in the outdoors soon. A Vacation Bible school is being planned for in June. Bro. Alf was requested to preach the baccalaureate sermon before the Goodrich High school.

The Searchlight Class of the Riverview Baptist Church, St. Paul, Minn., entertained their mothers at a banquet in the home of one of the members on May 14. The mothers not only enjoyed this get-together but proved to the daughters that delightful memories remain by telling of incidents that happened years ago and by singing a group of German folk songs such as the daughters never knew. Surely God sends his blessing upon such gatherings as these, was the thought expressed by everyone present.

Congratulations from the "Baptist Herald" family are herewith extended to our Field Secretary, Rev. A. A. Schade, who has just had the degree of Master of Sacred Theology conferred upon him at the recent commencement exercises of the Western Theological Seminary of the Presbyterian Church in Pittsburgh. The bulletin of Temple Church in referring to this honor, says: "Mr. Schade is one of the comparatively few ministers who keep themselves under a rigid discipline of hard study after they enter the ministry."

The Oregon German Baptist Y. P. and S. S. W. Union will hold their first assembly at Twin Rocks, about 100 miles from Portland on the Pacific Ocean, August 18-25. The Union has been fortunate to receive the grounds and building belonging to the "Friends" denomination, who have their assembly a week previous. A well balanced program for spiritual and physical training is being prepared. Pastors Wm. Graf, Kratt, Wuttke, Mrs. Emma Meier and General Secretary Mihm will make up the teaching staff.

A number of our pastors have been honored by being requested to preach baccalaureate sermons in connection with high school commencements. Rev. H. G. Bens preached to the graduating class of the Herreid, S. D., High school on May 19. This is the fifth time he has served in this manner. Rev. H. Hirsch of North Freedom, Wis., on the same Sunday preached at the baccalaureate service of the High school on "Growing a Useful Life." It was the third time in the last

five years this honor has been bestowed on Bro. Hirsch.

German Baptists of Buffalo, N. Y., are worthily honoring one who is spending his declining years in their midst, namely Rev. F. Friedrich. Bro. Friedrich is a poet by God's grace and gift and Buffalo German Baptists propose to publish his creations (in German) and make themselves responsible for the cost of 1000 copies of the booklet. A photograph of Bro. Friedrich will appear in the collection. Those wishing to assist in this tribute of love and esteem may send a free-will contribution to Mr. F. W. Godtfriending, 860 Walden Ave., Buffalo, N. Y., and they will receive a copy of the book as soon as it is off the press.

New officers of the Young People's and Sunday School Workers' Union of the Atlantic Conference were elected at the session in Philadelphia, Pa., May 17-19 as follows: President, Reuben Blessing; vice-president, H. Dorbandt; secretary, Miss Alberta Lang; treasurer, Arthur R. Makowsky; Y. P. Promotion Committee, Rev. Geo. Hensel, Rev. Chas. W. Koller; S. S. Promotion Committee, Rev. Martin L. Leuschner, Wm. Kettenburg; P. T. L. secretary, Miss Alice Kaaz; Mission secretay, Mrs. Fred. Rauscher. Installation of these officers will take place in August in connection with the meeting of the Atlantic Conference.

To the Young People of the German Baptist Churches of America

If you are planning on attending the B. Y. P. U. of America Convention in Detroit, July 10-14, the G. B. Y. P. & S. S. W. U. of Detroit invites you to be their guest. If you wish to avail yourself of this invitation, kindly send your name to the following address:

Miss Alameda Rossbach,
7244 Preston Ave.,
Detroit, Mich.

The Baptist Herald

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Rev. A. P. Mihm, Editor

Contributing Editors:

Albert Bretschneider A. A. Schade
O. E. Krueger H. R. Schroeder

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Prof. Ramaker's Forty Years at Rochester

THE fortieth anniversary of Prof. Albert J. Ramaker, D. D., as teacher in the German Department of the present Colgate-Rochester Divinity School marks a noteworthy record. Reference is made to this unusual event in this number of the "Baptist Herald" in another report but the event is deserving of more than passing comment. Prof. Ramaker's years of service outreach those of any former or present teachers connected with the German department. In fact, no teacher in the English Department of the former Rochester Theological Seminary has equalled Prof. Ramaker's term of service with the notable exception of Dr. Augustus H. Strong, who had completed a career of 40 years with the Seminary, when he laid down the presidency. But Prof. Ramaker bids fair, if his health is spared, to add a number of years to his almost unique record. Indeed all his friends hope he may live to celebrate his fiftieth anniversary in his professorship.

Of some ministers it can be truly said, the pulpit is their throne. Concerning Prof. Ramaker, it is not to be gainsayed, the professor's chair is his throne. All his former students gladly bear testimony to his eminent gift as a teacher. Perhaps the most outstanding quality in Prof. Ramaker's make-up, as was mentioned at the recent commencement, is his indefatigability,—his seemingly unlimited capacity for hard work. But Prof. Ramaker possesses that faculty, so inseparable from the nature of a successful teacher, of inspiring the students in his classes to work. Somehow by his own performances he has infected them with the germ of industrious application. Prof. Ramaker's unsparing devotion to his calling has called forth in his students a similar desire and determination, not to be dawdlers, but doers, and this has been of untold value to them in their work of the ministry. It has been true here, the teacher's life is the life of his teaching.

Another item should also be mentioned here. Most of the cares of the supervision of the outward administration of the Student's Home in Rochester have been borne on the shoulders of Prof. Ramaker and it has at times been no easy burden. He has administered these affairs carefully and conscientiously and the denomination owes him no small debt of gratitude in this regard. We bring him the congratulations of all German Baptists on this happy occasion and assure him of our love, honor and esteem. We pray that God may use him mightily in the fullness of his rich experience in the training of our young men to the ministry of Jesus Christ as he labors in conjunction with his colleagues in our beloved "school of prophets" at Rochester.

Worth Cultivating

SAID a pastor recently: "I never attend the meetings of the young people. I have more important things to do." We are convinced that he was wrong. Personally we believe that no pastor can do anything more important than be deeply interested in the affairs of his young people even to the spending of many precious hours with them which, in his estimation, might be put to more immediate practical use. It is a common platitude that our young folks constitute the future of the church. In view of the many temptations and diversions that confront the growing generation and the general spirit of unrest that pervades the ranks of youth, the pastor and other officials of the church are seriously at fault if they fail in every way possible to cultivate the interest of the young folks. We know of pastors who appear at meetings only to give admonitions or to ask for funds. Their appearance immediately causes a dampening of the youthful spirits and a hush of restraint falls upon the meeting. When innocent sociability is interrupted by the cry: "Pipe down, the minister is coming," something is radically wrong in the relationship between the pastor and his young folks. Our young people have their problems and they need and want guidance and understanding. They really want to work constructively but they are looking for leadership. It naturally devolves upon the pastor to supply it. He must be able to interest himself in their affairs, not as an act of patronizing condescension, but as one of them who considers their projects distinctly worth while.—American Lutheran.

Education a Necessity for Baptists

EDUCATION is more necessary for Baptists than for any other people in the world. An ignorant Baptist nearly always causes trouble somewhere along the line in the development of the program of Jesus. As a matter of fact, to be a real Baptist means that there must be an understanding of the great New Testament principles, for there cannot be an intelligent acceptance of these principles without an understanding of them. Many members of Baptist churches are not good Baptists, and many of the problems of Baptists grow out of this condition. Of course there are some good Baptists who cannot read and write, but they have learned and accepted the truth through the preaching and teaching of others. A completely ignorant Baptist does not exist. It takes intelligence to be a full-fledged Baptist. Therefore education is a necessity for Baptists. It is necessary for many reasons.

1. Education is necessary for the preservation of Baptist principles. Democracy does not thrive on

ignorance. Members of Baptist churches will not pattern their Christian lives upon principles which they do not understand, and will not be loyal to truth which they do not know.

2. Education is necessary to the most efficient, intelligent church membership. Operating a church of Jesus Christ is a big business and requires training of a high order for every member.

3. Education is necessary to co-operation in missionary work. Every Baptist church is a mission station to its own community and to the world. To meet its obligations in this great enterprise requires the intelligent co-operation of every member, in gifts and in personal effort. Those who do not know the missionary program of Jesus for his churches are usually opposed to it. They must study. They must be taught.

4. Education is necessary for the transmission of a pure gospel. The world is full of false teachers and false teaching, and the young people are more exposed to them today, perhaps, than ever before. In the thinking of many the gospel has been so modified that it is nothing more than a mild, insipid system of ethics, shorn of the saving power of Jesus. Salvation by grace, through a personal acceptance of Christ, is the method we must teach over and over again.—Exchange.

Baptist Principles

O. R. SCHROEDER

I

AFTER the apostolic age the church gradually departed from the apostolic standard of teaching. Regeneration by baptism, and infant baptism by sprinkling were instituted, sins were atoned by penance, and the church became an organized power with the Pope at its head. It claimed to represent fully the kingdom of Christ on earth, and to be invested with power to enforce her edicts and decrees; it even claimed the infallibility of its doctrine and the right to forbid freedom of conscience to men.

But there were always men in the church, even during its greatest corruption, who loyally held to the doctrine, spirit, and life of the apostolic church, even at the cost of their lives. And since we, as Baptists, try to follow the example of the apostolic church as closely as possible, these men may be rightly called defenders of Baptist principles. There were the early Waldenses with Waldo, the Bohemian Brethren with John Huss, the Anabaptists with Denk und Hubmaier, and the Mennonites with Menno as leaders.

At the time of the Reformation in the 16th century true Christianity began to triumph, and the defenders of Baptist principles were able to arise to the defense of entire freedom of conscience. In 1609, a man by the name of Smyth, a staunch defender of Baptist principles in England, and his followers dissolved their church connection by renouncing their former practice of baptism and by forming a

new church organization. Smyth first baptized himself, then Thomas Helwys and afterwards the rest of the company. Thus the Baptist denomination came into existence. Our name **Baptist** is not a self-chosen one. Baptists preferred to call themselves Brethren, Christians, Disciples, and Baptized Believers; but they were stigmatized by their enemies with the name Baptist.

In treating this subject we will discuss seven of our principles in three articles. In this article we will consider the first two principles: **The Holy Scripture an Authority as to Doctrine and Practice** and **Liberty of Conscience or Religious Liberty**.

1. The Holy Scriptures, an Authority as to Doctrine and Practice

To the Baptists Holy Scripture is of divine origin. (2 Pet. 1:21.) It is a divine revelation of God, a message from God to man, leading men to God. Holy Scripture is a most reliable guide and standard of authority in all matters of religion and morals. Whatever it teaches is to be believed, and whatever it condemns is to be avoided as both wrong and hurtful. And what it neither commands nor teaches, is not to be imposed upon the conscience as a religious obligation. Others may be satisfied to say, "Thus saith the church;" but Baptists wish to say: "Thus saith the Lord." We believe the Holy Scripture to be the standard by which all human conduct, creeds, and opinions should be tried.

Holy Scripture is also the unifying force of believers. They may not all think alike on everything the Bible teaches, but there must be unity in the conception of the fundamental truths of Scripture. There must be unity in the **acknowledgment**, in the **experience**, and in the **obedience** of these truths. Baptists do not believe that Christian unity is required at the sacrifice of fundamental Biblical truths. And they would rather stand alone, than sacrifice their conviction of certain truths and depart from them.

Baptists "read the Holy Scriptures to be wise, believe it to be safe, and practice it to be holy."

2. Liberty of Conscience or Religious Liberty

Liberty of conscience is the birthright of every human being. Liberty of conscience does not mean that anyone can do as he pleases. That is the conception some people have of it. Like the foreigner who came to this country with the wrong idea that he could do as he pleased. In telling another man how pleased he was to be in a country in which he could do as he pleased, he became very excited and with his violent gestures he came very near to the other man's nose. "See here, young man," the other man said, "your liberty ends where my nose begins." We must remember that our liberty ends where the rights of others begin. "Liberty is not license."

Liberty of conscience means that every man has the right to hold and express such views and opinions, religious and otherwise, as he believes are right, as long as he does not interfere with the rights of

others by so doing, or as long as he does not hinder or harm anyone on that account. All men have the right to confess and openly declare whatever religious opinions they may entertain, so long as they do no injustice to others by doing so. And all men possess the common right to worship God according to the teachings of Scriptures, as they understand them, and according to their conviction without interfering with the rights of others by doing so.

Our personal liberty, however, does never supersede the authority of God and his Word. It does not sustain irreligion. God does not leave it to us or make it optional for us to repent, but he commands it according to Acts 17:30: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." God also points out to us the consequences of not believing on him and his Word. In Mark 16:16 Jesus says: "He that believeth on him and is baptized shall be saved; but he that believeth not shall be damned." And every one will have to give an account at the great judgment-day of his deeds. Paul writes in 2 Cor. 5:10: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he has done, whether it be good or bad." And yet God forces no one to repent, to believe, and to submit to his will. He simply appeals to one's free will (John 7:17), and he also promises great things to them that obey him. (John 10:27, 28.)

Liberty of conscience or religious liberty is a principle to which the Baptists have always held very strongly. And it must be said to their credit that they never forced their religious views upon the conscience of anyone.

Some Practical Applications of this Principle

Members of the church must be members by their own choice or free will, as we read of the Macedonian churches according to 2 Cor. 8:5: "And this they did, not as we hoped, but first gave their own selves to the Lord and unto us by the will of God." And the aim of church-discipline is not **forcing** members to live and do right, but to **train** them to live and do right. And if the endeavor of the church is without any good result, all the church can do is to withdraw from them the hand of fellowship. By virtue of this principle we must and we do oppose any means by which persons are forced into the church. Baptists therefore oppose the practice of Pedobaptists in forcing unconscious infants, incapable of faith and personal decision, into the church by christening them.

Baptists believe that neither sword nor law should hinder a man from believing and teaching that which he from honest conviction believes to be the truth. They also hold that the armor of the church is a spiritual one, and its weapons are the sword of the Spirit, prayer, brotherly love and a holy life.

Some Historic Facts

We Baptists have never persecuted anyone because of his religious views, nor have we used the

sword to enforce our religious views upon others. We have always taken a firm stand and fought for religious freedom as a birthright of every human being. Our forefathers have suffered and even died for it. L. Sweine, a Congregational minister, pays us a high tribute in the following words: "You Baptists have fought the battle for religious liberty and we now enjoy the fruits of the victory." In England in 1611 the Baptist confession of faith was the first which emphasized this principle. And in America it was Roger Williams, a staunch Baptist and the founder and later the governor of Rhode Island, who gave it a prominent place in the constitution of this state. So we Baptists may well be considered the first who have voiced this principle of religious liberty, which is becoming a common good of the whole world.

"The Lord's Prayer"

IT has been well said that this prayer embodies a **child-like** spirit in "our Father"; a **reverential** spirit in "Hallowed be thy name"; a **missionary** spirit in "thy kingdom come"; an **obedient** spirit in "thy will be done"; a **dependent** spirit in "give us this day our daily bread"; a **penitent** and **forgiving** spirit in "lead us not into temptation," and "forgive us as we forgive"; an **adoring** spirit in its sublime ascription, "Thine the kingdom, the power, the glory, forever, Amen." Therefore, we should pray as **children**: "Our Father"; as **worshipers**: "Hallowed be thy name"; as **subjects**: "Thy kingdom come"; as **servants**: "Thy will be done"; as **dependents**: "Give us"; as **debtors**: "Forgive us"; as **defenseless**: "Lead us."—Selected.

The Tragedy of Low Flight

THE tragedy of young life today is the tragedy of low flight. We are flying too low. The tragedy of the young manhood and young womanhood of our cities is that their pleasures and pursuits and ambitions and interests are pitched too low, in perilous country, where they stun themselves with pleasures that satisfy not, and embitter and break their hearts on pursuits that yield no delight, and sometimes fall disillusioned and embittered, damaged and broken, the moral and spiritual wreckage of false and foolish ways. They set out on wings, but did not seek the lofty ranges: they flew too low.

If we young men and women could go back to our cities, back to our classes, back to our work, seeking the safety of higher flight, "on joyful wings, cleaving the sky," above temptation, preoccupied with things divine, building our nest in the heavenly places with Jesus Christ and enjoying the experience of high-souled communion,

"Nearer, my God, to thee,
Nearer to thee,"

we should show the young life of our time the safe way of life, the satisfying way, the singing way.—Rev. John MacBeath.



Sunshine Club of Fessenden

Sunshine Club of Fessenden

The Sunshine Club of the German Baptist Church of Fessenden, N. D., was organized Feb. 2, 1926, under the able leadership of Mrs. C. Stabbert. We meet once a month in the homes of the members. Our meetings are opened with scripture reading, singing and prayer. After the usual business a social hour follows. Our club now numbers 26 girls, who are all trying to work for our Master. The first year our S. S. Club gave \$10 for the Children's Home in Neuruppin; the second year we gave \$50 for missions in Cameroon; the third year we again gave \$60 for missions in Cameroon. At Christmas time we sent a box of toys to our Orphan's Home at St. Joseph, Mich. This year we are raising \$100 toward a fund for our new church which is now being started. We raise our money by food, candy, and fancy work sales.

Every year we had an annual Mother's and Daughter's Banquet for Mothers' Day, but this year we had a social gathering at the church. The following program was given after which each mother was presented with a carnation. A delicious lunch was then served by the girls.

Song, "Mother" All girls
Scripture Mrs. C. Stabbert
Prayer Mrs. Engbrecht
Address of Welcome Erma Rappuhn
Reading Alma Dippel
Duet, "The Name of Mother"
..... Ella Fiebrich and Alma Dippel
Playlet, "A Mother's Daughter"
..... the girls
Vocal solo, "Mother Mine"
..... Verna Rappuhn
Remarks All Mothers
Piano solo Alma Dippel
Reading, "No Room for Mother"
..... Erma Rappuhn
Song All girls

We were also very glad to have two grandmothers with us on this evening. We also scatter sunshine when any of our members are sick by remembering them with a bouquet of flowers.

The Lord has been with us through

these years and we hope and pray that he will be with us the rest of our days.
LYDIA C. ALBUS, Sec.

South Dakota Jugendbund (A REMINDER)

Place: Avon.

Date: July 1-3.

Principal speaker: The Rev. A. A. Schade.

HAVE YOU

Planned to come?

Notified the Avon committee?

Prepared your stunt?

Nursed your appetite? (Both kinds!)

Boosted for the meetings?

Worked up enthusiasm?

etc., etc.

If you have, you're O. K.!

ELLA BANGERT, Sec.

Three Song Services with Living Composers Present

On three successive Sunday evenings from April 21 to May 5 the members and friends of the Fleischmann Memorial Baptist Church of Philadelphia, Pa., became better acquainted with three outstanding authors and composers of gospel songs and hymns. Dr. Adam Geibel, the blind composer of such favorites as "Stand up! Stand up for Jesus" and "Marching with the Heroes," Dr. C. Austin Miles, the author and composer of such familiar songs as "In the Garden," "Dwelling in Beulah Land," and "If Jesus Goes with Me," and Mr. Reuben Windisch, whose songs are known to the young people and adults of our denomination, were the ones honored by the large Sunday evening gatherings.

Dr. Adam Geibel is a frequent visitor at the evening services. On Sunday evening, April 21, he rendered several organ selections, sang his favorite hymn, "Some Day He'll Make It Plain" and brought a stirring and challenging message on "Gratitude." As a child of a few months his eyes were blinded through a medical error, and his life has been a constant struggle against overpowering odds and poverty. But his three thousand or more gospel songs and choir an-

thems are sung throughout the world of today. His life is an inspiration to all who know him.

Dr. C. Austin Miles came to the church as a stranger, but at the close of the service he was a friend to all. He conducted the singing, telling the congregation about the background of the songs "The Gospel Train" and "In the Garden." The story of his life and of his experiences in hymn writing was related in a highly interesting manner. He is a member of a Methodist church in this city.

The attendance on the evening of May 5 was about two hundred, as Mr. Reuben Windisch was honored by the church in unique manner. Two tenor solos, "The Farther I Walk with Jesus" and "Lead Me, Dear Savior," were sung by him. His brief message told of the beginning of his interest in composing the music for gospel songs following the death of a daughter and for the deepening interest therein during the years which have followed.

The choir rendered the anthems by these composers on the successive evenings. The Junior boys and girls, the Men's Baraca Class, the young ladies of the Bible school and other organizations in the church sang their hymns. These were occasions of musical inspiration, as the messages were sung into the hearts of the attentive listeners. They were musical festivals to the glory of God.

MARTIN L. LEUSCHNER.

The Old Negro at Nottingham

An aged colored man entered the Wesleyan Chapel in Nottingham, England, where William Booth, founder of the Salvation Army, was converted. The minister found him standing with uplifted eyes before the tablet commemorating that notable event.

"Can a man say his prayers here?" respectfully asked the old negro.

"Of course," replied the minister.

Then the old man in Salvation Army uniform went down on his knees and prayed with fervor: "O God, do it again! Do it again!"

And such a prayer may be offered in other setting and with other personnel myriads of times the world around. If God has great men in the world tomorrow it must be because he does over and over again what he did in the conversion of General Booth and the multitudes of others who have been chosen and empowered for great service.

The Bible does not say that God so loved the world that he telephoned down the good news. He sent his only begotten Son to die.

Ever Hear It?

The stewards were in a great stew.
The bills of the Church were all due;
They could no longer delay 'em,
Nor had the money to pay 'em,
Till the stewardship plan was put through.
—Anonymous.

The Sunday School

Why Everybody Should Go to Sunday School

HERBERT A. MEYER

The reason everybody ought to go to Sunday school is because the Sunday school offers the help that everybody needs. When I want to go on an extended trip with my automobile, I always get a roadmap and look it over before starting in order that I might get on the right road to my destination. And after getting on the road I want to travel, I look on the map again and again or have my wife do so in order that we might continue on the right road and reach our destination. Well, the Sunday school is like a roadmap; it points out to you the way to salvation.

Now, of course, there are still enough of those who say it does no good to send the children to Sunday school or even to go one's self, but let me tell you, these eyes of ours, with which we see, are unable to perceive all the good that is done in Sunday school. We must use deeper eyes than these; use our judgment to grasp the facts. The Sunday school offers you the Word of God and he says it will never fail to do its good just like the rain and snow. If you go out into the field and watch to see what good the rain does after a few drops have fallen, you'll probably say, the rain does no good, but if you take a little time before you form your opinion, you'll soon see the difference. The Sunday school teaching the Word of God always does some good and I believe I can show how this is done:

The juvenile court in St. Louis has put it on record that 95 per cent of the youthful criminals consist of children who do not attend the Sunday school.

On the other hand, the fact has been established that 75 per cent of the church members consist of those who came into the church through the Sunday school.

We may see then that the Sunday school not only closes the prison doors, but that it opens the gates to heaven.

I cannot always answer the questions my little boy asks me, but here is what he asked me a few days ago, after I had told him something about lighthouses: "Do the lighthouses shine all the way across the ocean?" He thought that one was placed on one side and the other on the other side and each shone across. Of course, the lighthouses do not shine across the ocean, but the Sunday school with God's Word at hand lights all the way across to the better land. Do you know who builds the lighthouses and why? The people who have lost dear ones at sea are the ones who were brought to see that it was necessary to build light houses on the shores of great

waters that none be dashed upon the rocks. Light houses are necessary because you cannot see the rocks nor the safe paths at sea and besides in times of storm a ship nearing the shore during the night cannot always find the safe landing place at the shore and often is dashed upon the rocks. The Sunday school is a lighthouse leading young people and all into firmer paths of manhood and womanhood.

I heard of a man who was going out to sea in a fishing vessel, when someone offered him a compass, but he refused it, saying his head was the best compass. He then launched out far into the deep. Then a storm gathered and soon he didn't know which was north, south, east, or west, but I expect he did realize what a big fool he had made of himself. There is more in the Sunday school than you realize.

When in Chicago I heard a minister tell of a farmer who had a steep hill upon his farm. It was no good for raising wheat and not much good for anything else. He therefore, built a fence around it and used it as a pasture for his cattle. But one day a man offered the farmer a small sum of money for the worthless hill and the farmer sold it, being glad to get rid of it. But what a surprising blow it was for him when he learned that gold had been discovered in the hill. He would gladly have given his whole place for the little corner now. This is how some prejudiced people turn down the Sunday school, but how they do rob themselves.

No doubt there will be people in heaven who will say, I'd never gotten here if I had not entered through the Sunday school.

These facts are significant and yet there are those who count it a misfortune to see their own and other children go to Sunday school. But, if you love your children, if you love your town and country, if you love your own soul, go to Sunday school.

Christ's Coming Made a Change

The following letter was recently found among ancient papyri in the deserts of Egypt. It is dated September 1 A. D., and is addressed to an expectant wife by her husband, who had gone to Alexandria: "Hilarion to Alis, greeting! Let me tell you that we are still in Alexandria. Do not get fretting if at the general return I stay at Alexandria. As soon as we get our wages, I shall send you up something. How can I ever forget you? So don't be fretting. If the event has taken place, and it is a boy, take care of him; if it is a girl, throw it out." This hideous custom gave girl babies to river banks for crocodiles, and derelict girls for hell's traffic in brutish lust.



Fidelis Class, German Baptist Church, Trenton, Ill.

Fidelis Class of Trenton, Ill.

The above picture represents the Fidelis class of the Trenton German Baptist Church. They are (top to bottom), Louise Luginbuhl, Nora Frey, Ruth Schroeder, Julia Schaefer, Mrs. Otto Luginbuhl (teacher), and Alice Willeke.

The second Tuesday of every month they gather at one of the homes for their regular class meetings. At these meetings they study the Bible. A book called "Bible Drills" was purchased by every member and is studied regularly.

They are now having a contest. Any member who is on time, and has her lesson prepared every Sunday for three months is entitled to a prize.

The class intends giving a play, "Aunt Susie's Visit." The money which is obtained will be used for some missionary cause.

May God help the Fidelis class to be true laborers in his vineyard!

JULIA SCHAEFER, Sec.

The Flag of Joy

Some time ago we came across this very fine quotation: "Joy is the flag which is flown from the castle of the heart when the King is in residence there."

Is it possible for us to have any genuine joy without Christ in the throne-room of our hearts? When he is with us life is sweet and radiant and the path brightens before us through the gloom into the glory of the perfect day.

Let Christ occupy the castle of your heart. Then the flag of joy waves aloft and others know that the King is in residence there.

Toward Sodom

By B. MABEL DUNHAM

Author of "The Trail of the Conestoga"

(Copyrighted)

(Continuation)

With new prospects in life, Levi's circle of friends expanded daily. He was something more now than Horsts' hired man; he outclassed any teacher in the backwoods schools. In the eyes of Ebytown, he was the heir-presumptive to a crotchety, but fabulously wealthy, old gentleman, the marks of whose affluence had been universally recognized. Hereafter Levi Gingerich was a man to be reckoned with.

Levi himself scarcely thought about his prospective wealth. He had little time to think about Uncle Joe's proposition while Manassah's crops were ripening in the fields. Once more he donned his working clothes. He was Horsts' hired man again for the summer.

When Sunday afternoon came, however, Levi appeared in quite a different role. He dressed himself in his Sunday suit, stuck a red geranium in his buttonhole, and sauntered off towards the town.

"Where are you going to, Levi?" Esther called after him.

"Where am I going?" was the answer. "Ach, I guess I'll follow my nose and mebbe I'll come somewhere."

Esther bit her lip. It was a suspiciously evasive answer, to say the least. She put on her hat and walked down Frederick Street little more than a block behind the discourteous young man. Why couldn't he have waited and walked with her to Sunday school? Ususally he planned to do so.

If anyone had told her what her own eyes saw, Esther would never have believed it. Levi stopped suddenly, looked stealthily about him and then disappeared through an open gate. Never in all her life had Esther's heart thumped so wildly. It was Starlings! Starlings!

Starlings! The name kept ringing in her ears throughout the Sunday school session. Starlings! Levi and Rhoda Starling! Was it all over, then, between Gideon and Rhoda? She stole a glance over to the corner where a certain very popular young man sat teaching a class of incorrigible boys. He showed no evidence of concern, and yet, with everything planned to the wedding-trip, his Rhoda was at that moment entertaining her Levi!

She knew now for the first time that she loved him, Levi, her playmate, her friend, her more than brother. It came upon her very suddenly, this realization of her love, and yet, somehow, it brought with it the consciousness that it had been always there. This was no mere infatuation based upon a mistaken ideal, but a genuine, healthy affection, the culmination of many years of happy companionship. The tragedy was that she had not known the secret of her heart until

it was too late; the tragedy of tragedies that Levi's love for her had grown cold so soon. Was ever fate so cruel?

Levi went to Starlings' not only on Sundays but repeatedly throughout the week. Heart-sick, Esther counted the hours until he returned. Night after night she lay awake until she heard the latch click. A dull, metallic sound it was, chilling every vestige of hope in the poor girl's aching heart. The clock had struck two. Often the dawn brought her sleep. She longed for the middle of August, when distance and the duties of the school-room might conspire with her to wean Levi from the calculating Rhoda.

When the last Sunday of his summer vacation came around, Levi invited himself to the "doddy-house" for dinner. No one knew what it meant, but Esther's heart beat very fast. She decked herself in her prettiest dress and plucked her showiest flowers to decorate the house. Levi saw, perhaps, but noticed not. There he sat in everybody's way, his big feet sprawled out in front of him and his eyes staring abstractedly into space. He might have stayed at Manassah's for all the pleasure he gave, or received.

"Thinking about her?" asked Esther, stumbling over his protruding feet on her way to the spring-house for the butter and cream.

Levi drew up his legs and looked at her. "If I'm thinking about who?" he asked.

Esther deigned no reply.

Levi immediately stood up, shook down his trousers and followed her out of doors.

"You stop here," Sarah called after him. "If there's two to fetch it goes twice as long."

Levi did not stop until he found himself face to face with Esther in the spring-house. Indeed, it would have been well if he had stopped even there, but he caught the astonished girl in his arms and kissed her repeatedly. "It's you I'm thinking about," he told her. "You—always you."

Esther drew herself up coldly. "Leave me be," she commanded. "I hate you." Her heart was as cold as the water of the spring.

"Hate is only the other side of love," said Levi. He stood before her panting and penitent. He hated himself. No man ever did such a hateful thing as to marry one girl when he loved another. That was to violate the sanctity of human love; that was the heinous sin he was about to commit.

"Rhoda Starling," said Esther, helping him with his confession and then dragging malice for his inspection.

"Rhoda?" said Levi. "No, Veronica."

"Veronica!" The butter plate fell to the floor with a crash, but Esther neither saw nor heard. "Veronica!" she repeated,

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half dazed, it seemed. "Oh, Levi, you must not marry her."

In a trice there had flashed on the wall of Esther's memory the picture of Veronica Starling as she had seen her once in the long ago. Wild eyes, dishevelled hair, night dress, she saw them all again. An icy chill seized her heart. "Levi! Levi!" she cried, "you must not do it."

"I have promised."

"Tell her you do not love her. You don't, Levi."

"She holds me to my promise."

Esther was fairly distraught. "Then you must break your promise," she said.

"That I cannot, will not do," said Levi.

"But Veronica . . . she has no right to marry," persisted Esther.

Levi looked into her great, blue, innocent eyes. "Tell me what you know," he said.

Esther paused.

"Tell me, Esther."

"I want to, Levi, but . . . She's not good enough for you. She's not, Levi. She's not advanced in her mind like you are, and she's all for self. She wants your money."

Levi knew it, he said. "Too bad I have none to give her," he added drily. "I think myself she'd sooner have Uncle Joe. You're not hiding anything from me, Esther?"

The girl sighed. She would have given all she possessed for the power to forget for one fleeting moment that solemn vow of childhood by which Rhoda had bound her to secrecy for life. "I can't tell you all," she said. "I crossed my heart and hoped to die."

"Then you must not tell," said Levi.

"But Esther, why do you not love me?"

For answer Esther threw herself into Levi's arms and burst into tears. "I do," she sobbed. "I never loved anybody but you."

Levi comforted her as best he could. "I thought all the time it was Gideon," he said.

"Gideon? You know what you said about him. He's all you said, and a coward yet. It's you I love. Ach, Levi, I wish I could die."

"Forgive me, Esther," said Levi, "and try to forget. I am not worthy of your love."

Esther staggered towards the door, stumbled, and all but fell. It was "such a mean little step," she said, excusing her awkwardness.

"Where's the butter?" demanded Sarah. "Is it all to grease already?"

"The butter?" stammered the guilty girl. "The butter I forgot."

"Did you fetch the cream even?"

"Ach, no. That I forgot, too."

Sarah sniffed audibly. "Where's Levi?" she said. "Him you don't so easy forget, I think."

"I'm here," cried the culprit, emerging from the spring-house with his hands full. "Here's the butter. The dish I broke."

"Ei! Ei!" exclaimed Sarah. "That plate I had yet from the sale already."

She looked hard at Levi and added, succinctly, "Dishes I can buy more of, but

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a hired girl I won't have. So now you know, Levi Gingerich."

The disgraced young man decided not to stay for dinner after all. He went to Manassah's to see "if they were et yet."

"You can go back now and fetch the cream," Sarah told the shamefaced Esther. "What you don't have in your head you must take out of your feet."

On Wednesday of that week there was a double wedding at the Starlings', Rhoda's having been postponed and Veronica's advanced until they synchronized. It was a small affair, comprising the Methodist minister and his wife, the radiant brides and their parents, Old One Per Cent and his son, and a very forlorn young man who had no family connections at all. Out of courtesy to Levi, an invitation had been despatched to the fabulous Uncle Joe, but whether he received it or not nobody knew. At the conclusion of the ceremony the newlyweds set out for Shade's Mills in a two-seated rig, decorated with old boots and tin cans, the grooms in front and the coy brides behind. When they returned the next day, there was a grand "shivaree," the bride's slippers being held at five dollars a pair. By Saturday Ebytown had settled down to the usual routine, with Gideon behind the counter complimenting the weather. Levi got his clothes at the Horsts' and said his farewells. On Sunday afternoon at the latest he must start for Greenbush.

From the very first Veronica was discontented in her married life. With Levi away all week, she was nothing more nor less than a grass widow. She wouldn't see him for months in the wintertime. It was preposterous.

"Come with me," suggested Levi. "All week long they say I shall fetch you along up to Greenbush once."

Veronica said not a word, but she tossed her haughty head, and thereby spoke volumes.

Levi sighed. He saw whitecaps on his matrimonial sea, choppy little whitecaps, but ominous.

"It will be different next year when you go to Toronto," put in his mother-in-law, adding a note of optimism to the prevailing gloom.

"When I go to Toronto . . . ?"

"Yes, next July," said Mrs. Starling, ignoring entirely the note of interrogation. "Veronica is great for society. She gets so bored in Ebytown."

"But if I don't go to Toronto?"

"If you don't go?" cried Veronica, throwing such daggers in her glance as are usually accorded only to men of a much longer matrimonial experience.

"If you don't go, we'll make you," said Mrs. Starling, with cool determination. "What do you think we married you for, anyway?"

So week after week, they wrangled on. There was always some bone of contention in the Starling cupboard, some occasion to toss it into the ring. Levi was sincerely thankful when the snow came, giving him a plausible excuse for spending his Sunday in Greenbush. He

shared Solomon's preference for a dinner of herbs where love is to a stalled ox and hatred therewith. The charm which had hung over Ebytown had departed.

When spring came the vexed question of a possible removal to Toronto was rehearsed, but Levi had definitely and finally made up his mind not to accept his uncle's offer. He would relinquish his much-loved work at Greenbush, if he must, and he began to look for a school in, or nearer, Ebytown. None offered, however. He was ashamed to ask Manassah Horst for work, and he rebelled at Bomberger's store. His wife's demands became more and more insistent, and the unhappy Levi was at his wits' end.

Veronica, be it known, had social ambitions which precluded Levi's participation in any form of manual labor. Since he refused to go to Toronto, she insisted that he set up an office in Ebytown with an oak desk and a swivel chair. He owed it to her, she claimed, to fill a reputable position in society.

In desperation, Levi rented a bit of an office over a store on the main street, and timorously hung out his shingle. A conveyancer, he called himself, and an issuer of marriage licenses. Poor as poverty itself, he announced that he had money to loan.

It was a big venture, but it succeeded. Whatever work came to his hand Levi did to the best of his ability. He was thorough, honest, courteous, genial, kind. An oak desk soon became part of the office equipment, and in time were added not only a swivel chair for the proprietor but several equally comfortable ones for his clients. Levi became prosperous, at least sufficiently so to mollify the exacting Veronica. He built a new house for her and furnished it as comfortably as he could. But with his financial success he lost that glorious thrill of satisfaction he had so constantly experienced in the Greenbush school-room. He felt that somehow he had got out of his niche. He had lost the joy of living.

And then, to Levi's unspeakable delight, there came into their modest home a gift from heaven itself, a tiny, baby girl. Only a little bundle of helplessness, she was, but her advent inspired the father with a new zest in life. He had something to live for now, something that evoked all his sleeping manliness, all his long-thwarted love. Little Mary! In the years to come, God grant, she would climb upon his knee, pull his whiskers, and smother him with kisses. He would hear her lisp his evening prayer, "God bless daddy, and God bless mamma, and God bless me. Amen." Ah, then he would know again a hundred-fold the joy of living.

But little Mary was still an infant in arms when Levi's happy dream faded away in the darkness of a single mid-night hour. That was the night when Veronica rushed into the street in her nightclothes and rent the air with shrieks and moans. The neighbors were awake and gaping before Levi succeeded in inducing her to return to the house.

The next morning the tongues were wagging. It was incipient insanity, some said. Not so incipient, said others. To their knowledge, Veronica had shown signs of mental disorders when a girl in her teens. But this the Starlings emphatically denied. It was all Levi's fault, they claimed. He had never cared for his wife; he wanted to be rid of her. To the world he was genial enough, yes, but at home, a very devil. If they had known, they would never have allowed Veronica to throw herself away on him.

So Levi found himself unexpectedly on the great uncharted sea of matrimony, pulling on the oars of a frail, unseaworthy craft, with winds of accusation and suspicion blowing this way and that, and with an unbalanced woman, his unbefamed wife, at the helm. The night was dark and lowering, and as yet there was no sign of morning.

A month went by with the usual conjugal bickering, but with no further lapse, apparently, on the young wife's part, and then one evening Levi returned to his home at the supper hour to find the house a perfect bedlam. Veronica was raving mad, threatening suicide. Full of apprehension, Levi rushed upstairs to little Mary's cradle. The child was not there. Yes, she was, too, but under the bedclothes, struggling, suffocating. Levi tore his hair. For a minute it seemed that he, too, was going insane. Then he seized the baby, bedclothes, cradle and all, and ran with his precious bundle down the stairs and out into the night.

He did not stop until he reached the front door of the Horst homestead. Was he, too, mad, he wondered. He pushed through the half-open door. Insane, irrevocably insane, he probably was, but in he went.

"Levi Gingerich!" cried Sarah, peering at the intruder over her spectacles. "Look, Nooi, if it ain't Levi come to visit us."

Levi pushed past the old people and their welcome. It was Esther he sought, and, having found her, the helpless man laid his bundle of infantile helplessness at her feet.

"The baby!" cried the astonished girl.

"Don't leave her die," begged Levi. "She's all I've got, all I've got in the world. Little Mary!" There were fathoms of pathos in every heart-wrung word.

The child looked up into Esther's face and cried the low, disconsolate, helpless wail of babyhood.

In a moment Esther was clasping little Mary to her breast, kissing away the tears and trying to smile through her own liquid eyes. A very Madonna, she looked, a Madonna in tears.

"You will keep her?" said Levi, hopefully.

"Till you take her away," promised Esther.

"Oh! Esther!" That was all, but as he turned and looked at her over his shoulder the same memories flashed through the minds of both. "It's what most women are," Esther had said in the

long ago. "but I can't be it. Mam said." Ah! She had then, and now, the heart of a mother.

The next day Levi took Veronica to Toronto, and returned alone. The shades were never raised after that in the little house on the hill, the garden ran wild with weeds. Levi went to live at the hotel and ate his meals with strangers. A lonely life! But on Sunday afternoons he always sauntered off down Frederick Street to visit all that was near and dear to him in his old adopted home, happily his little Mary's now.

Two years longer Veronica lived in obscurity, and then one day they brought her remains to Ebytown for burial. The Starlings made all the funeral arrangements, ignoring the husband entirely until they realized that he was the logical person to pay the accounts. Thereafter, they intimated, it was their wish that their paths should lie in different directions.

Before the snow fell on Veronica's new-made grave the great desire of her heart was fulfilled—too late. Uncle Joe died, suddenly, the letter stated, and Levi fell sole heir to a tidy fortune. "To my nephew, Levi Gingerich," the will read, "I bequeath all my estate to have and to use as he may decide; and this I do with confident trust that he has a will that cannot be lightly bent and a word that will not be easily broken."

(To be continued)

Living the Christian Life a Century Ago and Today

A highly interesting and instructive debate was held in our Immanuel Church of Milwaukee on Sunday evening, May 19. The pastor of the church, Rev. G. H. Schneck, presided. The subject of the debate was, "Resolved, that it was easier for the young people of a century ago to be Christians than it is today." Mr. Kenneth Erion and Mr. Harry Bondurandt of the Wauwatosa Baptist Church represented the affirmative side, while Miss Pearl Vilhauer and Mr. Albert Schultz of our Immanuel Church were the speakers for the negative. A brief review of the arguments presented will, no doubt, be of interest to "Baptist Herald" readers. The affirmative speakers contended that it was easier for young people to be Christians a century ago than it is today, because there were fewer temptations during the former period. They pointed out that the larger number and variety of temptations which our modern civilization presents are mainly due to the following causes:

1. The enormous increase in the population of our important cities, which have in many cases become centers of lawlessness and crime.
2. The introduction of laborsaving machinery, as a result of which many people have more leisure time than they know how to use in a beneficial manner.
3. The decline of home life and lack of parental control.
4. The craze for amusements and the

wrong use made of such modern inventions as the movie and the automobile.

5. The influence of immoral literature.

Arguments for the Negative

The arguments presented for the negative side can best be indicated by the following sentences quoted from Miss Vilhauer's closing address:

"How could it have been easier for young people to be Christians at a time when more than two-thirds of the earth's population had not been touched by the gospel of Jesus Christ? How could it have been easier to lead Christian lives in an age when social conditions were in some respects worse than they are today, when the Bible was not nearly so widely circulated, nor as well understood, and when the minds of many people were held in bondage by that false belief that science is an enemy of religion? How could it have been easier for young people to be Christians during a period when few efficient Sunday schools existed, when young people's societies for the development of the religious life had not yet come into being, and when there were practically no opportunities for Christian life service outside of the ministry?"

Again we ask: How could it have been easier to be a follower of Christ in an age when so many churches spent much time and energy in quarreling with each other, and when almost no united missionary effort was made to win the heathen world for God and his Kingdom? How could it have been easier to be a Christian in an age when Christianity so sadly neglected its social mission and when so little organized work was being done for the relief of the sick and the destitute, for the support of widows and orphans?

How, we also ask, could it have been easier for young women to be Christians in an age when women were, in many respects, treated as inferior beings, and when even the churches did not grant them nearly the same privileges which were accorded to men?

No, it could not have been easier to lead a Christian life under such conditions as those which have been pointed out.

Let us add in closing that the wonderful opportunities and privileges which we enjoy in the present age are, in the last analysis, due to the teachings and the spirit of Jesus Christ. A very large number of the young people of today recognize him, not only as a personal Savior, but also as humanity's Great Leader."

On the merits of the arguments which had been presented the audience decided, by a considerable majority, that the debate had been won by the negative.

H. J. WEIHE.

Prefer Eats to Erudition

Some families would rather have a five-foot shelf of preserves in the cellar than a five-foot shelf of books in the living-room.—Albany News.

If You Were

If you were busy being kind,
Before you knew it, you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy doing right,
You'd find yourself too busy quite
To criticize your neighbor long
Because he's busy being wrong.

—Anonymous.

The Continent.

Guns and Boys

Angelo Patri has the following to say about guns and boys and we heartily agree with him. We have selected only a sentence here and there.

"I believe that toy pistols are dangerous toys in that they lead children to think their use is a logical and proper idea.... No man or woman may carry a gun without a permit, and to get one he or she must show good cause. But children are armed with guns and play murder and hold-up games.

"It seems to me that there are so many toys that children could use to advantage, and without harm to themselves or others, that the symbols of war might be omitted.... Whether you are big navy or little navy, whether you are pacifist or militant, does not matter in the least. You are grown up and are responsible for what you do and are. But childhood is helpless....

"Personally, I hate guns. I would not allow a child under twenty to handle one. If and when it became necessary for him to handle one, I would have him trained to do so by an expert.

"A broom, a rake, a shovel, a spade, a hatchet and hammer and nails, a wheel and a dog and a kite, a sand lot and a bat and a ball, a horse and a boat and a good pair of hiking shoes, a swim and a race, a sleep under the open sky seem better means of training to fine citizenship than the toy pistol, a rifle, or a sword."—American Humane Education Society.

When Growth Stops

A man is a good deal like a tree, as the Scriptures remind us now and then. "When does a tree stop growing?" somebody inquired.

"When the sap no longer rises to the top," answered the botanist.

Perhaps the same lack accounts for the failure of growth in the human species, intellectually, spiritually, and otherwise.

Seminary Commencement

Colgate-Rochester Divinity School
German Department

Rochester always looks its best at commencement time. The "Flower City" is always attractive but never more so than in the fresh deep green of Springtime, when trees, grass and spring flowers are at their glory. Commencement week was identical with "Lilac Week" in Highland Park and the several hundred varieties of lilacs in bloom made the air fragrant and the multi-colored tulips gave gay color to the background of fresh green everywhere. There is always something about Rochester that tugs at the heart of a seminary alumnus and gives him a thrill of joy while he abides there during the full days of the commencement exercises.

The Annual Sermon

for the German department was preached on Sunday morning, May 19, by Rev. A. P. Mihm of Forest Park, Ill., the editor of the "Baptist Herald." Taking his text from 2 Tim. 2:8, the last clause, "According to my gospel," he spoke on "Paul's Own Gospel and what it can teach the Minister of Today." He emphasized three points: How Paul obtained his gospel; the contents of his gospel and the personal element of conviction in his gospel. The Rochester "Democrat-Chronicle" gave full excerpts from the sermon, of which we quote a few. "After all the man who can say, I know in whom I have believed, is the man who gets the hearing. The hearts and consciences of men will always respond to preaching which is based on personal experiences with the Christ. The minister of today must have a note of certitude in his message. He must be able to say, as did Paul, 'according to my gospel.' His gospel, his theology, his sermon must grow out of his personal experience of Jesus."

"Much is said and written nowadays," the preacher continued, "about the church's need. I have no desire to discredit any means used by the church of today to fulfill its high mission, but it seems to me we are laying too much stress and emphasis upon outward organization; manipulations of all kinds; all manner of programs; but not enough weight upon divinely ordered preaching of the Gospel of Christ."

"What our churches need is soul-seeking, spirit-filled preachers of the gospel, who can say with reference to preaching the Gospel: 'This one thing I do.' And what our ministers can justly expect from their churches is a new evaluation of the preaching of the Gospel in the sphere of church life and activity."

At this service Mr. Wm. E. Voigt of Avon, S. D., the president of the senior class, presided and Prof. A. Bretschneider and the pastor, Rev. D. Hamel, assisted in the worship exercises.

Fortieth Anniversary of Prof. Ramaker

The usual alumni dinner of the German department with the student body took place in the dining hall of the Stud-

ents' Home on Wednesday noon, May 22. Miss Meyer, the experienced matron of the Home, excelled in her culinary art and the chicken dinner received full praise and had adequate justice done to it. Then Dean Albert J. Ramaker began to attempt to carry out a program which he had arranged for but did not get very far with it. It was suddenly taken out of his hands and the worthy dean for the next hour had the surprise of his life. Forty years of faithful service had been completed by him with this commencement and, unknown to him, his colleagues on the faculty and the students had arranged to give this unusual event a fitting commemoration.

Prof. Lewis Kaiser, who himself has completed 39 years at the seminary, spoke for the faculty in loving, meaningful, deep-felt words of recognition of Prof. Ramaker's sterling qualities as a teacher, an administrator, colleague and friend. Rev. David Hamel voiced the sentiments of the Andrews St. church, where Prof. and Mrs. Ramaker are members, and gave expression to the love and esteem in which they are held by their brothers and sisters in Christ. General Secretary A. P. Mihm, a member of the School Committee, was the spokesman for this body and through it represented the denomination as a whole on this noteworthy occasion. The professors and the student body presented Prof. and Mrs. Ramaker with a wonderful basket of fruit, symbolizing the many fruitful years of assiduous service and the church presented a beautiful container of various plants in bloom. Martin De Boer of the graduating class and student Herr spoke for the student body. A student's quartet rendered several selections in a pleasing manner.

Finally the completely surprised professor received a chance to give expression to the feelings of his deeply moved heart. The thought came to him, he said, while listening to the eulogies of the speakers, that they were speaking of another man. He thanked God that he had received the heritage from industrious ancestors of an ability to work and this had received an outlet during all these years. The task had not been easy during the varying years and the demands upon his strength had at times been severe but God had given strength day by day.

We must not omit to mention a splendid letter written by Prof. H. von Berge, a former teacher in the seminary and now moderator of our General Conference, which was read by Prof. Kaiser. Prof. von Berge paid high tribute to the anniversary celebrant and stated that his work was being expanded and multiplied in the churches by the "boys" whom Prof. Ramaker had helped to train during these many years as teacher.

The Closing Exercises

of the German Department were held in the Andrews St. church on Wednesday night, May 22. Dean Ramaker presided. Prof. L. Kaiser led in prayer. Four members of the graduating class gave

valedictory addresses. Martin De Boer spoke on "Soul Winning." Wm. E. Voigt's topic was "The Universality of God's Love." These two addresses were in English. The other two speakers held their addresses in German. Wm. E. Schweitzer spoke on "The Charisma of Church Music" and Erich Gutsche on "The Culture of Waste Places." All four talks evidenced careful preparation and the oratorical delivery was without the slightest hitch.

In the absence of Pres. Barbour, Dean Thomas Wearing represented the president, brought the congratulations of the Divinity school and gave a brief and excellent practical talk to the men who would now step out into the active service of the ministry. A double quartet of students sang "Gottes Volk darf nie ermüden" and "Lift up your heads." Dean Ramaker presented diplomas and Prof. Meyer pronounced the benediction. A social hour with refreshments followed.

The five members of the graduating class are Martin De Boer who becomes pastor of the church at Chancellor, S. D.; Wm. E. Schweitzer has become pastor at Folsomdale, N. Y.; Erich Gutsche, Wm. Jaster and Wm. E. Voigt are awaiting open doors. We hope that some of our pastorless churches will soon lay hands on these young men who have prepared themselves to become ministers and leaders of our churches.

The Commencement in General

was notable in that it was the first since the union of Rochester Theological seminary and the Colgate seminary by the new organization under the name of the Colgate-Rochester Divinity School and also that it was the end of Dr. C. A. Barbour's administration of 14 years as president. Dr. Barbour has now begun his work as president of Brown University at Providence, R. I. Sixteen men graduated in the class of this year. Dr. Rufus M. Jones of Haverford College was the speaker of the graduating exercises held on Tuesday evening, May 21, at the Baptist Temple. His topic was "The Nature of Inspiration." Time and space forbid a detailed report of the alumni oration by Dr. E. H. Dutton of Buffalo and the practical, stimulating address of Dr. A. Gandier of Toronto on "Essential Elements in an Efficient Ministry."

Permit me to add a word or two from Dr. Gandier's address. "We must get back to the supremacy of God, the grace of God. Unless the minister holds up God as seen in Jesus Christ, all else is public speaking. It is not preaching. We have something the motion picture and the radio cannot give. There is in the human heart a hunger for worship. The local preachers will not be superseded as long as they help men to find God, as he believes in the Living Presence."

Two actions taken by the trustees mark an epoch in the history of the new institution. Dr. A. W. Beaven, minister of the Lake Ave. church, Rochester, was elected president to succeed Dr. Barbour

and Dr. D. J. Evans of Kansas City was appointed to fill the new chair of preaching endowed in the memory of Cornelius Woelfkin. Dr. Beaven is a graduate of Rochester seminary and has been president of the trustees for several years. Dr. Beaven's election is popular with all and his acceptance of this responsible office is earnestly hoped for. With his outstanding administrative abilities added to all his other fine qualities, Dr. Beaven seems to be the fitting man to lead the Colgate-Rochester Divinity School in the advance movements to which it is destined in the next few years. A. P. M.

Winning Our Young People for Our Denominational Enterprises

HERMAN J. WEIHE

(PRIZE ESSAY IN CONTEST)

The subject which this article attempts to discuss has no doubt aroused much interest since that generous announcement appeared in the "Baptist Herald." It is believed that the following prescription for the promotion of our denominational loyalty among our young people is "workable." At any rate, the various ingredients which it specifies have been tried and tested in the crucible of practical experience. The exact proportion in which these ingredients should be used, in each particular case, can best be determined after a thorough diagnosis of local conditions has been made.

Helpful Knowledge

This is very important because the right kind of knowledge is needed to produce those attitudes and convictions which are essential to right action. An educational campaign should be conducted for the purpose of interesting our young people more fully in our denominational goals and enterprises. Just here it might be asked: Are not our churches already giving much attention to this kind of instruction and training? Is not the teaching of missions a part of the work of our Sunday schools? Do not our young people's organizations occasionally discuss missionary topics or present missionary programs? While we are justified in answering such questions as these in the affirmative, it is also true that a large proportion of the missionary training which our young people receive, does not in any way pertain to our own denominational goals and enterprises. A careful survey in regard to this particular matter would, no doubt, reveal the fact that much of the mission study material which is being used in our Sunday schools and various young people's organizations does not, and cannot, serve the purpose of promoting an intelligent and active interest in our own denominational enterprises, no matter how valuable such material may be in other respects.

The question, as to what should be done under such circumstances, is sometimes a difficult one on account of the language problem. It is certain that every one of our churches should have a

well-planned and well-balanced program of religious education, which should in some way also provide for adequate instruction and training with reference to the various enterprises of our own German Baptist denomination. For this purpose additional study material is also needed, especially for the use of young people's classes in our Sunday schools.

Some Practical Plans and Methods

—While certain difficulties exist with regard to this material of awakening and promoting an active interest in the work of our own denomination, it is also certain that these difficulties can to a large extent be overcome. The Bible is the greatest of all missionary text-books. Very often the regular lessons of the Uniform or Graded system contain valuable truths, which the well-prepared teacher may effectively apply to our own denominational needs.

—Some person appointed for this purpose, or else the regular mission committee of the church, could also collect and classify important articles and items concerning our work, which appear in our denominational periodicals. This material could be furnished to teachers and leaders, as needed.

—It has also been suggested that an article on one of our denominational objectives should appear every month in the "Sendbote" and the "Baptist Herald" for the special use of young people's societies. The regular B. Y. P. U. topic should be omitted whenever such special material is used.

—Wise teachers will make liberal use of such educational means and methods as pictures, posters, charts, maps, letters and curios received from mission fields, etc. They will try to keep out of ruts and will strive to make missionary education one of the most fascinating features of the church program.

—There are many good reasons why the circulation of our "Sendbote" and "Baptist Herald" should be increased. One of the reasons is that these periodicals are our best allies in winning our young people for our denominational enterprises.

Missionary Plays and Projects

Some of our pastors and young people's workers are making excellent use of dialogs and plays for the purpose of developing a larger interest in our denominational enterprises, as for instance the Cameroon Mission. It would no doubt also be possible to promote some of the other features of our denominational work in a similar manner. So, for instance, our Theological Seminary could obtain some well-deserved publicity by means of a play or pageant, which could be written and presented by members of the student body, and which might be mimeographed, or printed, for use in many of our churches.

One of the most encouraging features of our young people's work is the fact that an increasing number of local societies, as well as State and Conference Unions are making themselves respon-

sible for the support of some particular mission worker. This is not only good religion, but also good pedagogy, as it is right in line with the so-called "project method," which is especially well adapted for the purpose of missionary education. One of the most helpful books concerning this phase of our subject is "Projects in World Friendship" by John Leslie Lobingier.

Important Elements of Success

—That noted preacher and teacher of the Bible, F. B. Meyer, says: "God is waiting to do a great thing for the church of today, but it must come through intercessory prayer." The practice of prayer will mightily help in the solution of our problems.

—Who can rightly estimate the influence of the home? In a much larger measure than is sometimes realized, home environment may determine the question of loyalty towards the local church and the denomination at large. We cannot be too grateful for homes that help. May their number greatly increase!

—Our educational campaign should give much attention to the subject of stewardship in its larger meaning and its practical application to the giving of "self, substance and service." In view of the fact that our future ministers, missionaries and other church workers will have to be recruited from the ranks of our young people, sufficient attention should be called to the opportunities for life-service which our denomination offers.

—While it may not be possible to interest all of our young people in the past history of our German Baptist denomination, it is possible to interest them in present-day projects for the promotion of world friendship and the extension of the Kingdom of God. The work of our denomination appeals to youth when it is seen as a vital part of a larger world movement which seeks to Christianize all human relationships and which endeavors to bring the message of the Prince of Peace to all mankind.

The Strategic Position of the Local Church

The attitude of young people towards our denominational goals and enterprises often reflects the attitude of the churches to which they belong. The relationship existing between the older and younger members of the local church is also an important factor in our problem. A church which gives young people a large place in its plans and service programs thereby manifests, what has been called "sanctified common sense." Such a church will seek to discover latent talent among its youth and train such talent for efficient service. It will give due consideration to its younger members in the election of church officers and will encourage its young people to attend our assemblies and conferences.

No one is usually more interested in winning our young people for our denominational enterprises than the pastor. His public and private ministry gives

him exceptional opportunities for promoting denominational intelligence and loyalty.

An Optimistic Outlook

Are we sometimes inclined to magnify present-day evils and the failings of youth? If so, we should guard against this tendency. As far as the young people in our churches are concerned, there is much cause for encouragement and Christian optimism. A large proportion of them are faithful and zealous in the Lord's work. There is also reason to believe that many of those young people who are still dwelling in the border-land of denominational allegiance may be induced to enter more fully into their religious heritage.

May our faith in the sufficiency of God increase, as we strive to become more successful in his service.

Mushy Pleas

Both the public and the courts are growing weary of the attempts of lawyers to excite pity for criminals on account of their youth, their families, their intoxication, their alleged insanity, and what not. We are beginning to take some thought for the innocent people who are injured by these desperadoes. We are beginning to realize where the pity should fall.

Two young men who had been drinking assaulted and robbed the driver of a truck and made off in the vehicle. Their lawyer made the plea that they were married, and so should be let off. The sensible judge answered: "They knew that they had wives when they did this thing. Why didn't they think of their wives at that time? They want the Court to think more of their wives than they did." Their lawyer urged that they were intoxicated and did not realize what they were doing. The judge replied, "If evil intent is in you, liquor will bring it to the surface." Every one knows that. Every one knows it when he drinks. He must take the consequences. He must be taught that the consequences will surely befall him, and that no mushy pleas will avail to get him off.—C. E. World.

Absence Makes the Heart—

His fingers strayed over the keyboard.
Nigh to the close of day,
The sounds of his making brought reverie
And longings for one far away.
His fingers strayed idly and slowly.
Came dreams of her young face so fair,
Her sweet lips and peach-like complexion,
Her blue eyes and fair shingled hair.
He longed for the hour of their meeting,
Mourned for the time she had stayed—
For his typist was on her vacation,
And of course all his work was delayed.
L. T.

Freshmen Buy Them

Lady: "How do you sell these ties?"
Salesman: "I don't know, madam. I often wonder myself."—Humorist.

Games for the Sunday School Class

MARION BROWNFIELD

Some games that are fun and that are quite easy to play when entertaining the Sunday school class require only pencil and paper for each guest. The first one is for girls, and the contest is for each girl to try and write the longest list of girls' names found in the Bible. Of course Mary, Martha, Ruth, Naomi, Esther, Vashti, Hannah and Sarah come readily to mind. But probably others can be added.

Boys can write a much longer list of boys' names from both the Old and the New Testament. The names of the twelve apostles alone make a good list, so the contest can be limited, if desired, to names just from the Old or the New Testament, or just one book.

Another interesting contest is to see who can write the longest list of trees mentioned in the Bible. The cedar, sycamore, ash, elm, cypress, ebony, pine, plane tree, poplar, camphor, palm, chestnut and shittah tree are some that should go on this list. Next ask those with the highest scores to write the names of fruits mentioned in the Bible. Among these are apples, pomegranates, figs, almonds, mulberries, olives, and raisins.

Birds of the Bible should produce the following list: Bittern, cock, cormorant, crane, cuckoo, dove, eagle, falcon, glade, hawk, hen, heron, lapwing, owl, partridge, peacock, pelican, pigeon, quail, raven, sparrow, stork, swallow, turtle-dove, vulture.

Animals found in the Bible include the antelope, ape, ass, badger, bat, bear, behemoth, boar, camel, cattle, chamois, deer, dog, dragon, dromedary, ferret, fox, gazelle, goat, greyhound, hare, hart, hind, horse, jackal, leopard, lion, mole, mouse, mule, roe, swine, weasel, whale and wolf. Insects include the ant, bee, beetle, canker-worm, caterpillar, flea, fly, gnat, grasshopper, hornet, moth, scorpion, snail, spider, and worm.

To make some of the hardest lists easy to answer, the answer may be suggested by spelling out partly. Thus on each sheet of paper may be suggested like this: A-t-l-pe (antelope). This can, if preferred, be done with all the contests.

Still another pleasant way to play these games, especially if there is a large class, is to divide it in two parts and have the sides stand up against opposite sides of the room. Then ask the questions the same as in a spelling-match. Or a single line may be formed to see who can stand up longest.

* * *

If nothing but today depended upon what you do today, you might afford to be careless. But what you do today conditions a thousand thousand tomorrows. Your choices today are as the poet said, "brief and yet endless." Every moment holds its responsibility for the future.

The Furloughed Missionary

Ah, the homeland fields are bonny
And the woodland lush and green
With the white birch and the fir tree
And the elm—they call their queen.
I love them all, and know not
Which one I hold the best
For I'm at home on furlough
And there's home within my breast.

I've longed to see the straight pine
On the snowy mountain tops,
I've longed to see the canyon
With its red and golden rocks,
But what I've wanted most of all
Was to see my mother's face,
And to sit with her at the table
In my old accustomed place.

And when I go to God's House,
And sit among the rest
And sing "My Country, 'Tis of Thee"
The tides surge in my breast.
For there's not a flag beneath the skies
So glorious as our own,
There's not a country in the world
Like our dear sweet home.

Ah, the Chinese streets are dirty
And the Chinese people queer;
But after all they're just like us
And the Master holds them dear.
You ask if I'm going back
To face the guns again;
Like soldiers home on furlough,
My only thought is when!

In going back to the trenches
To get another shot,
I fight beside my captain;
If I fall, it matters not.
So I'm going back to China
And over the seas I'll fare.
My home is in the homeland,
But my heart's out there.

Christ's Practice of Prayer

The earthly ministry of our Lord was begun in prayer (Luke 3:21), continued in prayer and ended in prayer. (Luke 23:34.) The heavenly ministry of our Lord was begun in prayer (John 14:16) and is now continued in prayer. (Heb. 7:25.)

"Lord, teach us to pray" (Luke 11:1). Prayer was more important than rest, for "in the morning a great while before day he rose up and went out into a desert place and there prayed" (Mark 1:35).

Prayer was more important than sleep for "He went out into the mountain to pray and he continued all night in prayer to God" (Luke 6:12).

Prayer was more important in securing workers than either money or machinery, for he said, "Pray ye the Lord of the harvest that he send forth laborers into his harvest" (Matt. 9:28).

Prayer is as important as his other ministries, for "He ever liveth to make intercession for us" (Heb. 7:25).

* * *

Next to denying the gospel altogether it is infidelity to deny it freedom to possess the whole realm of human life—John Andrew Holmes.



Harmonic Male Chorus, First Church, Portland, Oreg. Mr. A. Bartel Gunsch, Leader

I Shall Not Pass Again This Way

The bread that brings strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears.
Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

—Anonymous.

Books and Youth

"I believe that any person who can bring to the attention of young people the religious books of our day will be rendering a most valuable service. Such books as may awaken and stimulate the religious instincts, emotions, and mental attitudes of youth ought to be constantly brought to their attention and put within their reach.

"Religious books should always be at hand for the use of youth, parents, and all busy men and women, for they offer to any church, club, missionary organization or individual, opportunity for an investment whose return can be reckoned in character."—Margaret Slattery.

Carried a Spare

Mrs. Fatleigh (at the beach): "My chin is getting all sunburnt."
Her Friend: "What do you care? You've got another."—Smith's Weekly.

Harmonic Male Chorus

The above picture is the Harmonic Male Chorus of the First Church, Portland, Oreg., Dr. J. Kratt, pastor. These boys number 26 strong including their director, Mr. A. Bartel Gunsch. This chorus organized four years ago and has always been self-supporting. They have given concerts in many of the churches here in the city and are often asked to sing in the neighboring societies. We enjoyed their last concert, given at our church Tuesday evening, May 14, for the singing and the songs they chose were especially fine and well worth the many compliments which they received. We hope the boys will continue to use their God-given talent to serve their Lord and Master.

L. T.

"In Everything Give Thanks"

Many who heard Herbert Hoover speak over the radio during the days of the flood throughout the Mississippi Valley will remember the incident which he related about the old negro woman in Louisiana who had just been brought to the refuge camp after a narrow escape from drowning. She was asked as to how she felt. Someone suggested that she be put to bed; someone else thought that food would help her; interested workers suggested clothes, and medicine, and quiet. But all the old woman requested was a chair. She said: "All I wants to do is jes' set an' be thankful."

Some of "the disillusioned" would have placed such philosophy as this in the class of the unworthy. And they would have pointed out how this poor black woman should have stormed at the workings of Providence; how she should have been full of thoughts concerning the social inequalities of our era manifest even in the midst of this catastrophe. To "jes' set an' be thankful," surely this were reprehensible conduct the like of which would forever keep the world in its benighted state.—Sunday School Magazine.

Ten Commandments for Church Attendance

"Ten Commandments for Church Attendance," which I wish we could get all our people, both young and old, to obey.

1. Thou shalt not come to service late, Nor for the Amen refuse to wait.
2. Thy noisy tongue thou shalt restrain, When speaks the organ in refrain.
3. A hymn book thou shalt find and take, And then a "joyful noise" shalt make.
4. The endmost seat thou shalt leave free, For more must share the pew with thee.
5. The offering plate thou shalt not fear, But give thine uttermost with cheer.
6. Thou shalt the bulletin peruse, And look there for the church's news.
7. Thou shalt the minister give heed, Nor blame him when thou'rt disagreed.
8. Unto thy neighbor thou shalt bend, And of a stranger make a friend.
9. Thou shalt in every way be kind, Compassionate, of tender mind.
10. And so, by all thy spirit's grace, Thou shalt show God within this place.

A Canal, Not a Sponge

A lecturer, about to address his audience upon an important subject, prefaced his speech by saying, "I want each one of you to be a canal, not a sponge." Of course, he meant that he did not want the things he said merely to be "soaked up" by those present, but passed on to others. Should not such advice come home to all of us who have found and are still finding something worth while in God's Word, his Church, and the service to which we have consecrated ourselves?

The Young People's Society

Purpose—Program—Plans

A Flower Parable

(Transcribed from a tract by MRS. CARRIE GROSSMAN, Erin Ave. Church, Cleveland, O.)

(Enter Mother and Graduate.)

Graduate: Oh! mother, wasn't everything just too grand! The lovely flowers, and the music, and the girls were just adorable. All the graduating exercises were carried out to perfection. (Opens diploma and both examine it.) This means years of hard work, and now.... it's all over. (Rolls up diploma.)

Mother: You worked hard and won your goal. I am proud of you. But you will have other tasks to perform. But I am confident that through conscious effort you will perform them with credit to yourself and to your family. (Mother seated. Girl arranges her flowers.)

Mother: I liked your principal's address, "Unseen Heroes of World Progress," in which he spoke about a battleship entering into a great battle. The commander stands on the bridge in all his glory, thrilled by the scene around him, the cheering of the people, but equally essential is the stoker in the hold. He is far from all the thrills, enjoying none of the incentives to effort, yet the success of the battle is in his hands, to win or lose. The world's work is in the hands of the unseen men and women.

Graduate: And I liked the part where he spoke about our mothers, who though often unheard of, exert an influence for good. By her life of purity and self-forgetfulness she instructs the child and rears a family of men and women. She endures many sacrifices to make it possible for them to pursue their studies and to fit them for service in the world's work.

(Enter little sister): More flowers, Sis. Isn't it just wonderful? Almost as good as getting married.

(Graduate opens box, looks at flowers all faded and wilted): Well, what do you think of that? (Mother and graduate search for card.)

Mother: No card here.

Graduate (picks up flowers again, examines them closely): How beautiful they must have been, but I don't understand it at all.

Mother: Very likely some one is playing a joke on you.

Graduate: Their trouble will be for naught. I'll never tell.

(Bell rings. Enter Mrs. Brown): My curiosity got the best of me. I had to come to see all your flowers.

Graduate: Well, what do you think of the very rare bouquet I just received?

Mrs. Brown: Yes, they were beautiful. I bought them for you last week Monday.

Graduate: You did?

Mrs. Brown: I enjoyed their beauty and fragrance so much I kept them for myself as long as I could.

Graduate: You really did? I thought you were joking. But it must be speaking in a parable.

Mrs. Brown: Dear, I wanted to show you how you mean to treat your best friend.

Graduate: I'm all attention. Please explain. I'm wholly mystified.

Mrs. Brown: Last week I passed a group of high school girls on the street. I think they were talking about some girl joining a church the week before. Then I heard one of them say, "Oh, of course I mean to be a Christian when I get to be an old woman, but now while I am young I mean to have a good time."

Graduate: I said that myself, but surely—

Mrs. Brown: There never was a greater mistake than the idea that becoming a Christian lessens the enjoyment of life. Especially at this time of your life when you are entering upon new activities, it is well to consider, that if you seek first the kingdom of God, and his righteousness, all things shall be added unto you. Life lies before you, bright with promise like those budding roses when I bought them. Beauty and health are yours, mental faculties alert and active, and unnumbered opportunities and energy and enthusiasm of youth. And from the friend who has given it all to you, and says, "Give me thine heart," you turn away and answer, "Not yet Lord, not yet, wait until I am old and feeble, when bodily strength is failing, when mental powers are waning, when my life can be of no pleasure to myself and no service to thee, then I will give it to Thee." Were not these fading flowers a fit emblem of such a gift, dear? Make a decision for Christ.

(Graduate bows head on table. Exit Mrs. Brown.)

(Enter two girl friends, Approach gingerly—peek at girl.)

First girl: What's the trouble? Sick?

Second girl: Shall I call a doctor? (laughingly.)

First girl: Do you think it is contagious?

Graduate (jumps up): Oh, I do hope it is. I was busy thinking about these flowers I received an hour ago.

Second girl: Oh, I see, brooding over an insult you have received and planning for sweet revenge. If you need any assistance, remember I am at your leisure.

Graduate: Do you know, girls, Mrs. Brown sent those flowers.

Both: Mrs. Brown!

Graduate: Yes, she said she bought them on Monday but didn't send them until today, because she wanted to enjoy them herself as long as possible.

Second girl: Did she really say that?

Graduate: Yes, and she did it to show me that it was really like you and me

putting off being Christians, till we are old.

(Both girls look seriously at each other.)

Graduate: Don't you see, we think that while life is full of hope and promise, we will think only of our own enjoyment, but when it is almost gone, when, as Mrs. Brown says, it is no pleasure to us, and no service to Him, then we mean to give it to Him.

First girl: Oh, of course we never put the thought into so many words, but it really amounts to that.

Second girl: I think it sounds decidedly shabby, and we might get left. What if he should refuse such a gift?

Graduate: I think we have waited too long. And we may not live to be old, and the Lord may come soon.

First girl: But even so, I should be ashamed to come then. Christ has given his best for me, and I am going to give my best to him.

Graduate: If we all agree, let's consecrate ourselves by singing, "All I have I give to Jesus."

Who Said It?

As in other cases, the President will conduct the contest. Complete announcement should be made at least two weeks in advance. It is suggested that some five or six Bible characters, whose sayings are to be the basis of the contest, be selected and announced at this meeting. This will give an opportunity for the members to read up the sayings of these characters and get them clearly distinguished in their own minds.

Preparation for the contest itself should include the drafting of sufficient questions to go around the group two or three times, allowing one question for each member in each round. Questions should be varied in such a way as to include not only the "Who said it?" type but "To whom" and "Under what circumstances" as well.

The success of the contest depends of course on the interest that can be aroused. It the members will study the sayings and the contest is carried on with enthusiasm, a period of rare interest, instruction and enjoyment can be had. Much also depends on the time spent in preparation by the leader and the enthusiasm with which he carries out his answers to his questions perfectly.—The Western Baptist.

Youth loves daring. Nowadays many young people follow even a daring sin because it has a lure of danger in it. If they but knew it, the soldier of Christ, fighting the powers of evil, can find a far more glorious field for daring. The daring Christian is needed in many communities today.

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

The sun has set; and withal another day is spent. Opportunities and privileges passed our way. Only as we made the most of them is our life richer, fuller and of more value today than it was the day before. Our Union has written "Finis" to a new chapter. It is the setting of the sun on another year of achievement—a year that has been illumined by Divine guidance and by faithful service on the part of our young people. Many of us have had the opportunity to view the setting of the sun from the mountain tops and can appreciate the richness of a brilliant setting, when all colors form harmonious combinations which impress us with the magnitude of the Creator and the wonder of his creation. Some of our young people have worked hard and devoutly and theirs was the full vision of the setting sun, viewed from the mountain top of service.

The Fleischmann Memorial Church in Philadelphia had the privilege OF entertaining and the huge task connected WITH the entertaining of the 9th Annual Conference of our Union held May 17-19, and they are to be commended on the splendid manner in which they managed.

Our Conference theme, "The Better Way," was struck forcibly with the opening address Friday evening by Rev. Chas. W. Koller of Newark on "Better Worship." Worship is the foundation of the Christian Life; and if we would have a strong foundation spiritually, we must worship more reverently, preserving in our worship the proper attitude toward the Word and house of God; worship more intelligently and more wholeheartedly.

Following a short devotional period Saturday morning, led by Mr. Wm. Retz, two classes were held simultaneously on the subjects, "Beginners and Primary Departments" and "What Should Our Juniors Know," conducted by Miss Celia Kose (in the absence of Miss Alethea Kose) and Rev. Wm. J. Zirbes respectively. The next session on young people's work was held in like manner—Rev. M. L. Leuschner introducing "Program Making" and Rev. Wm. Schmitt "Linking the Devotional Life of the Juniors more closely with that of the Church." These discussions and exchange of thoughts are always most beneficial and we only wish more of our young people would avail themselves of these class period opportunities.

Our business session was held shortly after noon at which time election of officers took place and reports of the various branches of our work were heard. Our Mission goal this year is \$1200 for Cameroon and we know we can go over the top in the few months still at our disposal, if each society can truthfully say at the end of that time, "We have done what we could." Some of us enjoyed a

little recreation in games the rest of the afternoon in the Park with Miss D. Zirbes in charge, while others chose to make a tour of historical Philadelphia.

Everyone was on deck at 6.30 in the spacious dining room of Snellenburg's Dept. store for our annual banquet. What more could have been wished for besides a delicious meal had in perfect comfort, music furnished by the Fleischmann Church orchestra, yells and songs by the various societies and a genuine harmonious and friendly feeling by the 410 present. When we say that Dr. Howard K. Williams of Philadelphia, always full of wit and humor, was our banquet speaker and that his subject was "Better Behavior," you can readily imagine we were glad we were there.

The Sunday school session opened at 10 A. M. Sunday morning at which time greetings were brought by various delegates. But what probably fascinated the boys and girls more than anything else was a story by Mrs. Fred Rauscher in her usual interesting manner. The morning service was conducted in the German language, Rev. George Hensel choosing as his text: "Jesus das Ideal."

Five hundred and fifty one (551) answered the roll call at the Mass meeting Sunday afternoon in great variety of verse and song. This attendance, the largest yet, represented 24 societies of our Union. We counted ourselves fortunate in having with us at this occasion Dr. A. Ray Petty of Philadelphia, who brought a most challenging message on "Better Service." To be of better service we must do more honest thinking, not accepting as right which is not right; and a spirit of international goodwill must be cultivated toward all races and nations. Clearing the mind of the world of its cobwebs of national jealousies and racial animosities is peculiarly the task of the youth.

With this challenge still ringing in our ears, we left the Fleischmann Church for our individual societies to "practise what was preached" at our 9th Conference. We pray that God might bless and guide the leaders of our Union and the young people during the coming year in their efforts to serve their Master and his cause.

EVA YUNG.

Institute Program of the Young People's and Sunday School Workers' Union of California

Los Angeles, July 18-21, 1929

Conference Theme: "Knowing Christ," Phil. 3:10.

THURSDAY EVENING

7.30: Opening Service. Roll Call and short reports from various societies and Sunday schools. Welcome, president of the local society, Ruth Schulz, and by the local S. S. superintendent, F. P. Wall. Response by Herbert Stabbert. Key Word (10 min.) by Rev. A. A. Schade.

FRIDAY MORNING

9-9.30: Devotional Period: "Christ Our Teacher," Lodi society. 9.30-12: Study Period: Young People's Problems in Christian Life. a) "The Source of the Christian Life," Mrs. Reichle, San Francisco. b) "The Nurture of the Christian Life," Rev. Edinger, Wasco. c) "The Foes of the Christian Life," Rev. Feldmeth, Ebenezer, Los Angeles. d) "The Future Reward of the Christian Life," Walter Schroeder, Anaheim.

FRIDAY AFTERNOON

2-4.30: Study Period: Our Sunday School Work. (15 min. addresses.) a) "The Sunday School a Bible School," Fresno Sunday school. b) "The Sunday School a Soul-Winning Institution," Wm. Scharf, Los Angeles. c) "The Sunday School and Missions," Ephraim Stranske, Ebenezer, Los Angeles. d) "The Sunday School and the Home," Franklin Sunday school. Address: "Christian Stewardship," Rev. O. R. Schroeder, Anaheim.

FRIDAY EVENING

7.30: Address: "The Place of Youth in the Program of the Church," Rev. A. A. Schade.

SATURDAY MORNING

9-9.30: Devotional Period: "Christ our Savior," John Wedel, Wasco. 9.30-12: Study Period. Three Addresses: "Are Science and Religion in Conflict?" Rev. A. A. Schade. "The Nature and Purpose of the Bible," Rev. G. E. Lohr. "Young People's Evangelism," Mrs. H. Lippard, First Church, Los Angeles. Business.

SATURDAY AFTERNOON

2: Outing and Recreation.

SUNDAY MORNING

9.30-10.45: Sunday school. 10.45-12: Church Service. Sermon, Prof. L. Kaiser, Rochester, N. Y.

SUNDAY AFTERNOON

2.30: Literary Program by members of various societies. (One musical and one literary number by each church present.)

SUNDAY EVENING

7.30: Closing Service. Address: "The Consecrated Life," Rev. A. A. Schade. Consecration Service. Collection.

Invitation

The First Church of Los Angeles, Cal., extends a hearty invitation to all the members of the Young People's Societies and Sunday schools in the Union to attend the Institute to be held in their church, July 18-21, 1929.

Come and get acquainted with our new Young People's Secretary, Rev. A. A. Schade, and also with Prof. L. Kaiser, who will be with us at that time.

Come and enjoy the many blessings in store for all.