

The Baptist Herald

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

Volume Eight

CLEVELAND, O., FEBRUARY 1, 1930

Number Three

A Prayer for Wisdom

OUR FATHER, give us greater wisdom in dealing with our young people. Help us to remember our own hopes and fears, our temptations and failures. Enable us rightly to appreciate the peculiar difficulties of this complex and changing age. May we have a truer vision of their needs and a tenderer sympathy with their struggles. Grant that we may never fail them, either by our neglect, or by our officiousness, or by our shortcomings. Teach us how to train them. We ask in the name of Him who grew in wisdom and stature and in favor with God and men. Amen.

Selected.

What's Happening

Rev. Theo. W. Dons, pastor of the Oak Park church, baptized 9 persons on Sunday evening Jan. 19. Six were from the Morton Park Mission and three from the Bellwood Mission of the church.

Rev. G. P. Schroeder of Morris, Man., has resigned his charge to accept the call of the church at Ebenezer East, Sask. Bro. Schroeder is Council member of the Northern Conference to our National Union.

A good crowd of B. Y. P. U. members and friends of the Humboldt Park church, Chicago, Ill., heard an interesting talk on Japanese religions, on Sunday evening, January 5. The talk was given by Mr. Arai, a Japanese.

The minister of the Pekin, Ill., Baptist Church, Rev. Ralph Paul Blatt, preached the sermon on the Wednesday night of the Week of Prayer at the union service. Four union services were held with ten churches co-operating. Bro. Blatt's sermon was "Enter Not Into Temptation."

The German Baptist Church at Goodrich, N. Dak., Rev. F. Alf, pastor, was able to raise for all purposes during its financial year of 1929 \$5094.93 although it was not a good year for the farmers who mostly compose its membership. Of the above sum \$1843.81 was given for mission purposes.

A Christmas Musicale was given at the Central Baptist Church, Erie, Pa., on Sunday evening, Dec. 22. A varied program of hymns, choir numbers, violin solos and organ selections was presented. Of special interest were several of Organist A. B. Mehnert's own compositions, two trios with Mr. Mehnert at the organ and Florence Schillinger and Marie Argow at the piano.

News has arrived according to Dr. J. H. Rushbrooke that the monthly magazine "The Baptist," the official organ of the Russian Baptist Union, has ceased publication. The immediate cause is not known, but sufficient is known of conditions in the U. S. S. R. to enable us to infer that the decision to stop publication was not taken spontaneously by the Russian Baptists. Every report received adds to the evidence of severe and widespread persecution.

The Brazilian Baptist Convention, which includes over 300 churches and more than 30,000 members, has lately become directly affiliated with the Baptist World Alliance. This vigorous and rapidly growing Convention will be the host of the Latin-American Baptist Congress, assembling in June, 1930, at Rio de Janeiro. The Baptist Association of Porto Rico, which includes 50 churches, over 3600 members, and over 7000 Sunday school scholars, has also been admitted a member of the Alliance.

A Farewell Word from Missionary Speicher

Albion, Mich., Jan. 8, 1930.

Rev. A. P. Mihm,
Editor "The Baptist Herald,"
Forest Park, Ill.

My dear Brother Mihm:—

We leave Albion this week Saturday for the Pacific Coast and hope to get into San Francisco about two days before our steamer, "President Lincoln," leaves for Hongkong, January 17.

Our furlough in America has been less than nine months, but it has been rich in fellowship with many friends and co-workers in the Kingdom. I have not been able to visit many churches, but such as I did visit refreshed my spirits and greatly encouraged me by reason of their interest in China and the progress of the Kingdom of God in that great country. We are now in a period of readjustment. Many of our churches simply must give their major interest in English services. It is simply splendid to note the progress of our young people in spiritual growth and development in culture. That is the hope of our churches for the future.

We go to China for the fifth time. Conditions in Cathay are rather uncertain, but with the help of God we hope to accomplish our best period of service. The most promising factor in our Swatow Mission is the movement of autonomy on part of the 150 Baptist churches. Furthermore, it is a movement of young men and women. It is therefore in harmony with the National movement of the renaissance, the great leaven, which is driving young men and women to be alert and open-minded in every phase of life. It leads to Truth, and the goal of Truth is Christ. So, cheer up, dear fellow Christian, every road in Christ Jesus leads to victory! When young men and women in Christ Jesus take upon themselves the entire responsibility of churches and the administration of Christian institutions we can look for progress and real growth. And that is just what is happening in the South China Mission field.

Mrs. Speicher and I bid our many friends farewell! May God's choicest blessings rest upon you all! Let us be true to our high calling as God's regenerated children. "Let this mind be in you, which was also in Christ Jesus." Moffat translates this verse as follows: "Treat one another with the same spirit as you experience in Christ Jesus." How beautiful the new translation of this verse is! "As you experience in Christ Jesus!" O the Love of Christ! His patience, his sympathy, his affectionate tenderness! What a challenge to each one of us for the year 1930!

Fraternal Yours:—

JACOB SPEICHER.

The Bible School of the Alberta Young People's and S. S. W. Union at Wetaskiwin this year has been very successful. It was held from Jan. 4-30 and 45 young people attended, most of them the entire month. Field Secretary A. A. Schade was the main teacher the first two weeks and General Secretary A. P. Mihm the latter two weeks. Rev. F. W. Behnke acted as Dean. Other members of the faculty were Rev. A. Kraemer and Rev. Ph. Potzner. The majority of the students this year were young men.

A Prize Definition of Success

What is successful living? Bessie Stanley, a Kansas girl, won a \$250 prize for the best definition of success: "He has achieved success who has lived well, laughed often, loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has not lacked appreciation of earth's beauty or failed to express it; who has always looked for the best he had in himself; whose life has been an inspiration and whose memory is a benediction."

* * *

"This is the smart-aleck age of literature," remarked Dr. Henry van Dyke in an address. "The motto today is, 'Say it with fire-crackers.'" These smart writers are undermining all the things that we hold sacred. How can we defend ourselves from their evil influence?

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The Baptist Herald

Win One

JOHN F. NIEBUHR

WISH AND WIN. The desire to win keeps us going. Difficulties are easily overcome if we are winning. We like to be on the winning side in a game. Having won, we are encouraged to win again. Great winning records have been made by first winning one score. The first score spurs us on to another and still another. Those who have been playing in the winning game, know what a thrill it is to win. There is a peculiar joy in being the special member of a team who has contributed toward the victory. But the greatest joy comes to the player who has actually been the winner; he who has brought in the trophy.

The game becomes interesting as soon as scores are being made. The friends of the winners "root" and are carried away with enthusiasm.

We can all join the winning society. A society that never fails. Every one can win. Win one, at least this year. Win a soul for Christ. The task is not beyond our ability.

Why Win One?

Because one soul is of great value. What is the value of the soul? Christ said, "For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

Take the whole world, with all its wealth in the earth and on the earth; the gold, the diamonds and all the mineral resources; they cannot buy the salvation of a single soul. Winning a soul is more than winning a world. Christ tells us that the whole angel world is stirred when one soul is converted. "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." General Booth of the Salvation Army used to say to his soldiers, "Go for the most degraded soul and win him for Christ."

The spiritual always outweighs the material.

"Knowest thou the importance of a soul immortal?
Behold the midnight glory: worlds on worlds;
Amazing pomp; redouble this amaze;
Ten thousand add, and twice ten thousand more;
Then weigh the whole; one soul outweighs them all."

God's Passion for the Soul

The intrinsic value of the soul is only known when we see the estimate that God has placed on the soul. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." The price he has paid for our souls was not with corruptible things such as silver and gold, but with the precious blood of Christ. Jesus was the highest and

best gift that God had in heaven and he sent him to die for the redemption of the lost soul.

Christ came to seek and to save that which was lost. He was known by his enemies as the friend of publicans and sinners. He would go out into the wild, cheerless, unattractive wilderness and seek until he had found the lost sinner. In the parable of the Lost Sheep, Christ speaks of himself when he says, "What man of you having a hundred sheep, if he lose one of them, doth he not leave the ninety and nine in the wilderness and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, 'Rejoice with me, for I have found my sheep which was lost.'" To win one lost soul is worth while for Jesus.

Christ comes to a well and finds a lonely woman. He speaks with her about her soul. He tells her, that she is living in adultery and he stops all argument by asking her to bring her husband. That settles the question with her. She is gloriously converted and becomes the first Christian missionary to the Samaritans. That very same day, the one saved soul brings others to hear and see Jesus, and they, too, believe in him.

A ruler of the Jews comes to Jesus by night to have a private interview with him concerning his soul. Christ tells him, he must be born again. He must have the new life from above. Nicodemus was saved, but neither Nicodemus or Jesus make it known. God was going to use Nicodemus in a quiet way and when Nicodemus was most needed he came with Joseph of Arimethia to do the very last honors to Jesus, to bury him as a king in a newly hewn tomb in a garden. So Christ won souls one by one.

Win a Soul for Christ

"He that winneth souls is wise." He that winneth souls is the happiest creature on earth. To win one soul brings more joy than the gaining of wealth. To win a soul for Christ is an act of thankfulness toward God. Christ commands us to go out into the highways and byways and compel them to come into the kingdom of God.

Do we realize that the world is lost without Christ? Do we realize how few really know him as he should be known in each and every life—as a Savior? There is no other way whereby man can be saved but by the name of Jesus. Bring them in one by one. A story has been told of a man who was being driven to the railroad station in a certain city. On the way he took the opportunity of conversing with the chauffeur who was driving him, about his soul. The chauffeur was converted on the way. The man was losing no opportunity to bring one to

Jesus. Would that we all who profess his name might so love him as not to lose **one** opportunity to bring **one** to him. After we have brought one soul to Christ and have had the joy of seeing a soul saved, we will then long to go out after others.

Just think what it would mean if all over our country each one belonging to our denomination would win **one** soul for Christ this year. It would double our strength. At our conference next Fall we would report 35,000 won for Christ and our total would be 70,000 members. Is it impossible? It is possible!

At one of our General Conferences we said we wanted \$1,000,000 within three years. Let us say we want each member to win **one** soul for Christ each year and when we meet in Detroit in 1931 we can all come with glad hearts, bringing in the sheaves of souls won for Christ. If we win souls for Christ, God will give us all the money we need to carry on the great mission work here and in other parts of the world.

Let us pledge ourselves and say, "With the help of God I will try to win one soul for Christ each year." Let soul-winning be the slogan of our churches, Y. P. Societies, Sunday schools and all other societies. It would be interesting to hear from societies and individuals, saying, "We have pledged ourselves to win a soul for Christ each year." Let societies or individuals write to Bro. Mihm or the writer, saying, you have pledged yourself to win a soul for Christ each year. I think we could publish the name of the society or individuals in "The Baptist Herald" from time to time. May this evangelistic fire and passion for souls burn within us! Pledge yourself today and pray and think about unsaved souls. May we soon hear of the fire burning East and West, North and South. A consuming fire for souls.

"Must I go and empty handed?
Thus my dear Redeemer meet?
Not one day of service give him,
Lay no trophy at his feet?
Oh, ye saints, arouse, be earnest!
Up and work while yet 'tis day,
'Ere the night of death o'ertake you,
Strive for souls while yet ye may.
Must I go and empty handed,
Must I meet my Savior so?
Not one soul with which to greet him,
Must I empty handed go?"

1215 Fulton Ave., Bronx, N. Y.

Modern Miracles

"THE Australian Sunday School Teacher" tells a workman's story of how he was badgered by the men of the factory where he worked. "Yesterday a man came to me and said, 'You don't believe that silly story about Jesus Christ turning water into wine, do you?' And I answered, 'Well, I don't know anything about whether Christ turned water into wine, but I do know he has turned beer into furniture. That is a good enough miracle for me.'"

The Challenge of Jesus

W. H. BARSCH

THERE has never been a greater quest for men than at the present time. The automobile industry leaves its challenge upon the human mind. The field of science opens its gates to the youth of the world. Aeronautics has revolutionized our entire economic system with its transportation tributaries. These industrial forces naturally attract the attention of men, and why should they not? We admit their importance but we cannot let the question rest there. There is a challenge for men outside of these material forces. This challenge is found in the prince of life who left us the principles of spiritual progress.

The Life and Service of Jesus

was a challenge to the human race throughout the centuries. It is my purpose to bring a message in such a form that we might have a part in the great program of life. I want to speak to you as if we were in my study or in your place of business considering a project of civic progress. We want to feel that we have something in common when we speak of the challenge of Jesus without having to reach for the dictionaries or encyclopedias for interpretations. I am not to serve you with religious pies or puddings on beautiful hand-painted trays. There has been too much of that already. I want you to face with me the issues of a Christian and his respective obligations towards life. Life is a challenge for self-preservation. The Christian life, however, translates the challenge into service of supreme obligation toward God and men. If assuming the name Christian would make us a Christian what a wonderful thing that would be! If going to church would transform the human will into a Christian spirit what a remarkable transformation that would be! Now going to church does not make you a Christian any more than going to your garage would make you an automobile. Christ wants men and women with a religious conviction and an experience of dynamic possibilities. We are overcrowded with men and women of an indifferent attitude to the things that sponsor progress.

A few days ago I spoke to a young man who has a church outside of the city of Hartford. In the course of our conversation I asked him how many names his church records revealed. He replied, "Four hundred." Then I asked him how many attended the services and how many were active. His reply was, "About a hundred." Christ wants men and women, not names. If he desired names he could go to our city directories and find plenty. Christ wants names of men and women whose lives are of such importance that when the final summons approaches there will be something more than an epitaph on a tombstone or an obituary in a newspaper.

The Challenge of Following

is the first requisite. We are not thinking of the death-bed following. A death-bed repentance is burning the candle of life in the service of the devil,

and then blowing the smoke into the face of God. We don't mean the kind of following that we often experience while roping a steer out in the West. Rope a steer and then try to pull him along. The animal will stick his toes into the ground and rebel. Christ does not rope men into his service with graveyard tales and ghost stories. He said to Peter, "Follow me." How well are we following? Judging from observation I would say that we are taking everything with us like Noah of the Old Testament. Looking at our average religious enterprise, we find everything from a humming bird to a turkey buzzard and from the refrigerator to the grindstone. We don't want them and don't welcome them, but those things just creep in because we fail to follow properly.

There is another group that claims to follow the Lord's challenge. Judging from the way this group lives, they would make you think they had secured a ticket to heaven on a Pullman parlor car and provided for a porter to wake them when they arrived. We have little confidence in their arrival. They are most likely to be side-tracked and when the porter awakes them it won't be the heavenly gate either.

The Second Challenge is That of "Straightway"

The scripture says "and straightway they left their nets and followed him." We are not all fishermen, nor are we all patching old nets that have experienced excessive usage. But we are following some line of occupation to earn our livelihood, and rightly so. There is nothing more displeasing than a lazy man. But along with our occupation we need something more than bread alone.

In the course of years there have been any number of men who have devoted their time, money, and ability to the challenge of Jesus. Have they been failures? Have they been living upon the expense of charitable institutions? Have they been the trouble makers in our homes and cities? You will agree with me that they have not. Let me mention a few names of men who have "straightway" followed Christ. I am thinking of a Grenfell. While D. L. Moody was preaching in London this young medical student attended one of these meetings. The call came to him that night. Then and there his life was surrendered to a greater task. He has been building pyramids of love in the hearts of men. He is feeding the poor. He is healing the people's ailments, and giving the Word of God to the spiritually perplexed.

Let me call to your attention the life of the Iowa boy who was born Nov. 8, 1862. His father served in the civil war and died about a month before the son was born. The young lad studied in the university of hard knocks and did his post-graduate work among the common people who were suffering from religious paralysis. This young man "straightway" left the baseball diamond, where he was getting from five to eight thousand dollars a year, and accepted the challenge that Jesus wanted men. This young Iowa lad is Billy Sunday.

Character needs no epitaph. You can bury the man but the character of his service will beat the hearse back from the graveyard and it will travel up and down the streets while you are under the sod. It will bless or blight long after your name is forgotten.

The third is

The Challenge of Personal Work

If you don't know what an important part the personal element plays in life, let me give you a few concrete examples. Put a polecat in the parlor; which will change first, the polecat or the parlor? Put a hard-boiled sinner among a group of young boys; which will change first, the hard-boiled sinner or the boys? Put a lazy-bones in a church; which will change first, the lazy-bones or the church? These answers are obvious.

It is the personal work that counts. When Grenfell accepted the challenge of Jesus he immediately began his personal work with a group of boys in the slums of London. This group resulted into an organization for boys similar to our Boy's Scouts organization. When D. L. Moody realized his obligation towards God he began his personal work with a group of boys in Chicago who were ready for the reform school. But they never went there after Moody began his work with them.

Your religion is your will, not your handkerchief. Your religion is the power of your personal work, and not something that you carry in your pocket and take out on Sunday. It won't save your soul if your wife is a Christian. You must be something more than a brother-in-law to the challenge of Christ. Christ wants men who are willing to follow him and do personal work without complaining about the difficulties.

Of course it is not easy to do personal work. But do we do a thing because it is easy? No! We do a thing because it is hard, to show that we are made of something besides the white of an egg. Remember, all that God has ever done to save the human race and to promote progress has been done through men of flesh and blood like ourselves. Jesus wants you.

Editorial Jottings

THREE FINE FEATURE ARTICLES in this number, by Niebuhr, Barsch and Weihe, also Hutchinson on Russian Youth. Don't overlook these.

ALL "HERALD" BOOSTERS who meet the goal of one subscriber to every six members of the church, count based on 1929 Conference membership report, are entitled to the booklet: "A Quiet Talk with God Each Day" by Wallace. It is worth having and is regarded as an excellent devotional help.

DEAR "BAPTIST HERALD" BOOSTER, Is it too late to make one more good effort to win subscribers for 1930? What about one more determined effort with the stragglers, the undecided ones, the newcomers? The subscriptions can begin with the new year and Bro. H. P. Donner will supply back numbers. One more attempt, one more attack and over the top. Let's go!

Christmas at the Second Church, Portland

And now another Christmas with its happiness and cheer has passed and a new year begun.

Our Christmas celebrations were exceptionally beautiful this year, therefore we felt that "Herald" readers would enjoy hearing about some of the things we did.

At five o'clock Christmas morning about 30 of our young people started out on a mission of cheer, proclaiming in glad carols that Christ our Lord had been born, and because this made us so happy we were anxious to make those, who this Christmas were shut in, happy also. After we had sung at 15 homes we returned to the church where a breakfast awaited us.

But this was just the beginning of a happy day.

Our Sunday school had its program in the evening, our Supt., Bro. J. A. Hoelzer, presiding. We feel especially proud of this program and want to tell you about it. Among the Christmas recitations and musical selections the most noteworthy of them all was the one in which each class "gave" instead of "took." It was voted on by the different classes to have a "White Christmas" this year, so the classes, with the exception of the primary department, received the money which the Sunday school usually spent for candy and each class tried to raise the sum as much as possible. Then one member from each class reported what each particular class had done with their money. Several classes doubled and tripled their amounts, several gave baskets to poor folks. One class of boys between the ages of 13 and 15, with its teacher went out to the country and cut down a load of Christmas trees which they sold and in this way raised their sum considerably. The total proceeds taken in during the evening amounted to \$85 and the Sunday school raised the sum to \$100. This amount is going to be used in the support of a missionary. "It is more blessed to give than to receive."

THEO. WUTTKE.

Ladies Aid at Killaloe, Ont.

We are not many in number, only 13 members, but are trying to work for our Lord and Master.

We meet the first Thursday in every month at the homes of the members.

In November we had a chicken supper and bazaar and made \$168.60.

We paid nearly a thousand dollars on the debt of our church since we organized five years ago.

At Christmas time we remembered our dear pastor's wife, Mrs. Wm. Jaster, with a nice wool comforter.

Our object is to further the work of the Lord in the church, in home and foreign missions.

May God bless us in the new year and all the Ladies Mission Societies that are helping to build his kingdom on earth!

MRS. FRANK WECKWORTH, Sec.



The Junior Church and Leaders, Immanuel Church, Milwaukee, Wis.

Cradle Roll and Junior Church, Immanuel Church, Milwaukee

We bring today the pictures of two important parts of the work done by the Immanuel Baptist Church in Milwaukee, Wis., G. H. Schneck, pastor. The photo of the Sunday school Cradle Roll Christmas party is rather incomplete. The weather was very inclement on the day when the picture was taken; 18 mothers with their children were missing. The faithful leader of the cradle roll is Mrs. A. Widder; she is seated on the second last chair at the right. Mrs. Widder is ably assisted by the secretary of the cradle roll, Miss Alma Weihe, who also teaches a fine class of women in the Sunday school, the Mary and Martha Class.

The picture of the Junior Church shows a happy group of boys and girls and also their talented leader, Mr. A. W. H. Giesecke, standing at the extreme right; the second young lady next to him, Miss Meta Wengel, and the lady at the extreme left, Miss Edith Duesterhoeft, are his able assistants. Miss Marguerite Widder is the pianist of the Junior Church. The group meets in its own room during the morning services which are held in German. The boys and girls are expected to join the congregation in the English morning services. Immanuel Church is very fortunate in having a church edifice which makes such an arrangement possible.

B. Y. P. U. of Kyle, Texas

At the close of another year's work, the B. Y. P. U. of the German Baptist Church of Kyle held its annual program on Dec. 9, 1929. The devotional period was in charge of our president, George Lengefeld. The secretary and treasurer gave their reports, after which the following program was rendered: A recitation, "Willkommen;" song by the choir; 3 dialogues; song by the male chorus, and piano solo.

The address of the evening was given by Rev. C. C. Laborn of Gatesville, Tex.,

who spoke words of encouragement, which inspired us to do greater work for the Master.

At the close of our program a collection was held which was designated for the leper mission.

We now have 58 members enrolled in our Union. We continued having our program in group systems, which proved very successful.

48 meetings were held consisting of devotional, musical, missionary, literary, and various other interesting and inspiring evenings.

We had the pleasure of having a number of outside speakers for some of these meetings. Among them were Bro. A. A. Schade, our B. Y. P. U. and S. S. Secretary; Bro. Mindrup of Greenvine; Br. Becker and Bro. Walter Schaible of Waco; Bro. Robt. Whittner of New Braunfels and Bro. Haskins of the English Baptist church of Kyle.

We had the pleasure of taking a course, "The People Called Baptists," under the leadership of Bro. A. A. Schade and Bro. Becker, which proved very interesting and instructive.

We were indeed sad to have to part with our dear pastor, Bro. Vasel, and family, who have taken up God's work in Bison, Kans. To them much credit is due for the successfulness of our B. Y. P. U. A wonderful spirit of love and co-operation existed during the time they labored in our midst.

We are beginning our new year with renewed fervor and vigor in the harvest field of the Lord, and may he continue to bless us and we be a blessing to others!

IOLA RUTH HILL, Sec.

Also a Few Collectors at the Door

Teacher: "Johnny, if your father could save one dollar a week for four weeks, what would he have?"

Modern Child (promptly): "A radio, an electric refrigerator, a new suit, and a lot more furniture."—The New Outlook.

The Sunday School

Preparing a Sunday School Lesson

H. J. WEIHE

The noted writer and Sunday school worker, Amos R. Wells, says in one of his books: "Many teachers fail to teach because they do not prepare to teach. Their teaching, unlike the steady flow from a well-filled fountain pen, is like the output of a pen that is nearly empty—a few minutes of blotchy spurts, then a rapid lessening of fluid, and finally nothing but dry scratches!"

This comparison well illustrates the condition of the teacher who tries to teach without adequate preparation. Real teaching is not the result of chance or the inspiration of the moment. The teacher of secular subjects cannot succeed without thorough preparation, and it is equally certain that the teacher of religion cannot fulfill his sacred obligation without much careful thought and diligent study.

In discussing the weekly preparation of the Sunday school teacher for his important work, the question of time needs to be considered. Many teachers do not begin their study of the lesson until the latter part of the week, perhaps not until Saturday evening. There are others who believe that an early beginning tends towards a good ending. They begin the study of the lesson about a week before it is to be taught, and then continue their preparation from day to day, utilizing every possible opportunity for this purpose. It is certainly a noteworthy fact that a large proportion of teachers look upon the weekly preparation of the Sunday school lesson, not as an unwelcome duty, but as a privilege and a pleasure.

How to Begin

Is it advisable to commence the study of the lesson by reading the material contained in lesson manuals and quarterlies? Or is it better to begin by reading the lesson as it is found in the Bible? Many have found that the latter plan can be made to yield better results than the former. One writer says: "The teacher should go to the fountain for water and to the bakery for bread. The Bible is divinely adapted to the average mind, the open heart and the eager spirit." One good method of Bible study for teachers may be indicated as follows: Read and re-read the lesson passage, using various translations of the Scriptures. Look up Bible references and study the connection of the lesson with what precedes and follows. Study the general design and purpose of the entire chapter or book. Use a Bible dictionary, a concordance, or an atlas, whenever necessary. Take time to think and pray. It is certain that a diligent reading of the Bible, as has been suggested, will not detract from the value or real purpose of lesson manuals or quarterlies, but will enable the



Cradle Roll Party of Sunday School Mothers and Children. Immanuel Baptist Church, Milwaukee

teacher to use such helps more intelligently and effectively.

A Teaching Plan

The second step in the work of preparation is of a somewhat different nature. While it is important that the teacher should know the lesson, it is equally important that he should know how to teach it. Unfortunately some good Bible scholars are poor teachers. Quite often the truths of God's Word fail to influence the hearts and lives of our Sunday school pupils, because these truths are not presented in the right manner. This is a sufficient reason why every teacher should diligently seek to become more proficient in his high calling. For this purpose nothing will prove more helpful than the careful preparation of a teaching plan, or outline, for every lesson that is to be taught. In preparing such a plan the teacher might ask himself: "Just what should this particular lesson do for my pupils? How can it be made to minister to their moral and spiritual needs in the most effective manner?"

The aim and purpose which the teacher decides upon, will very naturally determine the organization and treatment of the lesson material. If a meal is to be a success in every way, food must be well selected, well prepared and well served. This illustrates some important features of the teacher's task. Not all the truths embodied in a given Scripture passage can be used during the short instruction period. The material which is used will also have to be adapted to the nature and needs of the class, and presented in an attractive and appealing manner. Hence the necessity for wise selection, proper adaptation and effective presentation.

Some Characteristics of a Helpful Plan

A good teaching plan will indicate the manner in which the teaching of the les-

son is to begin. The first five minutes of the instruction period may to a large extent determine the success or failure of the lesson. An introduction or line of approach should therefore be planned which will gain the attention and arouse the interest of the class in a natural manner and which will also direct this interest into the right channel.

A good lesson plan will also indicate the particular method or combination of methods which are to be employed in the development and application of lesson truths. If the story-method is to be used it may be well to outline the story. Leading questions should be written and helpful illustrations indicated. If vital problems in Christian living are to be discussed, or if the class is to engage in some important project, much careful preparation will also be needed.

The closing portion of the lesson should likewise receive due consideration. Dr. Pell says: "There are teachers who carefully plan the first part of a lesson but leave the latter part to Providence, or to the inspiration of the moment. A good end may make amends for a bad beginning, but a good beginning never counterbalances a bad end."

It will be hardly necessary to state that the progressive teacher will seek to utilize the suggestive plans and teaching devices contained in lesson helps and other Sunday school literature, as far as these suggestions are adapted to the nature and needs of his class. He will endeavor to provide for much variety in lesson treatment, expressional activity and social service.

Spiritual Preparation

We will suppose that a teacher has carefully prepared an outline for the

(Continued on Page 11)

Faith Lambert

By MAUD C. JACKSON

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Sunday School Board Southern Baptist Convention
Nashville, Tenn.

(Continuation)
CHAPTER IV

*No life
Can be pure in its purpose and strong in
its strife
And all life not be purer and stronger
thereby.*
—Owen Meredith.

Moments of great exaltation are frequently followed by hours of despair, and this experience was to come to Jed and Faith ere another sabbath dawned.

A world famous singer was to sing in Gray Chapel, and Jed took Faith to hear the great contralto whose marvelous voice and gracious presence carried cheer to so many aching hearts during the greatest of all wars.

Coming home in the taxi—Jed was not permitted the use of a car of his own while at school—he, rather from force of habit or because of her irresistible nearness, slipped an arm around Faith and attempted to draw her to him. She resisted indignantly.

"Well, you are old-fashioned," said Jed in unfeigned astonishment.

"And you are ungentlemanly," answered Faith heatedly. "What word or action of mine has led you to suppose you could take such liberties with me?"

"I meant no harm," said Jed with equal warmth, "and the girls expect it."

"You are mistaken," said Faith. "I know dozens of nice girls who neither expect nor tolerate such conduct."

"And the boys don't give a hang for them," retorted Jed.

"Some boys do not. There are plenty of nice boys who do appreciate true womanhood."

"Do you expect to find such a one?" asked Jed contemptuously.

"No, I expect him to find me," retorted Faith who was thoroughly angry now.

"Well, I will not go with a girl whom I cannot kiss," said Jed as the driver brought the machine to a standstill at Faith's door.

"There are fifteen hundred or two thousand girls in this university, and among that number, you should be able to find one exactly to your liking," answered Faith as she fled up the walk.

"A nice way of telling me to go to the devil," muttered Jed as he slammed the taxi door. Then, as the car glided away, "An angel-with claws."

Flushed and indignant, Faith reached the refuge of her own room. Casting her wraps aside, she sank into a chair and addressed the roses Jed had not forgotten to send, "Why did he do that? Oh, why did he do that? I suppose he is having a good time laughing at poor, old-

fashioned, puritanical Faith Lambert, doomed to be an old maid, because she has a mind of her own and knows how to use it. Well, let him. And his interest in me and my opinions he manufactured so he could make mockery of me and my views. I hate him. Why did he do that, when I was beginning to think him so nice?" and Faith burst into a fit of uncontrollable weeping.

And then, somehow, she seemed to hear her father's voice, saying, "Cheer up, my little Faith. He isn't worth a single tear of yours."

Smiling through her tears, she picked up her father's photograph and gazed long and tenderly into the handsome pictured eyes.

"It's all right, dear old pal," she murmured. "I still have you and you will never forsake me, will you?"

And Faith tried to dismiss Jed and the whole unpleasant incident from her mind.

Jed was very angry as he slammed into his own room that night. Angry with Faith, angry with himself, angry with life in general. And he couldn't explain just why he was so angry, unless it was that he had made a consummate fool of himself and had received a hurt to his manly pride in doing so. He appeared so morose for a few days that the other boys did not even chaff him about his sullen appearance, for when he was in such a mood, which was infrequent, they knew enough to leave him to himself. So he went about his classroom work rather ungraciously and kept much to himself.

He had rather pronounced ideas of his own regarding one's moral code, due to his grandfather's strict training. And though he had not analyzed his feelings toward Faith, he now began to realize that it was her sweetness and wholesomeness which had attracted him, and what loose standards maintained by his own set. And after his first blaze of anger subsided, he began to see the situation from her point of view, and to his effrontery.

He did not care to meet Faith, but he began to yearn to see her again, if he could do so and remain unseen himself. After more than a week, during which he ran the gamut of human emotions, he bethought himself of the fact that she and though it had been many years since he had attended a church service, he decided this Sunday evening to slip in and hear her sing.

THE BAPTIST HERALD

Finding a seat in an obscure corner near the door, he immediately located her in the choir, and sat with his eyes fixed upon her, drinking in every little action and facial expression as though he had not seen her for years.

And then she arose to sing alone. Faith adored old songs and often sang them in their original setting. Tonight she had chosen, "In the Cross."

*"In the cross of Christ I glory,
Tow'ring o'er the wrecks of time,
All the light of sacred story,
Gathers round its head sublime."*

Jed had heard Faith sing a few times, but was hardly prepared for the depth and volume of her sweet mezzo-soprano voice, as it came pouring forth in the quiet of the stately church. The next verse seemed especially for him, and his head drooped as she sang:

*"When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy."*

And then in triumphant accents:

*"When the sun of bliss is beaming,
Light and love upon my way,
From the cross the radiance streaming,
Adds more luster to my day."*

Jed began to realize something of the strength and sustaining power her belief gave to her as she sang:

*"Bane and blessing, pain and pleasure
By the cross is sanctified,
Peace is there that knows no measure,
Joys that through all time abide."*

Jed did not wait for the remainder of the service, but slipped out unnoticed, as the last sweet strains of the organ died away. One thing only was clear to him, as he walked the streets that winter night—he must seek Faith's forgiveness for having outraged her sense of propriety. And, though he acknowledged in the bitterness of his heart that she was as far above him as the stars that gleamed so brightly in the wintry heavens, he loved her, and was ready to humble himself in the dust at her feet, and die for her if the occasion demanded. So with the impetuosity which so often characterized his actions, he sought his room and after a number of unsuccessful efforts addressed the following note to her:

"Dear Miss Lambert:

"I am deeply sorry for my beastly conduct the other night. If you can forgive me, please tell me when I may see you again, as I have something which I particularly wish to say to you."

"It may interest you to know that I have found a girl exactly to my liking, and I wish to tell you of her also."

"Anxiously awaiting your reply, I am most sincerely yours,

Jed Carlton."

Then he walked down and posted it himself, and returned to await the answer, filled with doubts and misgivings.

February 1, 1930

CHAPTER V

*Asleep, awake, by night or day
The friends I seek are seeking me;
No wind can drive my bark astray,
Or change the tide of destiny.*

*The stars come nightly to the sky,
The tidal wave into the sea;
Nor time, nor space, nor deep, nor high
Can keep my own away from me.*

—John Burroughs.

Faith studied the note in some perplexity when it was handed to her the following afternoon by Mrs. Rogers, her good friend and benefactress. She longed for counsel and advice, but kind as Mrs. Rogers was in other matters, she could not make a confidante of her in this. No one but her father had ever been admitted to the inner shrine of her nature and he was miles away.

"I have something which I particularly wish to say to you. I have found a girl exactly to my liking and I wish to tell you of her." Faith had thought all along Jed's interest in her was purely a friendly one. She had pitied him because of his cynicism which seemed to be spoiling his life and his opportunities for useful and happy living. She had longed to help him into the only path which could lead to ultimate happiness, because he had seemed eager to start thereon, once he could find the way. Then had come the night when he had humiliated her so deeply; when it had seemed, after all his apparent interest in her belief, she was only being made a dupe to afford him a subject for light conversation and ridicule. A wave of anger and offended dignity swept over her at the recollection of his taunting words. Now, he wished to see her and tell her of the girl "exactly to his liking."

Faith was not the type of conceited, sentimental girl who imagines that every man who treats her with courteous consideration is in love with her. In her busy, ambitious life, there had never been room for lovers. Bud Thomas would have liked, long ago, to assume the role, had she given him any encouragement. But, as she read Jed's note, she could not help thinking those words held a significant meaning which concerned her alone.

Should she let him come? After several hours' pondering, she decided she would. If he were only mocking her, she could very quickly and unmistakably send him about his business; the sooner, the better. If his intentions were serious—which of course they could not be—she would kindly, but firmly let him know that love and marriage were two factors which could not be considered—for a long time at least—in the busy future which she had mapped out for herself. And they could go on being friends, just as if nothing had happened.

So she wrote that "she would be engaged Friday evening and he might call if convenient." And she wondered why she experienced a thrill of joy as she penned the words, and why the words, "Be not unequally yoked together with

unbelievers," began ringing in her ears.

There was a cheerful fire in the music room, and Faith had requested that Jed be shown in there. She was sitting at the piano, softly playing some old songs which she had found among Mrs. Rogers' music. One of them, "Absent," caught her fancy, and she was singing it softly, her thoughts full of her father, who had never seemed so near, when Jed came in. She did not hear him, and he waited, his heart filled with love and longing as she sang:

*"Sometimes between long shadows on
the grass,
The little truant waves of sunlight pass;
My eyes grow dim with tenderness, the
while,
Thinking, I see thee smile."*

Very tenderly, Faith sang on:
"And sometimes, in the twilight gloom
apart
The tall trees whisper, whisper heart to
heart;
From my fond lips the eager answers
fall;
Thinking I hear thee call."

Each word sank deeply into the heart and memory of the waiting man. Ah! perhaps there was an absent lover and, after all, his awakening to Faith's loveliness and sweetness would be in vain.

"Good evening, Miss Lambert," he said softly.

Faith turned quickly, a little disconcerted that he had thus come upon her unawares. Then very humbly and earnestly, he added, "You are so good to let me come here tonight, and I assure you, I am more sorry than I can tell you for my act two weeks ago. Can you forgive me?"

In spite of her resolve to be quite dignified and firm, Faith's loving impulsive nature was touched by his evident sincerity. So she said quickly, "Oh, that is all right. We will just forget it. Won't you sit here by the fire? The air is quite chilly tonight." And Jed found himself seated in a big arm-chair by the fire, full of the content and well-being Faith's presence always inspired in him.

As she seated herself in a low divan opposite, Faith began to experience a queer, panicky feeling, quite foreign to anything she had ever known before. Why had she let him come? Of course he hadn't meant her in that note. Why, they hardly knew each other at all. And if he had meant her he wouldn't be sitting there smiling so complacently and with so much self-assurance, unless, indeed, he had come to make sport of her again. That was it, of course. Well, two could play at that game. He should never suspect that she considered anything about his old note as personal in the least degree.

She began to talk desultorily of his work, the weather, every subject under the sun except the one lying nearest to the heart of them both. But when he answered only in monosyllables, the conversation lagged more and more, and finally a constrained little silence fell

upon them, broken only by the hiss and crackle of the fire in the grate, which seemed to have developed a sudden attraction for both of them.

So well did Faith assume the air of innocence, peculiar to woman in similar situations from time immemorial, that Jed began to think she hadn't understood what he considered the delicately worded note, the writing of which had cost such painstaking effort. And so, he who usually found speech so free and easy, now found himself peculiarly tongue-tied. For days, he had longed for this hour and now that it was his, he knew not what to say.

They both studied the fire assiduously. But after two or three false starts, Jed broke the silence which was becoming somewhat oppressive, by saying, "I wished to tell you, tonight, of the girl exactly to my liking."

It had come at last! Well, he had caused her much disquietude, once. He shouldn't do so again.

"I hope she thinks exactly like you do," said Faith assuming an air of pleasant interest.

"On the contrary," answered Jed, "she is a young lady with very decided ideas of her own."

"Strange she should have attracted you, for if I've read you aright you are afflicted with the same malady, are you not?"

"That is why I find her so charming, so altogether lovely—and lovable," said Jed with intenseness which Faith must have noticed had she not been so intent on appearing not to notice anything unusual in the confidence he was bestowing.

"Then you should make haste and tell her so before some other 'sheik' captivates her."

"She might refuse me," ventured Jed.

"She couldn't," said Faith recklessly. Her eyes, could you have seen them, held a glint of defiance. "Unless, of course, someone else is already before you in the field."

"Would you advise me to act on your suggestion at once?"

It was not until then that Faith noticed the deadly earnestness in Jed's voice, and glancing up quickly she was astounded by the pallor of his usually ruddy face. And when he moved over to the vacant seat beside her, she realized fully at last where the conversation had been leading them.

"Faith, dear, my guiding star!" said Jed, taking her hand in his. "Has nothing ever told you that you are—"

"Please don't, Jed!" she exclaimed disengaging her hand and clasping them both over her heart to still its wild beating. She had thought Jed cared nothing for her. She had been sure she liked him only as a friend. In her busy life she had no time for lovers. But now, all at once, she knew—she knew that Love, deep, overwhelming, engulfing Love, was seeking admittance to her heart, and she must not let Love in.

It was the first time she had ever called him "Jed," and he found the name spoken in her tender, caressing voice a little overwhelming. He rushed on breath-

lessly, "There has never been a girl like you in my life. I am a better man to-night for having known you. And your influence and help will mean so much to me in my future career. Tell me, you love me, dear. We can be married as soon as I finish school. Grandfather is longing to have me settle down and to establish me in an office over at Morris-town. You could go on with your music just the same. We could go to New York later and study together," and Jed again took her hand in his, and looked imploringly into her serious, brown eyes.

Faith was silent, thinking. What could she say to his eager pleading without wounding him terribly? How could she satisfy her own sudden longing for this new happiness which he was offering in such passionate, impulsive words?

When she spoke, slowly, at last, choosing her words carefully, her voice took on a new depth and earnestness.

"Jed, dear, I wish I knew what to say to you. Marriage, to be happy and successful, must be governed by mutual ideals and beliefs in the big essentials in life. You and I believe so differently, and we are both rather obstinate, aren't we? I'm afraid marriage for us *could* mean only disillusionment and misery."

"But, Faith, it is within the realm of possibility that, with you to point the way, I could believe as you do. Remember, I have never had a godly parent to help me; one to whom I could take my doubts and perplexities. You can make of me what you will."

Faith slowly shook her head. "I do not doubt your sincerity for an instant, Jed, but it lies in the hands of a Higher Power to make you what *you* will. And besides, I have seen your plan fail in my own home. I have told you what a dear, good Christian my father is. My step-mother was a lovely, young widow when he married her a few years ago. She was a society-loving, irreverent sort of a person, but quite the loveliest being to look upon one ever saw. My father was quite infatuated with her, I am sure. She told him she would be happy to settle down to a life of religious consecration after they were married. But because such things come from within and cannot be veneered on the surface of what is already there, she soon lapsed into her old, gay existence. I can see no particular harm in the right kind of games and amusements, if one can keep up one's more important obligations as well. She evidently cannot. Today she prefers a dance or a bridge game to a religious service, and though father never complains, it is plainly evident that he is unhappy, and his home, instead of being a haven of rest and peace as a home should be, is one of dissension and discord. I have never spoken of this to anyone before, and shall probably never do so again. But it illustrates my idea of what I consider necessary to one's married happiness. I do not doubt your willingness to try, Jed, but don't you see, that with nothing eternal to tie to, when troubles and temptations come, one would

be like a vessel cut adrift on a stormy sea?"

Jed sat with his elbows on his knees, his chin in his hands, staring into the fire while Faith was speaking. There was silence in the room for a moment. Faith feared that, in spite of her desire not to hurt him unnecessarily, she had wounded him terribly. He turned abruptly, looked straight into her eyes and said, "Faith, is there someone else?"

Faith flushed under his direct gaze. She became confused, and almost before she knew what she was saying, she murmured, "No, Jed, there will never be anyone else."

A look of ineffable joy leaped into Jed's face. "Then, you mean, I may hope sometime?"

And Jed's future course was irrevocably determined by Faith's softly spoken answer. "Sometime," she said tenderly.

Jed's handsome, boyish face took on a new look of earnestness as he said, "Then, henceforth I shall devote myself to trying to find a reality in what I have heretofore considered purely mythical and unbelievable. And you may rest assured of one thing, Faith, much as I love you and want you, there will never be any Pharisaical repentance on my part. If my skepticism is ever overcome, it will be because I am convinced beyond the shadow of a doubt that you are right and I am wrong. But I am going to need your help. I have lived carelessly and frivolously, but I want you to believe me when I tell you there have never been any unpardonable mistakes in my life. Among my shortcomings—and heaven knows there are plenty of them—there is only one that gives me much concern. That one is an enemy drink. As long as I was in football I had little difficulty, for old Coach Stearn was the very devil if he caught any of us tripping. But since I've been out, I've let go. I can do very well as long as I am away from the stuff, and thank heaven it isn't always easy to obtain. But let me taste it, and the lid's off. No one knows how hard I'm going to try to be worthy of you, Faith. I'll conquer that enemy, or die trying. And you can help me, dear. Will you?"

"With all my heart," said Faith.

(To be continued)

White Christmas Celebration at Lorraine

Christmas was observed at the First Baptist Sunday school of Lorraine, Kans., with the "White Christmas" spirit dominating. A very interesting program was given by the Junior department of the Sunday school. After this program a short pageant was presented by the Senior classes together with the choir.

In closing this pageant our pastor, Rev. Geo. A. Lang, gave three pleas: the first for those not saved; another for the reconsecration of those who have wandered; and the last for the material wealth to help God's cause. At a fitting time during the program each class

brought forward the sum of money it had collected. The total given by all causes was \$532.66.

Most of the success of this program is due to the work of Supt. H. A. Schacht and Walter Steinberg. This "White Christmas" program was greatly appreciated by everyone present.

Christmas Pageant at New Britain

The Church school of the Memorial Baptist Church of New Britain, Conn., Rev. W. H. Barsch, pastor, presented a pageant on Christmas night entitled, "The Field of the Shepherds." Against the historic setting on the fields of Bethlehem, it told the story of the winning of "The Skeptic" to a belief in God. A large audience which took every available seat in the church, was present. A missionary offering was taken. As successful as the entire meeting had been, it required the giving out of candy to the children to make it a complete success.

A great deal of credit is due our pastor, Rev. W. H. Barsch, and his talented wife for the directing and the making of costumes, and as usual no Christmas is complete unless Bro. William Kiesewetter has a hand in doing something, and this time he arranged the lighting effects.

E. W. KIESEWETTER.

The Wetaskiwin Young People's Society

Our Motto: "Onward With God."

As a group of young people we can truly say the Lord has greatly blessed us.

For about three months last winter we had our society divided into two groups and at each meeting one of the groups gave a program. Our aim was to make our meetings more interesting and to win more members during this time. We had the pleasure of adding 17 new members to our list, making it 44 in all.

We had the honor of having three societies, namely Edmonton, Leduc, and Camrose, visit our church with splendid programs.

The officers for 1930 are as follows: President, Arthur Sommers; vice-president, Theodore Risto; organist Elsie Krause; treasurer, Margaret E. Risto; secretary, Ruth L. Dickau.

May the Lord's blessing rest in abundance on all young people's societies!

R. L. D., Secretary.

Dame of Athens

Following the devotions, the Rev. John H. Huhman will give a message, "A practical Exposition of the Apostle Paul's Discourses on Mrs. Hill."—Lima, (O.) paper.

She Uses Block and Tackle

He: "Did you make these biscuits with your own little hands?"

She: "Yes. Why?"

He: "I just wondered who lifted them off the stove for you."—Williams Purple Cow.

The Missionaries' Answer

E. C. BAIRD

But why go back to China—
That land of blackest night?
"To carry on for Jesus—
To conquer in his might."

They took your goods and chattels—
You suffered shame and loss.
"We suffered not as Jesus—
They nailed him to the Cross."

What will you say to China
When you go back again?
"We'll tell them of the Savior,
Who loves the sons of men."

What is your compensation—
What is your highest goal?
"To see, in Christian China,
The travail of his soul!"

Christmas Week at the Evangel Baptist Church, Newark, N. J.

The Christmas season is always such a happy time of the year, and we at Evangel experienced that great joy in a special measure this year.

We were put in tune with the festal days on the Sunday before Christmas, when our choir rendered sweet and harmonious anthems that seemed to lift our very souls nearer to God.

On Monday evening, the Juniors, who have met regularly every Saturday morning for weekday instruction, had a Christmas program. Although the night was stormy it did not keep the children from coming and a large number of friends also came to celebrate with us. The thought emphasized throughout our program was, that true joy comes only as we make others happy. During the month of October and the early part of November the children were busy making toys and other useful articles, which, in addition to a gift of money, we sent to Miss Priscilla Hoops, our former missionary, who now has charge of an orphanage in France. Our next project was to make gifts for our parents and friends and in this way the thought of making others happy was always kept before the minds of the children.

This year for the first time we had a White Gift Christmas program in our Sunday school. In this age when so much is made of Santa Claus and other attractions that tend to lead us away from the true meaning of Christmas, we felt that we wanted to make our program a real Christ's birthday celebration at which time we bring gifts to him.

Every officer and teacher was enlisted weeks ahead to co-operate in the preparation for this program and everyone willingly responded. Each Sunday for several weeks in advance a story was told to the children emphasizing the thought of the gifts of Self, Service and Substance. The teachers also spoke to the pupils in their classes that the best gift that we can bring to Christ is our heart.

On Friday evening December 27, we had a program for the members of our

school from the Junior department and up. A group of Juniors were the choir that evening and sang several of the old Christmas carols. After the recitation of the Christmas story as found in Luke's gospel, by an Intermediate boy, and prayer, a very beautiful Christmas pageant was given by members of the Intermediate, Senior and Young People's departments of the school. At the close of the pageant the invitation was given by our pastor to those who wanted to give themselves to Christ. Great was our joy when five boys came forward, thus indicating their desire to become followers of Christ. The gifts of service were laid at the feet of the cross in the form of signed pledges. After the Junior choir sang, the gift bearers from each class brought forward their gifts of money and laid them at the foot of the cross. After the singing of a hymn and benediction we went away, feeling that we had truly celebrated Christ's birthday.

On Saturday afternoon of the same week we had a program for the Beginners and Primary departments of the school. It was a joy to see the little ones do their best in their songs and recitations. Small as they are, however, they too had caught the spirit of giving to our King. For while our offering on Friday evening was \$142.38, their offering was \$42.50, making a total offering of \$184.88 which we pledged to give toward the work in the Cameroon mission field. Our former superintendent, Mr. H. Theodore Sorg, who is always bringing us encouragement in one way or another, sent us a check to make our offering \$200. Surely we have reason to rejoice that we were able to bring this gift to Jesus Christ, who said: "In as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

This report would not be complete if we did not speak of the service which took place on Sunday morning, December 29, when Mrs. H. Theodore Sorg presented the church with a beautiful stained glass window, in memory of her father, Mr. Charles Hoops, who had been an active member in this church. Mr. Sorg was the spokesman at the request of Mrs. Sorg. Rev. Schmitt acknowledged the gift and dwelt very briefly on the thought that each painting in the window represented: The angels announcing the birth of Christ to the shepherds; Christ in Gethsemane; the Annunciation. Rev. F. Niebuhr, our former pastor, brought the message of the morning.

Another year of activity has passed to become part of the history of our church. We fittingly saw the Old year leave and greeted the New at a very helpful and inspirational meeting on Sylvester night.

God grant that the new year will find us undertaking greater things for him!

A REPORTER.

• • •

Doing humble tasks is bitter medicine to swallow, but that may be the only cure for what ails us.

Preparing a Sunday School Lesson

(Continued from Page 7)

teaching of the lesson which contains everything that good judgment and educational science can suggest. The lesson plan is now ready, but the question may still be asked whether the teacher is ready. We will no doubt agree that the teacher's preparation is not complete unless there is added to his intellectual equipment the right spiritual attitude. The faithful teacher realizes that his most diligent efforts are unavailing without the divine guidance and blessing. His heart's desire finds expression in the fervent prayer:

*"O lead, me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungry ones with manna sweet.*

*"O teach me, Lord, that I may teach
The precious truths thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart."*

Black Angels

EDWARD CURTIS

Tell me, sir, oh, tell me truly,
For I know it won't be long,
Till I gathers wif de angels,
Of dat glorious heavenly throng,
Please bend down and whisper softly,
As here on my cot I lie,
Can it be dere's no black angels
In de land of By and By?

I has read of white-robed angels,
Wif dere faces shinin' bright,
As dey tread de streets of heaven,
Where it's day and never night.
But de good Book never mentioned,
And I surely wonders why,
'Bout one single, small, black angel
In de land of By and By.

"Yes, my boy," I whispered softly,
"There's black angels, never fear,
Even now I hear their voices,
As they hover very near.
Dry your eyes, my wee, black laddie,
Dry your eyes, and don't you cry,
For there's thousands of black angels
In the land of By and By."

"Ah! I see dem now," he whispered,
As one wasted, small, black hand
Clutched my fingers with the fierceness
Of a small, stout, iron band.
"And dere's jest as many, mister,
As dere's stars up in de sky;
Now I know dat dere's black angels
In de land of By and By."

"Yes," I whispered to that wee one,
As he parted with a sigh,
"There are thousands of dark angels
In that haven in the sky."
And I murmured as that little
Form so still in death did lie.
"There is one more wee, black angel
In the land of By and By."

Nothing But Leaves

L. E. AKERMAN

Nothing but leaves; the Spirit grieves
Over a wasted life;
Promises made but never kept,
Sins committed while conscience slept,
Hatred, battle and strife;
Nothing but leaves!

Nothing but leaves; no garnered sheaves
Of life's fair, ripened grain;
Words, idle words, for earnest deeds;
We sow our seeds,—lo! tares and weeds;
We reap with toil and pain,
Nothing but leaves!

Nothing but leaves; memory weaves
No veil to screen the past;
As we retrace our weary way,
Counting each lost and misspent day,
We sadly find at last—
Nothing but leaves!

And shall we meet the Master so,
Bearing our withered leaves?
The Savior looks for perfect fruit;
We stand before him, humbled, mute;
Waithing the words he breathes:—
"Nothing but leaves?"

Christmas at the German Baptist Home for the Aged in Philadelphia

Christmas at the Home for the Aged in Philadelphia, Pa., was more than a day: it was a season of joyous festivities. From Sunday, December 22, until Sunday, January 5, varied programs were rendered in the Home by organizations from the two German Baptist churches in the city. The angel song of "Goodwill to men," proclaiming the birth of the Christ-child, has been embodied in the Christmas expressions of friendship in this Philadelphia Home for the Aged for many years in the past and again at this Christmas season.

The Home is a beautiful and impressive two-story structure, situated in a picturesque residential section of Northeastern Philadelphia. Unlike much of the city, there are spacious grounds of lawns and gardens surrounding the building. This is "home" for forty of the elderly guests. It is an institution of which the city can take recognition and an enterprise of which the denomination can be proud.

The attractively decorated Christmas tree in the chapel greeted the members of the Home and the groups of Philadelphia women from the Fleischmann Memorial Church, who on the Sunday afternoon before Christmas rendered a program of music and brief greetings and presented Christmas gifts. As the clock struck twelve on Christmas Eve a party of young Christmas carollers quietly made their way into the hallway and sang the German song "Stille Nacht, heilige Nacht." Christmas Day was crowded with surprises and delights. The old people found many unexpected things when they came downstairs for breakfast. Cookies, apples and oranges, candy and nuts, and a Christmas card greeted

each one of the guests. On two respective evenings after Christmas the young people from the Second German and the Fleischmann Memorial churches presented programs which featured Christmas songs and recitations and which included gifts for each one of the guests as well as a hall lamp for the Home. The young people of the German Christian Endeavor Society in this city had charge of the exercises on New Year's Day. The Camp Fire girls from one of the churches ended the festivities on the first Sunday afternoon in the new year.

The most elaborate program and the climax of the Christmas festivals was held on Thursday afternoon, December 26, by members of the Women's Board of Directors under the leadership of Mrs. Carrie Knobloch, who has been the president of the organization since its origin thirty-five years ago, except for three years, while she was residing in Bridgeport, Conn. The women were seated in several rows behind a long table which was covered with brightly colored baskets of fruit and nuts and shining glasses of candy. Singing Christmas songs, the women expressed their love and good cheer. Special numbers by choir members of both churches brightened the program. Mrs. C. Gaertner read a Christmas story. Mrs. R. Windisch and Mrs. N. Mengel, both active for many years at the Home, sang the duet, "Never too old for Christmas." Rev. J. G. Draewell and Rev. M. L. Leuschner made brief addresses.

The surprise at the close of the program was the arrival of Santa Claus, who distributed Christmas packages to the members of the Home. As they went to their rooms, each one was given presents in money and a basket of fruit and nuts.

The acting matron of the Home, Miss Elizabeth Heide, provided for the welcome reception and entertainment of the many people who went within the walls of the Home during these days. The elderly guests were exuberant in trying to express their appreciation. The members of the two churches in Philadelphia look back upon the days with happy memories of the joy that has been theirs.

MARTIN L. LEUSCHNER.

Made to Order

Diner: "I'd like some chicken croquettes."

Waiter: "Yes, sir. Do you prefer those made out of pork or the ones made from hash?"—U. of Calif. Wampus.

Galvanized Justice

A chap was arrested for assault and battery and brought before the judge. Judge (to prisoner): "What is your name, occupation, and what are you charged with?"

Prisoner: "My name is Sparks, I am an electrician, and I am charged with battery."

Judge (after recovering his equilibrium): "Officer, put this guy in a dry cell."—Presbyterian Advance.

THE BAPTIST HERALD

Hands

Hands! How much they express of the mind that directs them, the soul that uses them, the heart that inspires them!

Babies' hands—clinging, rose-petal things reaching for love, pleading for protection. How their soft contours, their delicacy, their vague fluttering, portray the drowsy little mind just waking in the morning of a new life.

Children's hands—their more definite outlines showing forth the crystalizing desires, the clearly defined characteristics of the developing human soul whose instrument they are. Touching, questioning, they reach eagerly and without discrimination for every object, every contact, every experience that this world offers. Covered with scratches, not always clean, forever busy, how they portray the ardent young soul pressing eagerly forward on life's road.

Young girls' hands—growing more slender and less restless. Learning to lie disciplined and quiet in the lap when convention demands. Learning not to snatch unthinkingly at life since such a course so often entails pain. Such a bitter lesson and how few there be who learn it! Young, untried hands, so empty of life's accomplishment, so overflowing with life's promise. They bring both smiles and tears to the faces of those who have traveled long and far on that hard yet glorious road we call living.

Mothers' hands—strong, capable, with controlled muscles under smooth skin. These tell of service, self-denial, and tenderness. Little sermons, they are, on the beauty of usefulness. Well-kept hands, too, in the main, even though pride in self has often been transformed into pride in their children, who must never have cause to be ashamed of mother.

Grandmothers' hands—what stories their wrinkles tell of self-sacrifice, devotion, and loving service rendered to one generation, perhaps two. How eloquently they speak of labors lovingly performed, monotonous tasks patiently undertaken, personal desires unfalteringly set aside. How strange it is that anything so battered, so worn, so battle-scarred as grandmother's hands should possess "a grace beyond the reach of art." Unselfish love, that greatest of all beautifiers, has wrought the miracle.

Hands—how much they express of the mind that directs them, the soul that uses them, the heart that inspires them! —Young People.

* * *

A girl who was young said, "I want to be a Christian sometime, but I do not want all the joy taken out of my life now." What was her view of the Christian life? What was her picture of Christ? Was it a fair one?

* * *

What we call luck,
Is simply pluck
And doing things over and over;
Courage and will,
Perseverance and skill,
Are the four leaves of luck's clover.

What Christianity Means to Russian Youth

PAUL HUTCHINSON

(A very informing article under the above title appeared in a recent number of the "Epworth Herald." Believing it to be of interest to many of our people, we are publishing the greater portion herewith. Editor's Note.)

What, the editor of "The Epworth Herald" asks me, do young Russians think of religion? And the answer must be, Not much. If you ask the young Russians themselves, in most cases the answer will be a contemptuous laugh. Religion? Why, religion is the opiate of the people. Religion is the stronghold of superstition. Religion is the shelter of grafting priests. Religion is the agent of reaction. Religion is a sham.

Thus, you understand, speak today's young Russians. And by young Russians I mean not only the members of the Young Pioneers and the Comsomol, the official organizations for communist youth, but the overwhelming majority of all Russians, whether they count themselves communists or not, and whether they live in the cities or not. Throughout Russia generally, youth is noisily eager to proclaim its atheism.

If you read those two fine books by Maurice Hindus, "Broken Earth" and "Humanity Uprooted"—the most satisfactory books on contemporary Russia available in English—you will remember his account of this prevalent atheism on the part of the growing Russian generation. Hindus is an American, born in Russia, who has spent his recent vacations wandering about that country, visiting his old home and every other part of the U. S. S. R. As he wandered, he tried to start people talking. One sure method was to ask them about religion. Everywhere he reports a boisterous atheism proclaimed by the young people. And with it goes a loud incredulity that any rational being could possibly believe in the existence of God.

Last summer, when in Moscow, I talked with American newspaper correspondents there about the same question. They were a unit in believing that the government has been more successful in its efforts to make young atheists than in its efforts to make young communists. "You can go out into the villages, as I have time and again," one of those Americans said, "and where you may not find a single member of the Comsomol (the organization for communists between 16 and 22 years of age), or at most only four or five, you will find nine out of every ten of the young people maintaining their atheism."

My own experience in Russia was too limited to make my testimony worth much. But I must confess that the young Russians I met were, with one exception, atheists. And the churches I visited were conspicuously lacking in youthful attendants. There are young people in Russia who cling to their religious faith. But they are hard to find.

This is partly caused, of course, by the open attack on religion in the schools. The government, which is avowedly

atheistic, is leaving no stone unturned to root religion out of the soil of Russian life. In all large towns there are anti-religious museums, which make an impressive display of the trickery, the graft, and the vice which were connected with certain parts of the old Orthodox church in tsarist days. In every school there is a daily period given to the teaching of atheism. No person can join the communist party—which is the same as saying that no person can look forward to an important career—who does not deny all religious faith. Lecturers go about the country, carrying the attack on religion to the most remote hamlets. Atheistic articles and pamphlets are distributed everywhere.

Naturally, all this has had its effect. But I am inclined to believe that there would have been a decided swing away from religion on the part of Russia's present younger generation even if the government had maintained a neutral position. When you consider the position of religion in Russia you must remember that, in nearly a thousand years, it has been exactly what the soviet authorities, in Marxian phrase, have proclaimed it—an opiate of the people. It has kept a terribly exploited people quiescent, drugged, while a brutal and licentious aristocracy wallowed in luxury. The priest, claiming to possess the keys of heaven and hell, and acting as an accredited agent of the tsar, traded on the superstition, ignorance and animalism of the peasant. The result was that religion, as the masses of Russians became to know it, was a compound of theological ideas at least a thousand years too old, sonorous ceremonials without ethical significance, and a general hoodwinking and exploitation of the common people.

All that was necessary to bring a terrific reaction against all this was the introduction of something approaching modern education. The communists did not need to introduce the teaching of atheism into their public schools; a little modern history and science would have done the trick just as well. Young Russians, opening text books such as young Americans have studied for years, soon came to see that if the things that these textbooks said about the world, its making and its processes, were true, then the things that the priests said could not possibly be true. And from a disbelief in the truth of the priest, it was an inevitable step to disbelief in the reality of the God, in whose name the priest claimed to speak.

That is what is really at the bottom of the present reaction against religion among the young people of Russia—modern education. Education is a major enthusiasm of the soviet government. Under the old regime, government and church combined to keep the children of the common people just as ignorant as possible. Under the new order, everything possible is done to provide a complete education for the children of the worker. And modern education is certainly incompatible with everything the ancient church ever taught. Hence, I

think it can be expected that atheism will grow more rather than less general during the next few years in Russia.

Of course, this does not mean that there are not young people who have found a basis for faith. There are said to be some fifteen million Russians who belong to religious groups outside the Orthodox Church. Some of them are members of Russian sects that have split off from the old church, such as the Old Believers. Some are descendants of Protestants who came into the country from Holland and Germany and Scandinavia in the days of Catherine the Great, such as the Mennonites. Some are in Protestant sects that have grown up in Russia, such as the Baptists. Some are Jews. Some are Roman Catholics.

And in all these groups, the young people have shown a strong loyalty to their religion in these days of the communist regime. Indeed, the government felt forced to take drastic repressive measures against the young people's societies of several of these evangelical churches when it found, about a year ago, that they were growing faster than the official Comsomol. Because of that repression, which is extremely severe at present, these young people are today forced to hold their religious faith very quietly. But that they have it, the government itself is the best witness.

A great deal is being written about the severity of the treatment now being accorded religion in Russia. I have written some of this myself. It is easy to appeal for the sympathy of Christians and Jews in other lands to be extended to their harassed fellow-believers in the U. S. S. R. But, along with our sympathy, there should go recognition that the present situation is not wholly a calamity. It is a calamity for individuals, beyond question. But it is likely to have some beneficial results in the long run. It is at least clearing the ground of the obscurantist theology and the lifeless ceremonialisms of the old church. It is casting out a lot of ancient rubbish that had to be cast out before there was room in Russia for an intelligent and vital conception of God.

Bill and His Evenings

Among a list of questions which a prominent New York business man wants to ask Bill Jones, a high-school graduate, when Bill comes to apply for a job, is this: "What do you do evenings?"

On first thought we might say that the business man has no right to expect an answer to that question. But when we consider the matter further, we conclude that how Bill spends his evenings is of some concern to the man who thinks of employing him. Bill's efficiency on "the morning after the night before" is important. If the activities of the evening indicate that Bill will be less efficient the next morning, the prospective employer will be warned. But if he sees that Bill's hours are being used for self-improvement, he has every assurance that Bill will be a good risk.

Our Devotional Meeting

H. R. Schroeder

February 9, 1930

Ways of Studying the Bible

2 Tim. 3:14-17; 2:15.

During the next few weeks Bible study is to be stressed. As young people we are often woefully ignorant of the Bible. But the Bible is of no use to us if we do not know it. In that case, it's like a dark lantern left at home in the shed. Such a lantern can never be a lamp unto our feet and a light unto our path. Perhaps many young people realize their need of a better knowledge of the Bible, but how shall this knowledge be gained? What is the best method of studying the Bible?

There is a right and a wrong way to do everything, and there must be a right way to study the Bible. And that suggests the thought that we must study it first of all in the right spirit. If a man reads the Bible merely to discover some supposed mistakes, it will do him more harm than good. And to read the Bible as literature, as you would any other book—can hardly be called the best method. A critical spirit spoils all Bible study. Read it prayerfully and with a sincere desire to learn all that it has to teach, and you will soon be surprised at the wealth of information and revelation it gives you. Don't try to criticize the Bible, but let the Bible criticize you.

And as far as methods of study are concerned, each one must discover his own method. David cannot fight in Saul's armor, and you, perhaps, can't use to an advantage the methods some one else employs. It is also advisable to vary your method from time to time. Study entire books, not merely a text or a chapter here and there. Then study the lives and characters of the great men and women of the Bible. And again, pursue certain doctrines through the Bible. Ask yourself, just what does the Bible teach on the right use of wealth or Sabbath observance, etc. But above all, try to understand every word as you read it. If you do that, the Bible will soon become a new book to you.

February 16, 1930

Lessons from John's First Epistle

1 John 1:5-10; 3:1-3.

In this meeting we are to have an opportunity to use one of the methods of Bible study suggested last Sunday—studying a whole book at a time. Everyone should read the entire epistle of John at one sitting. This can be done in less than 20 minutes. Then re-read it as often as time will permit and after your mind has been saturated with the thoughts of this epistle, try and tell what lessons you have found in it. Perhaps a little suggestion will help along this line.

After you have read this little letter several times, you will notice that certain words and expressions occur again and again in almost every chapter. These may be called key-words. Underline them as you discover them. They will help you to get at the real meaning of the apostle's thought. One such word is the word *know*. "Hereby we know that we know him" (2:3). *We know* and more than that, *we know* that we know. Here we have assurance made doubly sure. The apostle doesn't say, "We suppose or we hope or we have all reason to believe," but "we know that we know him." Go through the entire epistle and note all the texts where the word *know* occurs. It will strengthen your faith wonderfully.

Another expression that occurs quite frequently is the phrase "if we say" or "he that saith." Chapt. 1:6: "If we say that we have fellowship with him;" V. 8: "If we say that we have no sin," V. 10: "If we say that we have not sinned;" 2:4; 2:6; 2:9 and 4:20 are other such passages. These verses remind us that it is comparatively easy to make all sorts of professions, but the profession must be verified by our daily activities. False profession is dangerous. The man who lives in sin and knows it, is open to the Gospel appeal, but the man who deceives himself, is really robbing himself of an opportunity to be saved. If you want to know whether or not you are a true Christian, just look at your daily conduct, your actions will speak louder than your professions.

Try and discover some other lessons of this sort in this short epistle, and you will agree that it is abundantly worth while to study the Bible in this way.

February 23, 1930

The Value of the Bible for Non-Christian Nations

Isa. 55:8-11; Luke 8:11-15.

The Bible has already been translated into almost 850 different languages and dialects. That is a miracle in itself. Who would ever think of translating any other book into so many languages? The universality of the Bible is just another proof for its inspiration. Wherever the Bible has been given to a tribe or nation there it has invariably had the most beneficial results. It has brought enlightenment and freedom to people who were enslaved by ignorance and superstition and age-old customs. Wherever the Bible has gone it has created a new civilization. All those countries that are known as backward countries are countries where the Bible isn't known.

And the Bible has always had a wonderful effect upon the character of those

who read it. Cannibals and head-hunters have been redeemed and made to live together as brothers. Lazy and shiftless nomads have been filled with a spirit of ambition and thrift. Ignorant men have been awakened so that they want to learn all they possibly can. Those who wallowed in the mire have been cleansed and enabled to live a decent life, all because they have been given the Bible, the Word of God.

The Bible has the same value in all lands. It is worth just as much to India, China and Africa as it is to America. The Bible has given us our standard of right and wrong, it has given us our ideals of life and conduct. It has spread comfort and consolation among those who sorrow and mourn. Above all, it has shed a wonderful light upon the great hereafter.

Surely we wouldn't want to miss these blessings, life wouldn't be worth living without them. Non-Christian people have the same needs that we have. They long for the same enlightenment, the same comfort and hope that we have. And these blessings can only be brought to them as the Bible is given them in their own tongue. The Bible is profitable for doctrine, for reproof, for correction, etc. The snow and rain are sure to produce abundant crops, and so the Word of God will never return void. Don't fail to give a liberal offering on our Bible Day for the spread of the Bible throughout the world.

March 2, 1930

Faith and What It Does

Heb. 11:1-10. 32-38.

(Consecration Meeting)

We needn't waste any time trying to prove the necessity of faith. A certain degree of faith lies at the basis of all of our activities. You have faith in your milkman, otherwise you wouldn't buy any milk of him. The whole business world is built upon faith. It wouldn't be possible to carry on any of our present-day industries if men had no faith in each other. Marriage would be impossible, schools could never be maintained, churches would soon disintegrate, in fact the whole civilized world soon collapse if there were no such thing as faith in the world. We live by faith, we apply it to all the activities of life, then why not go a step further and actually walk by faith in the spiritual realm?

But someone may object and say that when we talk about religious and spiritual things, we find that there are so many different kinds of faith. One man believes one thing, and another something entirely different and a third has still a

different creed. What is faith and what does it do for us?

In our Scripture lesson we have perhaps the only definition of faith in the Bible. The apostle says, "Now faith is the assurance of things hoped for, a conviction of things not seen." Faith deals first of all with things hoped for. Of course it doesn't include every trivial hope that some may cherish. If a girl hopes for a new hat for Easter, she will need some cash and not only faith if she is to get it. But "things hoped for" refers to a great hope that fills the human heart, the hope of salvation, of life after death, of an inheritance laid up in heaven. Faith gives substance to these hopes. And then mostly faith deals with "things not seen." Some say, Seeing is believing, but that isn't true. It would be truer to say, "Believing is seeing." There is a world that can be seen. Houses, lands, automobiles, money can be seen. But there is also an unseen world that can only be perceived through faith. A man of faith is just as sure of the unseen world as he is of the present visible world.

The apostle gives some concrete examples of faith, some living illustrations, and after you have studied them, you can form your own definition. Noah believed God and built the ark. Abraham believed and he went out, etc. Faith and action always go together. If your faith doesn't control your whole life you have no real faith at all.

A Quiet Talk With God Each Day

Daily Bible Readers' Course

- Feb. 3-9. Ways of Studying the Bible. 2 Tim. 3:14-17; 2:15.
- " 3. Studying the Bible Intellectually. Luke 1:1-4.
- " 4. Studying the Bible Devotionally. Ps. 119:129-135.
- " 5. Studying the Bible Intelligently. Neh. 8:4-8.
- " 6. Studying the Bible Systematically. Acts 17:10-12.
- " 7. Studying the Bible Regularly. 2 Tim. 3:14-17.
- " 8. Studying the Bible Prayerfully. Ps. 119:33-40.
- " 9. Studying the Bible for Spiritual Growth. Ps. 19:7-11.
- " 10-16. Lessons from John's First Epistle. 1 John 1:7-10; 3:1-3.
- " 10. God Our Loving Father. 1 John 3:1, 2.
- " 11. Christ Our Divine Savior. 1 John 1:1-3; 2:1, 2.
- " 12. All Sin May Be Forgiven. 1 John 1:5-10.
- " 13. Abiding in Christ and Eternal Life. 1 John 2:24-29.
- " 14. Obedience the Test of Discipleship. 1 John 2:3-6.
- " 15. Love the Motive of Christianity. 1 John 4:7-10.
- " 16. Brotherly Love the Essence of Christian Living. 1 John 4:11-21.
- " 17-23. The Value of the Bible for Non-Christian Nations. Isa. 55:8-11; Luke 8:11-15.

- Feb. 17. Who Is God? Acts 17:22-31.
- " 18. What Is Man? Gen. 1:26-28; Heb. 2:5-12.
- " 19. The Nature of Sin. 1 John 3:4-12.
- " 20. The Way of Salvation. Rom. 5:1-11.
- " 21. The Only Savior. 1 John 4:11-21.
- " 22. The Purpose of Life. 1 John 5:13-24.
- " 23. Hope for the Future. John 14:1-11.
- " 24-March 2. Faith and What It Does. Heb. 11:1-10. 32-38.
- " 24. Faith and Living. Matt. 6:25-34.
- " 25. Faith and the Home. Deut. 4:9-14.
- " 26. Faith and Business. 1 Chron. 28:20. 21.
- " 27. Faith and School. Prov. 8:1-11.
- " 28. Faith in God. Ps. 27:1-14.
- March 1. Faith in Christ. John 3:14-17.
- " 2. Faith in the Future. Rev. 7:9-17.

New Books

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

The Missionary Education of Intermediates. Mabel Gardner Kerschner, A. M. Missionary Education Movement, N. Y., Publishers. p. 184. \$1.00.

This is an attractive book in its plan, in its contents and in its outward make-up. It is the latest in the Leader's Handbook Series published by the Missionary Education Movement, in which the principles and methods of missionary education are outlined and adapted to the various age-groups of the Church school. Previous titles refer to the missionary education of beginners, primary children and juniors. The present volume by Mrs. Kerschner opens with an illuminating chapter on "The Intermediate" and then ably carries out its purpose in succeeding chapters to show that missions can be made interesting to young people, and that it can be presented as a challenging concern that belongs to young people who are just joining the church and have a desire to take their share in the work. There is a wealth of practical suggestions for the Sunday school worker and teacher on this vital subject. It makes a worth-while addition to the workers' library.

Five Missionary Lives. A study in comparative biography for boys and girls of High School age. T. H. P. Sailer. Missionary Education Movement, N. Y. Single copy 15 cts., per dozen \$1.00.

This pamphlet of 22 pages presents a plan that was originally tried out in a New Jersey Sunday school with pupils of grades 9, 10 and 11. It can be used by the leader of a departmentized school. Its purpose is to lead the pupils by assignment of study to do independent work which will help them master a helpful acquaintance of inspiring missionary lives.

Under Head-Hunter's Eyes. Alva C. Bowers. The Judson Press, Philadelphia. 248 pages. \$2.00.

A fine example of a modern missionary book. The story is by one who spent twenty-five years among the people of Assam and Bengal and has something worth while to say. It is the story of one who has been in intimate touch with the people high and low, with those whose lives have been transformed by Christ and with those who are still wild and fettered by strange and barbaric customs. It is a colorful motion-picture of Assam. Head-hunters and Head-hunter diggers and tiger hunts are vividly portrayed. Above all the victories of the cross. Many fine illustrations add interest to the story. Again, we say, it is a splendid type of the missionary book that will captivate the attention of young and old.

The Soul-Winner's Guide. Robert Lee Berry. The Warner Press, Anderson, Ind. 128 pages. 75 cents.

The author of this book has spent many years in practical soul-winning work and out of his practical experience has penned this practical and inspirational little volume. It is arranged for use in Sunday school classes or personal evangelism classes and has material for 13 Sundays or a complete quarter. It justifies its claims to be a suitable text book for a comprehensive study of soul-winning. The earnest reading of this handy pocket size volume will kindle the pastor's or Sunday school teacher's heart in preparation for the pre-Easter evangelistic meetings.

Miscellaneous Notes on Old Testament Topics. Barnard C. Taylor. The Judson Press, Philadelphia. 100 pages. \$1.25.

Prof. Taylor has spent nearly fifty years in teaching the Old Testament in two seminaries and is eminently qualified to write on all matters connected therewith. Here is a large sheaf of explanatory and expository notes gathered from his ripe study of the Old Testament. A brief treatment of the idea of the Kingdom of God is included as well as a chapter on Homiletical Suggestions.

If we would have more thrills to the minute, we must use the minutes in high and noble adventure.

Look to God for strength each morning and others will look into your face and catch the heavenly vision.

An Englishman, an Irishman and a Scotchman were planning a picnic. Said the Englishman, "I will bring the food!" Said the Irishman, "I will bring the drink!" Said the Scotchman: "I will bring my brother!"—The Christian Advocate.

Teacher: "Now, Gracie, you may tell the class what it is that elephants have that no other animal has."
Gracie: "Little elephants."

A Short Resume of the Book of Genesis for the Busy Folk

LILLAN KRAUSE

In the beginning God created the heavens and the earth, and the earth was without form, and God made it, the sun, the moon and the stars, which gave the earth light by day and by night. Then God made great whales and every living creature that moved, and blessed them upon the earth. Last of all God created man in his own image and gave him dominion over the birds of the air, the fish of the sea and all living creatures, and all creeping things that creepeth on the earth. God then called the man by name, Adam, and made him a help-meet, Eve; putting them into the Garden of Eden, God asked them to obey him, by not eating of the fruit of the tree of knowledge of good and evil, although they had access to all the other fruits of the garden. But they disobeyed God, thereby bringing sin into the world, causing God to punish them. Two sons were given unto them, Cain and Abel, but soon jealousy grew between them, and Cain killed his brother Abel, causing God to curse him from the face of the earth.

Soon the wickedness of man grew heavily upon the earth and God found but one just man, Noah. God asked Noah to build an ark for he was going to destroy the whole earth. It was then done as God commanded, and all entered into the ark. God shut the door so that no man could open it, and caused the skies to pour forth their rains for forty days and forty nights; until all living ceased upon the earth. Then the Lord blessed Noah and his sons, and the earth grew and the people multiplied, and was of one language and one speech. The people said to one another, "Let us build a city and a tower, whose top shall reach into the heavens, lest we be scattered abroad upon the face of the earth." But God soon put a stop to their building, causing their language to be changed, so that they could not understand one another, then they were compelled to stop building the tower.

The Lord called Abram and blessed him, for he was rich and prosperous. Abram journeyed with Lot until by their choice of lands they were separated, Lot taking the plains of Jordan and Abram going to the east in the land of Canaan. God made a covenant with Abram, telling him he would be richly blessed, that his name should be changed to Abraham. A son was then promised to Sarah, Abraham's wife, by God, who also said that all nations of the earth would be blessed in him.

At about this time the sins of Sodom and Gomorrah became so grievous and heavy, that the Lord sought to destroy it, but first warned Lot and his family in time so that they could make their escape. The Lord did as he said, letting fire and brimstone destroy the entire city and all its inhabitants. Lot's wife turned back to get one last look at the city, and she was immediately turned to salt. Isaac was then born, as had been promised; God then telling Abraham to

take his beloved son Isaac and offer him as a burnt offering. Abraham prepared to do so but God called him in time, telling him to spare his son; for he had seen that it was sufficient, and that Abraham was a God-fearing man, willing to do what he was commanded of God.

Isaac married Rebecca, and they were blessed with two sons, Esau and Jacob. Esau sold his birthright for a bit of food to his brother Jacob. Before his death Isaac sought to bless his son Esau, but was deceived by Jacob and his scheming mother, who so contrived that Jacob received the blessing. Jacob had a dream of a ladder extending into heaven, with angels ascending and descending it. After he woke from his sleep he knew that God was with him, so he made a vow and said, "The Lord shall be my God and I will go in peace to my father's house again." Esau forgave his brother Jacob and received him with great joy.

Among Jacob's twelve sons were Joseph and Benjamin. Joseph being wise, was able to interpret dreams which made his brothers jealous of him. The sought to kill him, but Reuben, the eldest of them, said, "Let us not kill him, but cast him to the bottom of this pit," and as they were reasoning among themselves, it happened that the Ishmaelites were on their way to Egypt, and his brethren thought it well to sell Joseph to them. Joseph was then brought into Egypt where he prospered, for the Lord was with him, but soon he was put in prison, although he had done no wrong. He then began to interpret dreams while in prison. Pharaoh had a dream, which troubled him very much, in that none of the wise men could lay any meaning to it. Joseph's fame having spread outside the walls of the prison, he sent for him. Joseph skilfully read the dream, and found favor in Pharaoh's eyes, whereupon he was made highest ruler of the land, next to the king himself. So it happened as Joseph had foretold of the famine, it reached over all the earth, and the people soon came to buy corn, for he had wisely stored it away for the lean years. Among those that came, were Joseph's brothers, but they did not know Joseph, thinking that he was dead, to be ruler over the land. Joseph gave them corn and told them the next time they must bring their other brother with them, for he wished to see his youngest brother after all these years.

Although it grieved their father, Jacob, to give up his youngest son for such a length of time, yet he did so, that there might be food obtained. At last Joseph made himself known to his brethren and asked them to bring their aged father to the land of Goshen, so that they might live together. Jacob came, and they lived in plenty until his death, whereupon Joseph comforted his brothers by saying, "Fear not, for I am in the place of God, and I will nourish you," so saying he spoke kindly to them. Joseph lived to see his children blessed and died at a ripe old age, being buried in the land of Egypt.

An "If" for Youth

ALAN F. BAIN

If you can live as youth today is living
And keep your feet at such a dizzy
pace;
If you can greet life's subtleties with
candor
And turn toward all its cares a smiling
face;
If you can feel the pulse of youthful
vigor
Beat in your veins and yet yourself
subdue;
If you can see untruth knee-deep about
you
And still to God and home and self be
true;
If you can cross the brimming flood of
folly
And dip not from the stream to quench
your thirst;
If you can note life's changing scale of
values
And still in your own life keep first
things first;
If you can feel the urge to disobedience
Yet yield yourself to conscience' rigid
rule;
If you can leave untouched the fruit for-
bidden
And daily learn in virtue's humble
school;
If you can play the game of life with
honor
And, losing, be inspired to strive the
more;
If you can teach men how to live life
better
The world will beat a foot-path to your
door.

—Exchange.

Stones and the Ten Commandments

The story is told of a man who encountered a stone breaker one morning. After saying a cheery "good morning" the pedestrian stopped to converse further with the workman.

"You have a big job ahead of you today, my good man, breaking all those stones," he said.

"That I have, sir; for these stones are like the Ten Commandments," was the reply.

"Like the Ten Commandments?" questioned the pedestrian.

"Yes, like the Ten Commandments. You can go on breaking them, but you can never get rid of them," replied the stone breaker.

And his stone-pile philosophy was right. Men have gone on breaking the Ten Commandments, but they have never been able to get rid of them.

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A Christian is one who is trying to live his life on Christ's plan. He obeys that plan, whether he understands it all or not. He follows Christ's scale of values and not the world's decisions about them. He desires above all things to draw closer to his Master.