

The Baptist Herald

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

Volume Nine

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Number Twenty-one

What Is Life?

LOUIS ALBERT BANKS, D. D.

Life is the sap of the tree;
Life is the hunger for home;
Life is the scent to the bee;
It is the honey in comb.

Life is the gold in the sand;
Life is the wind in the sail;
Life is the wave of the strand;
It is the lust for the trail.

Life is the heat of the flame;
Life is the flush of the rose;
Life is the key to the game;
It is the current that flows.

Life is the grip of the strong;
Life is the flash in the eyes;
Life is the air of the song;
It is the courage to rise.

Life is the music that charms;
Life is the call of the wild;
Life is the feeling that warms—
Glow in the cheek of a child.

Life is the pea in the pod;
Life is the vision of love;
Life, with eternity shod—
That is the God-lure above.

What's Happening

Lorraine Delores is the name of a little daughter which recently arrived at the home of Rev. and Mrs. Philip Potzner of the Carroll Ave. Baptist Church, Dallas, Tex. We congratulate the parents and wish them much joy through this increase in their family.

An Intermediate B. Y. P. U. was organized in the Fourth St. Baptist Church, Dayton, O., Rev. E. J. Baumgartner, pastor, during the summer months. The officers are Donald Haller, president; Jane Haller, vice-president; Edward Bausman, secretary, and Dick Reinicke, treasurer.

A daughter, Lois Elaine, arrived at the home of Rev. and Mrs. C. B. Thole, Leduc, Alta., Can., on Sept. 18. A son was born to Rev. and Mrs. A. R. Sandow of Elmo, Kans., on Sept. 22. His name is Tracy Arthur. We convey the best wishes of the "Herald" family to the happy parents.

The health of Rev. J. H. Ansberg has remarkably improved since he was compelled to lay down his work in Kankakee, Ill., on account of ill-health. Bro. Ansberg hopes to be able to return to active work again by the New Year. During his recuperative stay in Rochester, N. Y., he is taking four courses at the Colgate-Rochester Divinity School.

Rev. O. von Barchwitz, billed as International Evangelist, held a series of meetings Oct. 11-18 in the Third German Baptist Church, New York City, Rev. J. F. Niebuhr, pastor, on "The Questions of Life." Some of the individual topics were: The Joys of Life; the Highest Good of Life; the Gift of the Spirit; Where is the Soul after Death?

Several well-known young men in our German Baptist Zion have distinguished themselves in a scholastic way this fall. Charles Bohnet, Jr., a member of the Dallas, Tex., church and a grandson of Rev. F. Sievers, passed his entrance examination to the Southern Methodist University with 140 per cent and won a scholarship of \$157. Paul Schade, son of our Field Secretary, Rev. A. A. Schade, was awarded a \$300 scholarship to Pittsburgh University for his freshman year by the Buhl Foundation on the basis of a scholastic test taken last winter. We congratulate these young men, their parents and friends and wish them a successful college year.

The last few months have seen two weddings in one of the well-known German Baptist families in Detroit. The first one was on May 21, in the Ebenezer church, where Dorothea Rossbach and Rudolph Nast were united in marriage. This bridal party was one of the most unusual the writer has ever witnessed, inasmuch as it was entirely a "family affair," the bride's attendants being three of her sisters and the groom's three brothers completed the group. The sec-

ond wedding in this family was the marriage of Alameda Rossbach to Reuben Mistele, in the Second church, August 7. Both these sisters are well known in Detroit, having been very active in their respective churches as well as in the local Young People's and Sunday School Workers' Union of the four churches for several years. We all wish them many years of wedded happiness and as much success in their new venture as they have had in their church connections.

The Sunday School Association of the Northern No. Dakota German Baptist Churches convened with the church at Carrington Oct. 14-15. There was a splendid attendance of Sunday school workers and friends filling the church at all occasions. Pastor Noah McCoy and his hospitable people outdid themselves in providing meals and lodging for their guests. Bro. Sam Martin of Fessenden was again elected president; August Kurzweg of Anamoose, vice-president, and Rev. Karl Gieser of Martin, secretary-treasurer. Of the 28 schools reports were given by 20 with an enrolment of 1830 pupils and average attendance of 1254. Seventy-seven pupils were baptized and 25 additional conversions were reported. Many instructive addresses were given by various speakers. Mr. A. V. Zuber of Fessenden spoke on "Good Citizenship and the Sunday School." A question box discussion was led by Rev. H. G. Braun. Rev. Mr. Rauser of Rosenfeld church spoke on "Jesus as a Teacher." Rev. J. J. Lucas and Rev. E. Bibelheimer gave stirring talks. Rev. G. Palfenier preached the closing sermon and General Secretary A. P. Mihm preached the opening sermon and gave two addresses on Thursday. The weather for the meeting was ideal.

Please tell your friends that by subscribing to the "Baptist Herald" now they will get the number that introduces the new serial story which promises much fascination.

Passaic B. Y. P. U.

It is true we have not sent many reports to the "Herald" in 1931. But during the past year the B. Y. P. U. of the Passaic N. J., German Baptist church carried out one of the most inspiring and profitable programs since its organization.

We launched forth in the fall with a rally under the able leadership of our president, Mr. E. Earl Traver, with the assistance of our pastor, Rev. G. H. Schneck.

Two meetings were held each month with a well planned program. We completed two Bible study courses with Rev. Mr. Schneck as instructor. The subjects were, "The Life of Christ" and "The Four Gospels." All derived great inspiration and knowledge from these

studies. We are all greatly indebted to our pastor for giving his time and effort.

After each study a social hour was enjoyed in the following ways: Short talks by members on sermons, reviews, interesting items from the "Baptist Herald" and other topics. Some of the outstanding features of the social hour were: a Christmas party, with program of songs, stories and poems; motion pictures of the Graf Zeppelin and Sunday school picnic, shown by Mr. Joseph Conrad; demonstration given by the Champion Typist of the World, Mr. George Hossfield of Passaic, and a debate on the subject, "Resolved: That Hearing Sermons over the Radio promotes Christian Life as much as Hearing them in Church."

We also made many visits to our neighboring churches in honor of their anniversaries, jubilees, etc.

As we look back and realize the privileges we have enjoyed during the past year, we thank God for the many blessings bestowed upon us. As we face the coming year we trust his guiding hand will direct us in the future.

F. D. S., Sec.

Power of Suggestion

He never struck such a stuffy hotel in his life.

In vain did he try to sleep. It was useless. He had endeavored to open the windows before going to bed, but found them all sealed.

He tossed and turned. At last, in desperation, he got out of bed, wrapped a blanket around his hand, and smashed a window. Then he breathed deeply, got back to bed and fell into a deep and refreshing sleep.

Next morning he had to pay \$5.00 for smashing the front of the wardrobe.—Tit-Bits.

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A Pledge

OTTO E. SCHULTZ

For Armistice Day

"There always have been wars,
And wars will always be!"
Exclaim the cynics with their blatant sneers,
Sword-rattlers, chauvinists and profiteers;
And even from the Christians' lips is heard
This faithless, hopeless, loveless, godless word.

If it is really true
That wars will always be,
Then they were wrong who wrote in glowing words
Of forging into plowshares cruel swords,
The deadly spear into a pruninghook,
Upon the pages of our sacred Book.

If it is really true
That wars will always be,
Then is the Christian Gospel mockery,
All talk of brotherhood dark perfidy,
Then is the Prince of Peace doomed to defeat,
And Mars enthroned in heaven's judgment seat.

'Tis true that wars have been,
But must they always be?
Forgive, O Lord, such thoughtless blasphemy!
Grant all a faith in Peace's victory,
And help us pledge with solemn voice and pen:
We'll never sanction war, nor kill, again!

Our New Serial Story

OUR new serial story, "The White Lady," will begin in the "Baptist Herald" of Nov. 15. It is from the pen and fertile imagination of that story writer so much beloved by "Baptist Herald" readers, Grace Livingstone Hill. This story, "The White Lady," first appeared under the nom de plume (pen name or assumed title) of Marcia Macdonald, but the publishers are permitting us to use the author's real and more familiar name as we publish it. We count ourselves fortunate in securing serial rights of this story and we believe our readers will agree with us that it is in the author's best vein.

We received many favorable comments from our readers concerning "The Girl from Montana." A Texas family wrote and said the story was worth more than the price of the paper. An Ontario reader writes, "The Girl from Montana" was enjoyed by many in our community. Hope you will be able to get more stories by Grace Livingstone Hill for the 'Herald' in the future. 'The Enchanted Barn' by the same author is still well remembered by our people here." A Buffalo reader writes:

"The serial story just completed in the 'Baptist Herald' was a splendid and fascinating one. I surely enjoyed reading it. Hope you'll have another as good as that the next time." A Detroit subscriber tells us in a letter: "Enjoy all of Grace L. Hill's work—it is clean and wholesome, especially for the younger people. Are looking forward in anticipation to see what story you will choose for us in the next issue." Two girls from one of our Montana churches write: "We are really sorry that that wonderful story 'The Girl from Montana' ended so soon. My sister and I could never wait until it was time for the 'Herald' to come. We hope you will get another story as good." And so we could continue to quote from many other letters from other states.

We believe we have another fascinating story, stirring in its unfolding, yet clean and Christian in its content. Don't miss its initial installment in our next number. Don't forget to renew your subscription for next year so as to get all of it. New subscribers can obtain the "Herald" now, for the remaining months of 1931 and all of 1932 for the regular price, \$1.25 per year. A subscription for a friend would make a wonderful and appreciated gift.

The Problem of Life

CARL A. DANIEL

IN the 73rd Psalm we have the thoughts of a devout soul troubled with the problem of life and seeking and finding its solution. Life is always full of problems. At times these are most trying, vexing and desperate. They arise from apparent inequalities in life, the injustices, which are enacted between classes, the great gulf that obtains between the rich and the poor. We have several thousand millionaires today among us and over six million unemployed people. Thousands have suffered terrific losses by the closing of banks and factories and foreclosures on properties, in which they had an interest.

Thus we find many people bereft of their life savings and in hard luck. Their confidence in human nature is shattered, their hold on eternal verities is slackened; and they begin to doubt, whether it pays to live honestly, justly and devoutly and in their despair they cry out: "Surely in vain have I cleansed my heart and washed my hands in innocency."

What's the Use?

Is it not better to give it all up? Life has tumbled in and good intentions are pricked like a pretty soap bubble. What is the use of living holy? We are worse off than all the wicked round about us,

who prosper and thrive in spite of all their wickedness.

But stop, think and ask yourself, Why does the devout man cry out thus?

It is not because he has lowered his standards, has stepped down from the highway of godliness to the level of the world round about him? He has let envy creep into his soul.

"For I was **envious** at the arrogant, when I saw the prosperity of the wicked. For there are no pangs in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men. . . . They have more than heart could wish. They scoff, and in wickedness utter oppression: They speak lofty. They have set their mouth in the heavens. And their tongue walketh through the earth. . . . Behold these are the wicked. And being always at ease, they increase in riches." No wonder he cries out: "Surely in vain have I cleansed my heart and washed my hands in innocency." It is envy and discontent, that have brought about such feelings.

Envy Always Brings Trouble

It changes joy into sorrow, honey into vinegar, sweetness into bitterness, gladness into gall and satisfaction into disgust, trust into despondency and brightness into gloom. "A sound heart is the life of the flesh, but envy is the rottenness of the bones." All pessimism can be traced back to "envy and envy is the rottenness of the bones." It begets discontent, discontent begets pessimism and this leads to distrust, disgust and even hatred and bitterness, which find expression in the words of Assaph: "Surely in vain have I cleansed my heart and washed my hands in innocency."

The Voice of the Past Speaks

But we find the writer halting, hesitating and turning matters over in his mind. He looks back into the history of God's people. He finds if he insists on his present way of thinking, he is on dangerous ground. He finds a divine struggle in his soul, and an upward urge there. He cannot honestly say all piety is in vain, all honesty is gone, that there are no unselfish motives among men and no upright souls in the world. What about the past generations of good men and women? He cannot separate himself from them, he cannot ignore the past. He knows there were true and devout souls in the past, who delighted to live with God and who found satisfaction in goodness and mercy.

May the world be ever so wicked today, I cannot ignore the past nor separate myself from the devout men of the past. "Surely God is good to Israel, even to such as are pure in heart. But as for me, my feet were almost gone, my steps had well nigh slipped." . . . "If I had said, I will speak thus: Behold I had dealt treacherously to thy children." And he prefers these to the wicked he will rather associate with the pious, than with the arro-

gant. He knows that the devout men of old did not live in vain. And this is the second thought.

The Problem Is Painful

However, he is not through with this problem. Though he may prefer the good to the bad, though he cannot ignore the history of the past, he finds the present rather trying and troublesome. He is still troubled and exceedingly worried in his soul. "When I thought how I might know this, it was too **painful** for me." Why must all this calamity and anguish fall upon the just? Why must the really good and devout people be subject to so much despair and sorrow? That has been the question of the ages. That has been the problem of all earnest thinkers and this sort of thinking has caused pain. "When I thought how I might know this, it was too painful for me."

It is indeed painful, when we view life from the level and standpoint of men all around us. We may consider the matter from the microcosmos or world within or from the macrocosmos, the great world without, we then become philosophers, when we honestly consider the world about us. And we seek in vain for a solution among men.

The Solution Found in the Sanctuary

The Psalmist finds a way. It is the path to the sanctuary of God. "Until I went into the sanctuary of God and considered their latter end. Surely thou settest them in slippery places. Thou castest them down to destruction in a moment. They are utterly consumed with terrors. . . ." There is light and hope in the sanctuary. There is balm in Gilead and there is a Physician there. Why did he not think of this place sooner? Why did he vex his soul so long with the wicked? He might have spared himself many a headache, many an anxiety and many a worry. The sanctuary of God is the place of all the troubled souls today. There they will be conscious of the terrible end and fate of the wicked. It is there, where the pride and scoffing of the arrogant becomes evident. There it is, where we become aware that infidelity and ridicule do not bring contentment and peace. How suddenly do all the vainglories of the world pass away!

It is in the sanctuary that he finds a different atmosphere, a higher altitude and a clearer view of God and the world. There he enters into the presence of the Almighty and has fellowship with God and where he finds himself in touch with the heavenly hosts and finds the solution of life's problem. It is there that he is enabled to face life's problems boldly, fearlessly and where his soul is buoyed and becomes confident of higher motives and of the efficacy of devout and noble living. He will cling to God in spite of wickedness and arrogance about him and know that goodness prevails and pays.

Nevertheless

His final word is "**nevertheless**." "Nevertheless God is good, nevertheless I am continuously with thee. Thou hast holden my right hand. Thou wilt guide me with thy counsel and afterward receive me into

glory. Whom have I in heaven, but thee. My flesh and my heart faileth. But God is the strength of my heart and my portion forever."—

He loves God in spite of all his losses and calamities, he will cleave to him in spite of all his reverses. He will remain faithful to God, if bereft of all on earth. His portion is God forever. Nevertheless is the keynote of the devout soul.

Nevertheless is a precious word
And nevertheless I trust,
And nevertheless to me occurred:
To God to cling, I must.
Though worlds may tumble into dust,
Though earthly treasures fail,
Though everywhere there is distrust
Yet goodness will prevail.

Whom have I in this wicked world and whom in heaven but thee? O God, if every hope on earth is hurled to hell, I still will cling to thee.

My final word is this: "It is good for me to draw near to God, I have made the Lord Jehovah my refuge. That I may tell of all thy works."

Facing the Facts

WE are living in a fact-finding age. Scientists go after facts, and count no price too heavy to pay in order to get them. Industrialists search for facts and when they have secured them plan their programs accordingly. President Hoover appoints fact-finding commissions. Like a good engineer he wants to know the facts before he reaches his conclusions.

Some folks think that religion feeds itself on fancies, not on facts. Some religions may do this; but Christianity, vital Christianity, is founded upon facts. Historic facts, facts of human nature and experience, facts about God, the fact of God, and the fact of Jesus Christ. Real Christianity puts no embargo on fact-finding; it only insists that we must face all the facts. A study of the sewers of a city does not give us a perfect picture of its life. A census of its places of amusements does not complete the record of its prosperity. A catalog of its crimes does not afford us a complete view of its type and temper. Prompted by differing and sometimes conflicting interests, we are accustomed to face various sets of facts. When true religion becomes our guide, we face all the facts.

Do not be afraid of facts. Face all the facts. It will take courage and patience and many a needed grace. With faith we may do it. Faith is simply facing all the facts.—William Hiram Foulkes in C. E. World.

Editorial Jottings

"THE SUNDAY SCHOOLS," says Calvin Coolidge, "furnish a great agency by which spirit and ideals are made a part of the life of the younger generation of the people in the United States and the growth of such schools is of inestimable benefit in providing a higher type of citizenship."

ARE WE BETTER men and women than our ancestors were? Are we happier than they were? Have we more peace and poise than they? For all our labor-saving devices, have we as much leisure as they? If we have not, what is the reason? Are we less or more subject to the tyranny of physical things than they? "It is always possible," some one has said, "to improve the instruments of life and still leave life itself static and unredeemed."

THIS IS A TIME for our "Baptist Herald" Boosters to get busy in the "Baptist Herald" Subscription campaign. Read Bro. Donner's announcement on page 16 and act accordingly. The peculiar times we live in just now make it needful for special effort to maintain our subscription list to the full and to go beyond. Our denominational papers are a real necessity in every German Baptist home. We expect to mail new posters shortly to all of our boosters to display in the churches. Furnish these new posters with a prominent place. They carry a good message.

OUR MISSIONARY SUPPLEMENTS to the "Baptist Herald" are really valuable. They offer splendid material for the missionary program of your young people's society. As we announced in Detroit we are publishing such a supplement monthly from October, 1931, on until the history of our General Missionary Society is covered and a full survey of the fields where German Baptists carry on missionary work is given. We are indebted to Dr. Wm. Kuhn for preparing this material. Extra copies of the supplement for class use in study courses can be secured by applying to the editor of the "Baptist Herald."

"THE BAPTIST EVANGEL" is the name of the new paper now published monthly by the "Conference Press," Chicago. The Conference Press is the Publication Department of the Swedish Baptist General Conference of America. As we look over the sixteen pages of No. 1, Vol. 1, and note the attractive make-up, its varied departments and its evangelical tone, we believe it will live up to its expressive sub-title, "A Journal of Kingdom Interests." What the "Baptist Herald" means to our German Baptists, the "Baptist Evangel" would be to the Swedish Baptists of North America. The new paper does not supplant the "Svenska Standaret" just as our "Baptist Herald" does not crowd out "Der Sendbote." But young Swedish Baptists must have a paper in the language they understand. The same reasons that made it necessary nine years ago to start the "Baptist Herald" for our German Baptist group have made it necessary to call the "Baptist Evangel" into being. We congratulate our Swedish brethren for their courage, foresight, faith and enterprise in inaugurating their new denominational journal, even in a time when some religious journals are going under or having a difficult time to keep afloat. We wish the new journal a widening circle of influence and its editors, Henry C. Wingblade and J. G. Backlund, much joy in their editorial service.



Orchestra of Akron, O., church. Karl Pudelka, Leader

Akron Society is Active

Since the call of our former pastor, Rev. Geo. Zinz, to serve another field, we have had the splendid service of one of our students from the Seminary at Rochester. Through the grace and glory of our Lord he has continued to serve us just as our former pastor had.

Of course the time has come for him to return to the seminary, so our B. Y. P. U. arranged a program for his departure.

We have an orchestra organized by our young people, which under the splendid leadership of Mr. Karl Pudelka has been able to furnish music for our little church.

Through the blessings of Him who led and guided us, we have remained steady in spirit. We will continue our work to serve our Master and give him all honor and thanks.

Wishing all our fellow societies the Lord's continued blessings, we will say "Farewell in the Lord!" A. BEHALL.

B. Y. P. U. of McIntosh, S. Dak.

As we, the Baptist Young People's Union of McIntosh, S. Dak., have not shown any sign of life for some time, as far as the readers of the 'Baptist Herald' are concerned, we can say that we are still functioning by the grace of God. On September 13 we spent a very enjoyable day on the Grand River bottom, where two open air programs were delivered. These programs consisted of some very interesting readings, songs by the whole meeting, quartets, both mixed and male, duets, solos and instrumental selections.

In the forenoon the B. Y. P. U. of Isabelle S. Dak., delivered a program which was enjoyed very much. Immediately following this program everyone partook of a picnic lunch.

The congregation met again at 1.30 P. M. when the second program was given by the McIntosh B. Y. P. U. At the close of the program Rev. S. Blumhagen, pastor of our church, preached a sermon which was fitting for the occasion. Much credit is due our worthy president, Mrs. Rev. Blumhagen, who had charge of the program.

In all there was an attendance of about 200 people. We are very thankful for the spirit which prevailed throughout the

entire day. Our wishes are that we may have more such meetings. "Work for the Night is Coming!" DAN RENZ, Sec.

News from Grand Forks

On Thursday evening, Sept. 17, the members and friends of the German Baptist Church of Grand Forks, N. Dak., gathered at the home of their pastor, Rev. F. Balogh, in honor of his sixtieth birthday. The whole affair was a well planned surprise and indeed a pleasant one. Talks were given by heads of the various organizations of the church and a purse containing a goodly sum was handed him as a material evidence of our love for him. After a short program a delicious lunch was served and everyone departed assured that it had been a well spent and enjoyable evening.

Our Young People's Society has also taken up the work again and on Thursday evening, Sept. 24, we held our opening meeting at the church. This was in the form of a social which opened with a short program. A very entertaining playlet, "Everyone in His Place," was presented as well as some readings and songs. We then had the pleasure of hearing an inspiring address by Rev. J. Harold Gamble, pastor of the First English Baptist Church of our city. This was followed by a talk from his father-in-law, Rev. William A. Davidson, D. D., Executive Secretary of the Vermont Baptist State Convention for thirty years, who is visiting here. Both of these addresses were filled to the brim with wit and humor, at the same time presenting earnest truths in forceful manner. Immediately afterward we adjourned to the basement where delicious refreshments were served. The splendid attendance at this meeting despite the steady downpour of rain, and also the enthusiasm which manifested itself have given us the assurance of a fruitful year in this field. May the God whom we serve give us more strength to do his will so that some day we may hear the plaudit, "Well done, thou good and faithful servant!"

MRS. FRED KRANZLER.

* * *

When we seek to draw nearer to Christ, he comes all the way down to meet us.

India

REV. BENJAMIN SCHLIFF

India!
Land of mystery, in which live men
Whose skin is brown, but in whose heart
There burns a fierce desire for God—
God help us understand thee, and to help!

Not that thou hast no gods—
They number legions—and thy urge
To give them faithful service—who can
doubt
That sees thy temples and unnumbered
shrines?
But, India, hast thou learnt the way
That leads to life eternal, endless bliss?

Nor hadst thou lack of teachers
Who in times past have sought to lead
thee on.
Thou hast thy Vedic hymns, thy Karma
tenets,
The teachings of Gautama and the Jain.
But, India, why dost grope in darkness,
Still ever seeking, still unsatisfied?

O that the Light from Zion, that bright
light
That shone in Israel's darkest hour, dark
as thine,
Might come to thee! In Christ there is
A full reply to all those questionings
That through long ages have disturbed
thy heart.
He'd show thee thy dark sin, thy lost
estate;
He'd take thee by the hand, and oh! how
tenderly,
And lead thee through life's devious
avenues.
Then on the way—e'en as of old
He taught with patience infinite
The men He called to fellowship with
Him—
E'en so with thee He'd do. Oh, that thou
too
Might'st learn to know that One.
Whom fully to know is life, and joy, and
Peace!

India!
We've heard thy plaintive cry. And this
we know,
We dare not be unmoved! Deep in our
hearts
We feel the Spirit of our Lord, the
Christ,
Whose heart was touched with pity when
He saw
Men in great flocks, like sheep unshep-
herded.
Our ardent prayers ascend to God for
thee.
Our hands will bring such generous, wil-
ling gifts
That messengers may go and take for us
To you brown folks beyond the distant
seas
The glad, good gospel message of our
Lord,
India! India! Hear Him, and obey.
And then thou too wilt find in Him
Thy Lord, thy God, and shalt be satisfied.

—Taken from "Missions."

The Sunday School

Good and Bad Questions

FREDERICA BEARD

Questioning is such a good tool if used well; but there are so many kinds of questions that one needs to classify and discriminate. Some time ago I made lists of kinds of questions, one good and one bad. Perhaps some other teacher will be helped by just such a discrimination.

GOOD

Direct.
Simple.
Leading to thought.
Leading to investigation.
Deepening impression.

BAD

Vague.
Involved.
Unimportant.
Suggesting answers.
Incidental.

"Direct" speaks for itself; a question right to the point that leaves no doubt in the mind of the one to whom the question is put. "Vague" is indefinite; it may be in the form of a question, it may be in the content, so that several answers might be given and not be wrong and yet not be the answer desired. For instance, "Where did Jesus go?" might be answered by "To Capernaum" or "To the Sea of Galilee," but if we ask, "Where did Jesus go after he saw Zachæus in the tree?" we get a definite answer to a definite question, if anything is known on the subject. Again, the question is asked, "To whom did Jesus speak?" and this might be answered by "To the people," "To the disciples," "To John," "To Nicodemus," when a definite question would require one of these several answers for the immediate case in hand.

An "involved" question refers to its wording, as in this, for example, "What do you think the story shows about it being hard for Abram to go away from home?" The simple form would be, "Do you think it would be hard or easy for Abram to go?"

Many questions are often wearisome. Therefore it is wise to select those that are important and vital. What a fine word is *vital*—that which has or gives life. Questions that lead to thinking and investigating are of this type and should be applied whenever possible.

The best teaching makes pupils think and discover. When they do these there is a sign of growth if what they think of and what they discover be really worth while. By worth while we mean not only fact questions but those that touch truth, or standards of right living, or motives for action. Of course questions of fact leading to knowledge may have in them a life-giving element that makes them worth while.



Beginner's Dept., Church Vacation School, Evangel Church, Newark, N. J.

But mere intellectual acquisition, mere knowledge-getting, even of Bible facts, will not in itself lead to better Christian living. And is not *that* the purpose in all religious teaching?

So we come to the questions that "deepen impressions." These may be questions which lead to thought and discovery, or they may be suggestive, so that at once a pupil sees and feels what might not have been seen and felt without that question. Suggestive questioning will often make clear and impressive some truths which, if directly stated by the teacher, might fall on barren ground.

When questions "suggesting answers" as spoken of as bad, one thinks of those that show the answer by the way they are put. "David was brave, wasn't he?" is in reality no question at all because it gives the answer. "What quality did David show when he went to meet Goliath?" leads children to think and to decide. In the latter there is suggestion of the truth for pupils to think of. In the former, suggestion comes through the form used, and a simple statement might better be made. Sometimes the suggestion that arouses thought and feeling may be wisely left without an answer in words. Older pupils will be interested in questions calling for some judgment and choice, as "Which do you think was the braver man?" especially if that is debatable. To let the children arrive at their own decisions is always desirable and helpful.

I venture to give an illustration of long ago because it is apt and was the writer's own experience. After a group had been studying some of the Old Testament stories, a test was given one Sunday based on the characters well known from the stories. Two sheets of paper were hung up. At the top of one was lettered: "The Man Who Did Right;" of the other: "The Man Who Did Wrong." Slips of paper on which were written the names of the Old Testament people

were distributed, and the class was to decide to which paper each slip should be pinned. Abraham readily found his rightful place, but when Jacob and Rebecca were presented there was a division of opinion. The teacher suggested by *questions* the right deeds and the wrong deeds, until one boy, referring to Jacob, said, "Let's pin him between the two." In this way Rebecca also was disposed of in her turn. Lest their judgment should be harsh, the teacher suggested that all of us might be partly right and partly wrong. The children laughed a little to think that they themselves might take a place with Rebecca and Jacob. "Do you think that those other people *always* did right?" asked the teacher. It was soon decided that the placing of their names should rest on whether they did more right than wrong.

In studying let us remember that the purpose of questioning may be any one of three:

1. To find out what pupils already know.
2. To arouse interest.
3. To lead to deeper insight.

The Baptist Contribution

What contribution have the Baptists made to civilization and the cause of Christ? Perhaps many answers might be given. For instance, we have the opinion of Dean Charles R. Brown which he gives in his volume entitled, "The Larger Faith." He says that the special contribution of Baptists is, first, intense loyalty to personal conviction; second, the simplicity of their creed; third, their strong insistence on the separation of church and state.

Much as the denomination has done in the past it ought to do far more in the future. The way is wide open for us to make larger contributions to civilization and to Christianity than we have ever made.—The Challenge.

Hear Ye! Hear Ye!

Hosts of the German Baptists,

From North to South, from East to West, sitting by your firesides in the Metropolitan centers and the lonely countryside! Favor us with your attention, and we will convey to you the glad news that "Of the making of books there is still no end," and that our fellowship has manifested enough life and hope to indulge in this noble enterprise.

WHAT THE PEOPLE SAY

"I became deeply grateful that a long-felt need is being satisfied in your articles appearing in 'Der Sendbote.' Young and old need special training in our denominational principles in these days in order that they might appreciate their membership.

A Pastor of a Church in a large City of the Central Conference.

"If our young people would follow your program, the teachers of our Seminary and similar institutions would be spared much toil. In German territory they would bring even more fruit.

ORDER BLANK

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

Kindly send me a copy of the new book: "Die Erziehung der Jugend zum Dienst durch die Gemeinde." The price of 35 cents is herewith enclosed.

Sincerely yours,

Name

Address

only doubt is: where shall we find the time to do such thorough work in our times? Our difficulty is also, that our young people can hardly read and write German.

A Minister from the Atlantic Conference.

"We took up some of the studies of your course, and found them good and practical. Unfortunately the younger pupils could not keep up. It was not the fault of the material, but their inability to command the German language.

A Pastor from the Southwestern Conference.

"During the past months I have read with much interest the excellent articles which you have written for the 'Sendbote' on that important subject, 'Die Erziehung der Jugend zum Dienst durch die Gemeinde.'

A School Principal of the Northwestern Conference.

RECOMMENDATIONS

The Field Secretary of our Young People's and Sunday School Workers' Union has rendered a valuable service with his new book, "Die Erziehung der Jugend zum Dienst."

Until now there has been but little published in German adaptable to our needs in this country. This book should therefore be gladly received by our churches and young people's societies which are still using the German language.

A. P. MIHM, Gen. Sec. Young People's and Sunday School Workers' Union.

The book written by Brother A. A. Schade, our Young People's Secretary, "Die Erziehung der Jugend zum Dienst" and which has now come from the press, should find a ready sale.

G. FETZER, Editor "Der Sendbote."

The Publication Board decided to publish in book form the work of our Field

Secretary, Brother A. A. Schade, that had appeared in a series of running articles in the "Sendbote" because it felt that his treatment of the subject and its adaptability to the cause of our young people commanded a wider circulation.

G. H. SCHNECK, President, Publication Board.

A WORD FROM THE PUBLISHER

There is one important thing to be said about Brother Schade's book and it is this, the publishing of it is an experiment. There is a field for a publication of its kind and it is the province of the Publication Society to put books of this type on the market.

How our constituency will receive and advance the sale of "Die Erziehung" will be watched with keen interest by those responsible for its making.

H. P. DONNER, Business Manager.

One Bad Thing

Amid all the beauties and marvels of creation there was only one thing which God pronounced "not good"—only one thing among many things. "And God saw the light that it was good."

But—in Genesis 2:18—"And the Lord God said it is not good that the man should be alone."

Only one thing bad in all the creation wonders. Think on that thing.

A new subscription at this time will assure to you the first installment of the new serial story which will commence in the issue of November 15.

Meanwhile

CECILE B. CANAN

I'd like to travel everywhere, And other lands explore; Meanwhile, I see the good things That lie around my door.

I would be a great musician, Renowned in every land; Meanwhile, I'll practice every day, And help the home-town band.

The poor and needy I would help, And preach to those who fear; Meanwhile, I'll hunt some lonesome chap Who needs a little cheer.

An aviator I would be, And make a record flight; Meanwhile, I'll help the boy next door To make a better kite.

If I were a great doctor, I'd cure the sick and lame; Meanwhile, I'll keep my body fit, And always "play the game."

I want to be a statesman With a great and worthy cause; Meanwhile, I'll show the fellows That I obey the laws.

I love to dream of great things And maybe they'll come true; Meanwhile, I'll do my very best To be ready when they do.

Useless Waste

According to one of our scientific publications, electrical inventors claim to have evolved a dynamo which runs so smoothly that it wastes only five per cent of its energy in friction.

What a wonderful thing it would be for the world if the inventive genius of man could perfect some device that would enable him to eliminate more of the friction from our daily lives!

There are two things to be said about worrying that explain the strength of the grip it so often gets upon us. One is the well-recognized tendency of human nature to magnify trifles, to "make mountains out of molehills," and so to permit comparatively trivial things to wield an influence over us that is out of all proportion to their real significance.



Primary Department, Church Vacation School, Evangel Church, Newark, N. J.

Oleaster Christians

John Newton wrote, "I have known Christians who would bear the loss of property, the loss of health, or even the loss of a loved one with the greatest fortitude, who would be utterly vanquished by the breaking of a dish or the blunders of a servant."

The other thing to be said about our human worries is that most of them are based upon false premises. We think that we know all the facts in a case when we do not.

Like the prophet at the foot of the juniper tree, we are sure that the situation is hopeless—that we are the only people in all Israel who have not bowed the knee to Baal.

"There is a counterfeit olive tree in Palestine," once wrote Dr. Theodore Cuyler. "It is called the wild olive or oleaster. It is in all points like the genuine tree, except that it yields no fruit.

Real Christians cannot be too deeply concerned over this thought. "By their fruits ye shall know them," said our Lord. One of the nearest approaches to anger ever exhibited by him was in connection with the barren fig tree.

Prayer is the soul's best resource in anxiety and perplexity.

Bring your doubts to Christ and let him deal with them for you.

"The White Lady" is the title of the serial story secured for the "Baptist Herald" for the coming year but which will be started in the issue of November 15.

Not Stingy—But

Old Farmer Tightmoney wasn't exactly stingy, but mighty economical. One day he fell into the cistern. The water was over his head and cold, but he could swim.

"What time is it?" the farmer called up.

"Bout eleven o'clock." "No, let 'em work on 'til dinner time. I'll just swim around 'til they come."

Vision

HERBERT E. HERSHEY

I've never been to Galilee,
Where Jesus used to seek
The friends he loved, to teach the Word
That thrilled the souls of those who
heard;
I've never been to Galilee,
But I've heard the Savior speak.

I've never been at Calvary,
Where Christ the Savior died,
But I have watched the dolorous way
Where Jesus bears his cross today;
I've never been at Calvary,
But I've seen him crucified.

I've never been at heaven's door,
Where all is bright and fair,
That place where many mansions are,
Beyond the utmost gleaming star;
I've never been at heaven's door,
But I know Christ waits me there.

He Gave Himself for Me

O. E. KRUEGER

How can one person suffer for another? How can one person die for another? What do we mean by all this talk about vicarious suffering? We read that "God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. How can these things be? Illustrations sometimes explain what abstract definitions cannot do.

In the struggle for existence in group life in the animal kingdom the urge of one to die for another has been observed. The musk-ox lives in herds. Its great enemy is the polar bear. One ox is no match for a polar bear. The herd forms in a semi-circle facing the enemy, the cows and calves are placed in protection in the rear. The fight begins. One male rushes out and charges the bear, retiring while the next goes forth and so on until the bear is killed. Meeting several bears might not be so simple a matter. The urge is there to assume responsibility and danger and death for the protection of others.

A group of people were watching a tree on fire. They were interested not only in the fire but in a mother bird fluttering about in great anxiety for the safety of her newly hatched babies. As the flames mounted closer and closer, her anxiety became greater and just before the flames reached the nest she was seen to settle down upon her little ones and spread her wings over them giving them all the protection in her power. There was an offering of love but it didn't save the birdies, they all perished together.

Everyone has heard the story of the mother carrying her babe through the snowstorm and how she lost her way at nightfall. Overcome by fatigue she took her warm shawl and wrapped it around the babe and lay down in the snow pressing it close to her bosom, sheltering it against the wind. Next day she was found frozen stiff but her babe still alive.

That was not an offering for sin but it was an offering of love involving vicarious suffering. The mother suffered and died for the child.

Tolstoi Tells a Story

along the same line. You can read it under the title, "The Master and the Man." During the Christmas season the master found it necessary to drive to a distant village to close a hard-driven bargain for a forest before a rival lumber company could get in to make a better offer. He took a servant with him. They were caught in a terrific snowstorm and lost their way. The horse could pull the sled no farther. They must make themselves as comfortable as possible. They tipped the sled against the wind and erected a shaft with a piece of sackcloth as a flag. The master was fairly comfortable in his great furcoat. The man, poorly clad, overcome with cold, was soon fast asleep. The master's thoughts were all upon the forest and the hope that he might see morning and reach his destination in time to clinch the bargain. There would be big money in it. And then his thoughts reverted to the man. A spark of sympathy touched his hard heart. He opened his great coat, took the man into his arms and folded him in as best he could that he might impart his own body warmth to the chilled body of the man. The next morning a neighbor saw the improvised flag fluttering in the wind. He soon discovered a dead horse. As he uncovered the sled he found the master frozen to death but the man still breathed and was soon restored. I do not know whether Tolstoi was thinking of the vicarious suffering of Christ when he wrote the story. There was an offering of sympathy but not an offering for sin. The master carried greater guilt than the man. When we are thinking of him who loved us and gave himself for us we remember that he was made sin although he knew no sin.

This Story Comes from Paris

There lived a man with four sons in an attic. In the dead of night the house caught fire and the exits were immediately enveloped in flames. The attic window of the adjoining house was but a few feet away. The father immediately aroused his boys and made a bridge of his own body from window to window. He commanded that they creep over, the heaviest to go first. When it came to the smallest he hesitated. The father urged, "Hurry, hurry, I cannot hold on much longer." When the youngest had crept over, his strength gave way and he fell to the pavement. We have here another offering of love, not an offering for sin.

May I tell another incident that comes out of the daybook of Sadhu Sundar Singh. He had been trying to explain how Christ had been made sin for us and how his death has brought life to us. And many replied: "It is impossible that through his death we should be saved." Then a young man took up the discussion and said: "O yes, that is possible, and I know it from a recent experience. Three

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months ago I fell from a projecting rock on the mountain. Through a bad cut I almost bled to death. When the doctor came he declared I could not live. Broken bones could be set, and sickness might be healed with medicine but for the loss of blood there could be no help—but transfusion. My father who loved me much at once declared his willingness to give of his blood. Unfortunately the doctor took too much for a man of his age and he died several days after. He loved me and gave his life for me." But it could not be called a sin offering.

Major Whittle Tells

of a company of Southern soldiers having killed Union men after their capture. A number of them were selected by lot and sentenced to death to make atonement for their deed. One of the unfortunate ones had a large family and seemed terribly distressed. A young man begged the general that he might be allowed to substitute for him. When the shots were fired he fell, suffering death in the stead of his companion. Now if we have in the young man an innocent man and in the married man one who is guilty, we have an ideal example of one who knows not sin suffering for the guilty. But Major Whittle does not go into that detail.

We must go to an ancient custom in Japan for this part of the picture. There they practiced what is known as *Mig-wara* or substitution. A innocent man could step in and take the place of a murderer just about to be executed. Life had been taken, an atonement must be made by death. The offering on the part of an innocent man for the guilty was regarded as adequate satisfaction.

Mere Analogies

All of these illustrations do not explain the mystery of the atonement. They are mere analogies that we may use as crutches in our way to an understanding of how he was made sin for us, who knew no sin, that we through him might become the righteousness of God.

But was not that a cruel thing for God to do, to take his beloved son and make him suffer for us. But God did not compel him. He gave himself. His love-offering for sin has brought wonderful response on the part of the sinner. He has given himself in return to that Savior. "The life that I now live in the flesh I live by faith of the Son of God. I am crucified with him. I live, yet not I, Christ liveth in me."

May I tell another story or two to illustrate the point. One comes from India and one from Japan. Two young men in India were caught in the act of gambling and were fined 500 rupees. The rich father of the one found it easy enough to pay the fine. The poor widowed mother of the other could not pay. So he went to prison. To earn the money she hired out as a stonecarrier. When she came to visit her son in prison he inquired about her bruised and bleeding hands, "O, I am working to purchase your freedom." She did succeed. When

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free the other young man again invited him to a game of chance. He replied: "Never again. Your freedom was easily secured, I was bought with the price of my mother's bleeding hands." He would no longer live for himself, he would live for his mother.

Dr. Joseph Neeshima is one of the great Christian educators of Japan. A rebellion had broken out among his students. All efforts of discipline had failed. As president he took upon himself the responsibility for that failure and decided to do a drastic thing. He brought a heavy cane into chapel one morning and addressed the students on the matter of the strike. He said the rules of the school had been violated and punishment must be inflicted. As the head of the school he felt he must bear the punishment, and unmercifully he began to beat the other hand until the blood dipped from it. The students stood in amazement, and the ringleader rushed out and stayed the arm of Dr. Neeshima and confessed his guilt. The whole student body broke down in tears, for they really loved their president.

"He loved me and gave himself for me."

"Let us love him because he first loved us."

"Getting Religion"

"I am come that they might have life" (John 10:10).

Jesus never told any man he needed religion or needed more religion. Jesus never urged anybody to "get religion." Indeed, they who made him the most trouble in his earthly life were those who had more religion than any other people known to history. They had so much religion that they loved to display it in public places. Their religion put its shackles of ceremonialism on nearly every action of their daily life. And these were the people whose implacable hatred hounded Jesus to the cross.

The word "religion" occurs only a very few times in the Bible, and then chiefly of religions other than Christianity. Where we so commonly use this word, another word was frequently on the lips of Jesus, which reveals what he thought men needed and what he wanted them to get. That word is "life." "He that believeth on the Son hath"—not religion—"life." We commonly say a man who does not believe on Christ is irreligious. The New Testament says such a man "shall not see life." Jesus declared that the purposes of his coming was that men "might have life."

The great thing to fear, then, as Newman suggests, is not lest we may have to die sometime, but lest we never begin to live. For life is not to be had through any ceremonial compliances. Life comes only from life, and spiritual life only from vital relationship with him who said, "I am the life." When you really enter into this "life," you do not "get religion;" Christ gets you.

I

I am the Mission Study Class,—join me. Since the time of my birth I have helped others.

I was born of the craving for wider knowledge, more efficient work, and deeper spirituality.

My footprints are found in many churches.

I also enter the colleges.

I am glad when I mingle with the members of the young people's societies, for I help them to reach the highest standard of efficiency.

I serve at the men's clubs and help them to know world affairs.

I pass wonderful hours in conversation with the women of the missionary societies.

I am found in some Sunday schools, always in those doing the best work.

I consist of a few congenial people, preferably from six to ten.

I meet once a week for one hour or more at each session, for a course lasting six weeks, or for an equivalent period of time.

I dispel ignorance, remove prejudice, overcome indifference, and arouse interest.

I encourage benevolence.

I increase and vitalize prayer.

I develop strong, active Christian character and provide missionaries.

I present for study a literature which excels "in truth, in pathos, in dignity, in simplicity, in its contribution to scientific research, in its direct bearing on great world problems."

And yet, there are some who say they have no time for me.

I am one of the "worth while" things and you should learn to "put first things first."

If I can be fused into the church work, I will do you good.

Tactful

A caller, no longer young and never handsome, saw Dorothy looking at him very attentive, while he talked to her father.

"Well, my dear, what do you think of me?" he asked. As she made no reply, he continued, "Why don't you tell me?"

A fat little finger stole up to her mouth, as she said in a timid whisper, "Cause I don't want to be sent to bed without supper!"



Salt Creek Delegates at Twin Rocks, Oreg., Assembly

Good Results of Twin Rocks Assembly

These girls, Sarah Giesbrecht, Velma Schroeder, Arlene Voth and Esther Aebi, represented our young people here at Salt Creek, Oregon, at our Summer Assembly which was held at Twin Rocks in August. Their report, given a few weeks later at our young people's meeting, proved that a splendid as well as interesting time was had by all the young people attending. But who wouldn't be interested in studying when they have such fine teachers as Bro. Graf, Bro. Schade and Bro. Husmann? Henry Schroeder and Harry Johnson were not teachers but the assembly wouldn't be complete without them. Dick Bartel of our church was there too and came home with some new ideas on how to conduct a song service and how to swing a baton. Our young people are looking forward to another such assembly. L. T.

Similes of a Good Wife

An old author, as quoted in "The American Baptist" says that a good wife should be like three things, which three things she should not be like:

First, she should be like a snail, to keep within her own house; but she should not be like the snail, to carry all she has upon her back. Secondly, she should be like an echo, to speak when spoken to; but she should not be like an echo, always to have the last word. Thirdly, she should be like a town-clock, always to keep time and regularity; but she should not be like a town-clock, speak so loud that all the town may hear her.

There is many a good wife in the world today.

* * *

A new subscriber can have the "Baptist Herald" from now till the end of next year for the price of an annual subscription, \$1.25.

What the Young People Expect of the Church

One important element in a happy helpful inter-relationship is the Recognition by the Church of the Young People's Society as a Vital and Essential Organization.

A Vital and Essential Organization

In my humble opinion this is the first thing the young people's organization of a church should reasonably expect, and it is most frequently overlooked. Nothing will more readily contribute toward the loyalty to the church of your young people than to be brought to feel that they are in fact an integral part of that church. Nothing is so humiliating as to be regarded merely as an additional organization to amuse our young people. The church must realize and acknowledge the fact that today the greatest training ground for church leadership of tomorrow is not in the Sunday school, where information is poured into the children, but in the B. Y. P. U., where ability, talents, leadership, organization faculties, speakers, singers and Christian workers are developed and trained for Christian service. It is the great training ground, and the vital importance of the organization that would seek to so develop and educate must be made manifest to those who are carrying the great burden of fitting the youth of today to be the men and women of courage, power and vision in religious activities of tomorrow. Therefore, recognize this training school. Respect the night set apart for their meeting; do not constantly interfere with their meeting by asking that it be postponed to make place for another meeting, or that it be held early or moved to some other room. In the church reports, in the election of officers, in the conduct of certain meetings, in a dozen and one ways, recognize your society. Hear their reports, dedicate their officers, ask their participation in your services. Show them that you know they are carrying on and doing it well. Give them the opportunity to serve and the elation of being a part of the great activities of the denomination.

Treated With Tolerance and Patience By the Older Members

Then, too, I believe the young people should be treated with tolerance and patience by the older members of the church. The young people of our day are living in a vastly different and vastly more difficult atmosphere than did their fathers, and the fathers must get the modern view-point of youth and learn to treat with kindly understanding the young people's activities. The world is calling, as it never before called to young people, and our societies are putting forth appeals to youth in a way that was not necessary twenty years ago. But we are getting them and we are saving them from the world and its allurements. So do not jump to the hasty conclusion that, because things are different now, the young people are losing their grip of the finer and higher things. In our so-

cieties they certainly are not, and you must have faith in them and trust them. Pray for the organization. Individually and as a church! With the exception of blanket prayers that cover every organization in the church, the society is pretty largely left out of prayer meetings. If the prayer meeting is the power house, and the B. Y. P. U. is the training ground, then let us have a church praying for power for the Young People's Society.

The society has a right to expect the church membership to take

A Sympathetic Interest In Their Work

Every church member should know what the society stands for, its aims and program. If your son or daughter were in college, you would seek to know about the professors and the curriculum. Similarly you should be interested in their studies in this school. This does not imply attendance on the part of the older church members at the regular society meetings. Attendance on the part of the older church members at the society usually has the effect of suppressing the expression of the young people themselves, who are sure to feel self-conscious and embarrassed in their endeavors to lead in prayer or testify, if older and experienced folk are listening. But through individual contact you can be advised of the facts of importance about the society.

Another thing the Young People's Society is entitled to expect from the church is

Support In Their Public Efforts

By this I mean that, though the regular meetings should be left strictly to the young people themselves, there are occasions when, at open meetings, special Sunday services, and lecture, concert and program nights the church is invited to attend. On these usually rare occasions the young people look for your evident interest. On such nights you have an opportunity to learn something of the society activities and to put yourself on record as appreciative of their efforts.

A fifth expectation is that the parents of the church who have young people in their homes, eligible for the society work, will

See To It That Such Young People Line Up With the B. Y. P. U.

You parents owe this as a duty to your church and to your sons and daughters. This organization is the training school of the church and it is perhaps the only opportunity your young people will have for any Christian training in service. This is a really definite contribution you can make to both church and society, for you increase the attendance of the society and improve the opportunity of the society to train your son or daughter for the church.

A sixth thing that our society may reasonably expect of the church is

Moderation in the Financial Demands Made on Them

The B. Y. P. U. is not, primarily, or even largely, a financial organization. In most

societies some financial aid can be given the church, provided the amount asked is in proportion to the giving capacity of the membership, and the extent to which avenues are open to the society to raise money. Some churches oppose concerts, lectures, etc., to which the public is invited and a collection taken. If that is the church's attitude and the money to be raised is to come out of the pockets of the members direct, then you must keep in mind that many teen-age young people have no independent income and that those who have are giving already through regular channels to the church. Keep your financial demands reasonable in view of all the circumstances of the particular case.

The last item I shall mention as a legitimate expectation of the young people of the church is

Consistent Christianity

The young people are being taught to look for and live reality in religion. They have no use for hypocrisy. They are looking to their church leader for consistency and truth in the new life they profess to possess. Therefore, if you who are in the church would make a real contribution to the work of the young people, live before them daily, not merely on Sundays, the kind of life that will, in all things, reflect Christ as the center and soul of all being. You ask your young people to be loyal to the teaching and principles, to the history and tradition of the Baptist Church! We in turn ask you, too, that very thing. Let us, young and old, unite to give the true message of the gospel, by word and deed and life. —Hazel Van Buren in Western Baptist.

It Was Awful

The wheat was shocked,
The beets turned red,
The corn pricked up its ears,
The squash was squashed,
The mint was crushed,
The onions moved to tears.
The "taters" eyes open'd in surprise,
The tickle-grass was tickled;
The cause of all you may surmise—
The cucumber was pickled.

Suppose you haven't the ability to preach a sermon? You can live one if you will but do it.

Shall we not praise our God alike for fair-weather joys, and for grace for stormy weather?

The newly-made citizen asked what we meant in America by "the three R's." A wag told him that these three R's ran all through life: at 25 it's Romance, at 45 it's Rent, and at 65 it's Rheumatism.

Members of the "Baptist Herald" family will render a great service to the cause if they will see their booster early in the season for the renewal of their subscription.

He Hadn't Time

(Commended to Persons Afflicted with Hurryitis)

GRENVILLE KLEISER

He hadn't time to greet the day,
He hadn't time to laugh or play,
He hadn't time to wait a while,
He hadn't time to give a smile,
He hadn't time to glean the news,
He hadn't time to dream or muse,
He hadn't time to train his mind,
He hadn't time to be just kind,
He hadn't time to see a joke,
He hadn't time to write his folk,
He hadn't time to eat a meal,
He hadn't time to deeply feel,
He hadn't time to take a rest,
He hadn't time to act his best,
He hadn't time to help a cause,
He hadn't time to make a pause,
He hadn't time to pen a note,
He hadn't time to cast a vote,
He hadn't time to sing a song,
He hadn't time to right a wrong,
He hadn't time to send a gift,
He hadn't time to practise thrift,
He hadn't time to exercise,
He hadn't time to scan the skies,
He hadn't time to heed a cry,
He hadn't time to say good-bye,
He hadn't time to study poise,
He hadn't time to repress noise,
He hadn't time to go abroad,
He hadn't time to serve his God,
He hadn't time to lend or give,
He hadn't time to really live,
He hadn't time to read this verse,
He hadn't time—he's in a hearse—
He's dead!

Don't Kill It—You Need It

I met a man at a seaside resort, He said, "I was just killing time." How his words pierced me! I had heard the expression many times before, but this time it got hold of me. Poor innocent time! What had it done that it should be killed? Is it such a criminal that one should murder it on the spot?

Rather let us recognize time in its true light—a beneficent friend. Then why kill such a friend? It has stuck closer than a brother, lo, these many years. Even to separate it from one's company would be the calamity of life. When time ends something else begins, which cannot be measured by moments or millenniums.

To kill time is a crime against one's best interests. Perhaps all too soon the time-murderer will be run down by the sleuthhounds of justice; he will be headed off, cornered up, captured, convicted and sentenced to a life of wasted opportunities. Then time will have its revenge; its slayer will spend his days in berating himself for the precious years wasted.

Those who have made a success in life are they who put a proper estimate upon this important asset. To rate time properly, will enable one to put the right evaluation upon other necessary factors in life. To despise time, is to despise life itself. Prodigality, vagrancy, and a

final cipher in humanity will be the result of too much killing of time.

Fifteen minutes of physical exercise daily on rising will do wonders for the body. Thirty minutes of prayer every morning will do wonders for the soul. Fifteen minutes daily will enable one to read the Bible through in a year. What an education that would be! Yet how many waste an hour every day.

It is said of Daniel Webster, that when he was a child, he registered a vow never to idle away a moment that could be devoted to study. One writer is glad there is a life beyond this, where he will have time enough to accomplish the work which he cannot hope to finish in this world.

Life is short—just a span from the cradle to the grave—just "a vapor that appeareth for a little time, and then vanishes away."

It is said of a certain noted author, that he never wastes a moment of his time. As he rides on the train, he writes upon a portfolio resting upon his lap. He accomplishes several times what the average man does, by husbanding his energy and minutely organizing his time. One day he was asked a certain question and replied by saying, "Let us walk over to the cemetery and I will explain." He pointed to a tombstone on which were these words: "Jane Eversley. Born 1805. Died 1895. Her time was short." Then said he: "I decided after seeing this inscription, that if it could truly be stated of anyone who had lived to be ninety years old, that her time was short, then this was precisely the climate and environment for me." In replying to the wonderful works he had accomplished, he said: "They are the result of drudgery, persevered in every day for twenty-five years. Anybody can get my skill for the same price." He declared that ninety-nine per cent of him was just like everybody else. By appreciating the value of time, and carefully employing his moments to enable him to reach his goal, he became a noted author. And what helped him to gain that end was his freedom from bad habits. He drank no intoxicants, not even taking tea or coffee. He never smoked and never swore.

Great men we have read about are not those who frittered away the golden moments of life. There may be exceptions in certain individuals, who, earlier in life, missed the mark and wasted their time, only to catch themselves later on and see their folly. But how carefully and scrupulously they employed their remaining days to reach the desired end, yet always with the regret that their former years had been so ruthlessly wasted and their time so cruelly killed.—Young People.

Bricklayer (first day on job): "Guess I can't work here; there's no place to park my auto."

Boss: "No, you won't do. We can only use bricklayers who have their own chauffeurs."

The Real Good

JOHN BOYLE O'REILLY

"What is the real good?"
I asked in musing mood.
"Order," said the court;
"Knowledge," said the school;
"Truth," said the wise man;
"Pleasure," said the fool;
"Love," said the maiden;
"Beauty," said the page;
"Freedom," said the dreamer;
"Home," said the sage;
"Fame," said the soldier;
"Equity," said the seer
Said my heart full sadly—
"The answer is not here."
Then within my bosom
Softly this I heard:
"Each heart holds the secret;
Kindness is the word."

Keep Moving

Parables are to be found on every hand, if we have eyes to see them and hearts to receive them. Here is a beautiful one which is sent me by Miss Elizabeth A. Bury of Pawtucket, R. I. She writes:

"I have not been at the shore for five years until the other day, and then I wanted to stay near the rocks; but I stayed too near the shore rocks and got stuck in the mud. My little niece, aged twelve, gave me her hand and pulled me out. But I stood still and got stuck again. Again she gave me her hand, and then said, 'Keep moving.' So I kept moving toward the deeper, clearer water where the sand was firm.

"And the thought came to me that after Christ has given us his hand and taken us out of the mud, we must keep moving toward the deeper waters of his grace and love, or we shall lose ground again. We must not stand still."

That is true, Miss Bury, and thank you for the little sermon.—C. E. World.

A London paper reports that a woman, using a rifle for the first time, hit the bull's-eye fourteen times in fifteen tries. It is not known what she was aiming at.—Tattler.

Christian joy does not depend on outward circumstances, but springs from inner sources.

As long as we think we are pretty good Christians, we shall never get to be first-rate ones. Self-righteousness is the biggest stumbling-block in spiritual life. It checks all advance.

"We sent sparrows to America," said an Englishman, "but she has paid us back. She has sent us jazz."

Jazz bands certainly have put the din into dinner and taken the rest out of restaurant.

The "Baptist Herald" booster is a benefactor and is rendering a timely service to his denomination.

Our Devotional Meeting

August F. Runtz

November 15, 1931

What Is the Purpose of Life?

Phil. 3:12-16

Where did I come from? What a mystery! Whither am I bound? How important the question! Why am I here? What is the purpose of my life? How all-absorbing the thought!

The Epicurean Answer. There are a great many in our land today who hold the Epicurean philosophy of life, even though they do not know the meaning of the word. It is simply this: that life is for self-enjoyment, for sensual gratification, not for altruism, service or sacrifice. Any one who lives simply for what enjoyment he can get out of life is an Epicurean. He may have no vile or beastly habits. But whatever brings the most joy in life is the golden fleece to be eagerly sought. Often enough this idea of life finds its way into our churches.

The Christian Answer. How foreign all this is to the teaching of him, who said: "The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many." Must we not go to Christ to find the answer to our question? He gave his life with all his talents and energies for the people with whom he lived, working on and on, pouring out his life as a drink offering without bothering about the hours. His own profit and pleasures were never foremost in his thinking. What would our civilization be today if it were not for the multitude of men and women who accepted his philosophy of life, even if not to the full extent, and lived not for self but for the common weal. Think of Paul, of Saint Boniface, the apostle of Germany, of Luther, of Tyndale and countless others. Isn't the purpose of life first of all an opportunity of helping our fellowmen in the struggles of life? May we not also suggest that the development of a Christian character is another of the purposes of life. The apostle Paul said: "I press toward the mark for the prize." His prize was the high calling of God in Christ; God's wish for every man, a character that in its essential nature was Christlike. We are to be fit to enjoy the place which he has prepared.

November 22, 1931

God's Gifts and My Obligations

1 Tim. 6:17-19

(Thanksgiving)

The Beauty of Thanksgiving. "Thanksgiving is an expression of gratitude, one of the highest tokens of a noble nature." "The sweetest of all sounds is that of praise." The highest form of gratitude is toward God. "It is he that hath made

us and not we ourselves." God's right to the gratitude of his handiwork is evident. The owner of a patent right or copyright has an interest in his handiwork. We are God's children and thankfulness is but one way of acknowledging that fact. Shakespeare said: "How sharper than a servant's tooth it is to have a thankless child." How mean it is to be ungrateful to our heavenly Father.

The Gift of Life. Our lives are the gifts of God. He gave us life and he sustains it day by day. The food we eat, the water we drink and the air we breathe; all that is necessary for our physical wellbeing is a gift of God. The non-physical parts of our natures are also God-given. We have emotions, intellect and will. We have a soul that is made in the image of God. We may choose to use or abuse our privileges. We may live selfishly; "Get what you can, and can what you get" without a thought of God or others. We may excuse our actions by saying, "A fellow must live." Or we may seek to get what we can by honest means, always being careful for the rights of others, having as our motto, "Live and let live." Or we can "Live and help live." Are we not under obligation to live so as to enrich the world. Freely we have received, freely let us give of our best for the Master.

The Gift of Talents. Every one of us has come into the world with some God-given talent. We may not all be able to sing, or play a musical instrument, or preach, but in God's plan there is a particular place for each of us. Paul told Timothy to stir up the gift of God which was in him. We too need to find our talent and develop it, and then, and this is most important, use it to the honor and glory of God.

November 29, 1931

Where Are Missionaries Needed in This Country?

Rev. 3:14-22

In Prairie States and Western Canada. "In Montana is one county, a farming section, which is about three times as large as Massachusetts, where there is only one missionary worker. Another district 150 miles long, has only one missionary and no church building. Similar conditions obtain in other states." In recent years many immigrants have come to make their homes on the fertile plains of western Canada. Large territories are still very sparsely settled. Many of these are fortunate if they are visited about every three months by a missionary when a few religious services are held in the homes or in school houses. The young folks naturally have very little knowledge of the fundamental truths

of Christianity, with the result that one of two things are apt to happen. They may drift entirely away from the church and all it stands for, or else fall an easy prey to all sorts of strange religious sects. More colporters, more missionaries, more Sunday schools and church buildings are needed.

In the Great Cities of Our Land. Many of our larger cities have sections made up entirely of foreign speaking people. There is the "Little Italy" and the "Chinatown" and other settlements of foreigners. Much fruitful labor has been done among these classes, nevertheless we have only commenced to scratch the surface. The work has always been carried on with great difficulties, but many are receptive to the Gospel message. Efforts are constantly being made to Americanize these people. But they need much more than to be Americanized, they need to be Christianized. Consecrated workers from among their own people make the best missionaries.

Then there are the great "unchurched masses" of every city whose attitude is either actively antagonistic toward the church and the religion which it represents or it is one of utter indifference, good natured toleration and contempt. It will take all the wisdom of a St. Paul and the sympathy of our Master to win them.

How May We Help? Many of our young people, both men and women, have heard the call of the Master to dedicate their lives wholly to Christian service, and they are ready to go and labor among the needy. But how can they go, except they be sent? How can they be sent without funds? It takes money to live. Every Christian must help by contributing to missions.

December 6, 1931

The Value of Christian Literature

2 Tim. 4:9-13

"Reading Ennobles the Mind." However the right kind of literature must be read. Jesus one day asked a young man: "How readest thou?" And it would not be amiss to ask every young person the question: What do you read? for without a doubt one of the great influences in character building and in inspiring people for spiritual achievement in the world today is found in Christian literature. As one visits the homes of many people and sees the literature that fills the magazine racks, it is not at all surprising that so many of the people who name themselves after the name of Christ are such spiritual pygmies. How can you have intelligent Baptists without Baptist literature? Most of the fundamental principles for which a freedom-loving

November 1, 1931

people like the Baptists have struggled and died have not yet lost their significance and we should be acquainted with them.

The Denominational Periodical. How can people be enthusiastic supporters of a cause with which they are not acquainted! How can we have intelligent loyalty to our own church unless our people read the periodicals of our denomination! (We refer here to the "Baptist Herald" and for our German reading people "Der Sendbote.") Every craft has its trade journal, every profession has its own magazines. They all aim to keep their readers informed of the activities and aims of their particular circle. We, who are engaged in the greatest enterprise on earth, surely need to keep informed. Our periodicals are endeavoring to make of us an enlightened people.

This is the time of year when a special effort is being made to place these publications into every home of our constituency. You owe it to yourself, if not to your denomination, to subscribe immediately. These publications will bring you reports from the missionaries whom you are helping support. (That is, we hope you are helping.) They will keep you informed of the activities of other churches and organizations, and besides all this they will bring into your home worthwhile articles and wholesome fiction. Surely you desire to become a better informed and more worthwhile person in this world. If so, you would do well to subscribe at once.

A new subscriber can have the "Baptist Herald" for the remaining two months for this year free.

Get on the Job

We all like to enjoy ourselves. We may find pleasure in listening to the radio, watching a football game, or seeing an artist at his easels. But we do not find the greatest pleasure by being a spectator. There is more satisfaction in doing something ourselves than we can ever find in watching others do things.

This is particularly true in the Christian life. There isn't one-half the joy in seeing others do things for Christ that there is in working for him yourself. What a pity that so many talented and promising folks do not realize this fact! They confess Christ, join his Church, and ever after are to be found sitting on the side lines watching others teach the Sunday school classes, lead the B. Y. P. U. meetings, direct clubs, and carry on missionary activities. At the same time they wonder why they don't get more joy out of the Christian life. If only they would look around and find something to do, themselves, they would experience a thrill of joy exceeding their highest expectations.

Send twenty-five cents to Cleveland for a trial subscription to the "Baptist Herald."

Where Patience is Needed

A missionary, who served among the Indians for many years, speaks of the difficulties he encountered in attempting to instill in their minds principles of industry in agriculture. "The trouble about making farmers of my Indians," he wrote to a friend in the East, "is largely this: In their childlike simplicity they seem to think that the harvest should follow seeding without any further effort. The seed and the apples are too far apart for the average Indian's patience."

Others besides Indians have been known to voice the same complaint. The evangelist Sam Jones, once facetiously remarked, "There are Christians who express surprise that the crust of bread they give in their Lord's name in the morning does not produce at least an angel-food cake and a dish of ice cream for themselves before night." Paul assures us that "we shall reap, if we faint not," but he does not say when. We must trust Some One wiser for that.

The Ark and the Oxen

Haxley came to Baltimore to attend a general conference in 1820. A discussion arose on a question of order, whether presiding elders should be elected by preachers or not, and the dispute waxed warm, not to say hot. Brother Haxley had said not a word through it all, but at the close of the session the Bishop called upon him to make the concluding prayer. He knelt and said, "Now, O Lord, thou knowest what a time we've had here discussing and arguing about this elder question, and thou knowest what our feelings are. We do not care what becomes of the ark; it's only who drives the oxen."—Christian Age.

Sermonograms

Find out your weak points; then build a fortification around each one.

If you have occasion to find fault with a mule, do it to his face.

Knocking folks like knocking engines need some kind of adjustment.

Some minds are like concrete, thoroughly mixed and permanently set.

Don't call the world dirty because your glasses are not clean.

It is never worth while arguing about the religion you do not have.

A failure is one who has blundered and is not able to cash in on his experience.

A man's wealth does not depend so much on what he has as on what he can do without.

Some folks will live in the basement of their being and just leave the upper stories unoccupied.

If your religion is such that it may be hidden, it might also be easily lost.

The "Baptist Herald" boosters are requested to open the campaign for renewals and new subscriptions unusually early this year.

OBITUARY

GEORGE GUTHALS

Brother George Guthals was born at Walshville, Ill., Dec. 17, 1863. He grew to manhood in that vicinity and later moved to the state of Nebraska. On Feb. 10, 1891, he was united in marriage to Anna Katherine Eisenhauer at Nebraska City, Neb. To this union eight children were born, three daughters and five sons; one daughter preceded him in infancy. Also his wife preceded him in death on Jan. 12, 1918. On June 6, 1920, he was united in marriage to Mrs. Louise Block of California, Mo.

He leaves to mourn his wife, Mrs. Geo. Guthals, two daughters, Mrs. Chris Gautenbein, Carlton, Kans., Mrs. Vera Riekeman, Abilene, Kans.; five sons, Louis and Alvin Guthals of Elmo, Kans., Herbert Guthals, Joplin, Mo., Emil Guthals, Kansas City, Mo., and Loren Guthals at home; two step-daughters: Mrs. Herbert Swearingen of Batavia, N. Y., Mabel Block at home, and two step-sons: Oscar Block of California, Mo., and Herman Block, Kansas City, Mo., also 14 grandchildren and three step-grandchildren.

He leaves besides his family, who feel a keen loss of a devoted and beloved husband and father, four sisters and four brothers: Mrs. Lydia Gonterman, Mrs. Martha Saathoff, Mrs. Zena Angle—all of Litchfield, Ill.; Mrs. Emma Smithson, Herington, Kans., Henry Guthals, Unadilla, Neb., John and Albert Guthals of Farmersville, Ill., and Samuel Guthals, Mount Olive, Ill.

Mr. Geo. Guthals passed away Oct. 7, 1931, at the age of 67 years, 9 months and 20 days.

Early in life he confessed his faith in the Lord Jesus and united with the Baptist church in Walshville, Ill. Later he transferred his membership to the First Baptist Church at Nebraska City, Neb. In the year 1910 he with his family moved to Dillon, Kans., where he joined the Ebenezer Baptist Church. In August, 1923, he moved to Topeka, Kans., where he transferred his membership to the First Baptist Church. He was a loyal and faithful member, always willing to give a helping hand.

Funeral services were held at 10 o'clock Friday morning at the First Baptist Church, Topeka, Kans. The body was shipped to Elmo, Kans., where services were held at the Ebenezer Baptist Church, Rev. A. R. Sandow, pastor. Burial was in the Ebenezer cemetery.

AWAY

I cannot say, I will not say
That he is dead: He is just away.
With a weary smile, and a wave of the hand,
He has wandered into an unknown land.
And left us dreaming how very fair
It must be, since he lingers there.
And you,—O you, who the wildest yearn
For the old-time step and the glad return:—
Think of him faring on, as dear
In the love of there as the love of here:
Mild and gentle as he was brave,
When the sweetest love of his life he gave
To simple things:—where violets grow,
Pure as the eyes they were likened to.
The touches of his hands have strayed
As reverently as his lips have prayed.
Think of him still as the same, I say;
He is not dead—he is just away!

James Whitcomb Riley.

Witness or Weakness

A missionary in China tells of dictating to some Chinese students what they should write in their Bibles as their Christian decision. The last was, "And by His grace I will be His witness."

Some of the converts did not catch the word "witness" correctly. They understood the speaker to say "weakness," so they wrote in their Bibles, "By His grace I will be his 'weakness.'"

Have we written on the tablets of our hearts, "By His grace I will be His witness," or have we been guilty of misunderstanding the word "witness" and living as if it read "weakness"?

Let us face the issue squarely. If we are not witnesses for Him, then, indeed, we become "weaknesses." The Chinese simply misunderstood. But there is no such excuse for us. We know that we should be witnesses for Him. If we are not witnesses we are "weaknesses."

The Baptist Herald Campaign 1932

should be getting
under way

The co-operation of pastors, Young People's Societies and last year's boosters is needed.

What is required is a
Booster Alive

The booster alive is one who will induce all this year's subscribers to renew for 1932, one who will secure many new ones and one who will bring the quota of his church up to and beyond the best record yet achieved.

Please arrange
at once

To assist the booster in his campaign we offer the

Inducement

of supplying the remaining numbers of this year free to every new subscriber for the coming year. This is one good reason for starting early.

Sample copies to assist in the work of solicitation cheerfully furnished.

The Office of Publication
Cleveland, Ohio

Character Counts

According to a statement made by a doctor whose specialty is the soul, rather than the body, the brilliance in a child may mean very little. He is of the opinion that a dull boy who accepts the schoolboy's code of honor "and does not lie too much" may have a bright future. This psychiatrist believes that in the long run it is not intellect but character that counts.

People who are interested in education are talking a great deal about intelligence quotients and mental ages. Some progress has been made as a result of this movement. But education will not advance very far unless attention is given to moral training.

* * *

"To do more for the world than the world does for you—that is success," says one writer. In contrast to this many are saying, "To do the world before it does you—that is success." The first definition is that of the man who has caught the true significance of life. The second statement is the philosophy of the individual who has not yet broken the bands of ignorance and selfishness. How you define success proves what kind of person you are.

The Clue

Breathless he dashed into the police station at midnight. In a state of semi-collapse he explained that his wife had been missing since eight o'clock that morning.

"What's she like?" asked the stolid sergeant in charge. "Let's have her description. Height?"

"I—I don't know," gasped the man. "Weight?"

The man shook his head vaguely.

"Color of eyes?" demanded the officer.

"Er—grayish blue, I think."

"Do you know how she was dressed?"

"I expect she wore her coat and hat. I've just discovered she took the dog with her," said the man.

"What kind of a dog?"

"Brindle bull terrier, weight fourteen and a half pounds, four dark blotches on his body, shading from gray to white. He's got a blackish spot over the right eye, white stub tail, three white legs and right front leg brindled, all but the toes. A small nick in the left ear—"

"That'll do!" cried the sergeant. "We'll find the dog!"—Protector.

When Golf Becomes Moral

Mamel: "How is your husband getting on with golf?"

Alice: "Oh, very well, indeed. The children are allowed to watch him now."

* * *

Ardent Lover: "Dearest, I love you. Since the dawn of creation, since the birth of the world, since the beginning of time, I have known and loved you. Darling, will you be mine?"

Eternal Feminine: "Oh, Tom, this is so sudden."

Announcing Silver Christmas Box of assorted Cards

The practice has sprung up during the past few years of selling Christmas Cards in assortments. Rather than buy 20 cards all alike it is now possible to buy a box of 20 cards or more, no two alike. This is a very satisfactory way.

It has also become the practice for young people's societies, or organized classes and even of individuals to sell these boxes just prior to the Christmas season for the purpose of making some money. If ever there was a time to earn money it is now and this might be a good way to make a living just now. It surely would be for energetic people and those who know how to persevere. Many have sold a hundred boxes and more.

The retail price of these boxes is

\$1.00

Sample boxes have been sent to our representatives in the churches and you can buy one of them; otherwise send to Cleveland.

Anyone interested in taking orders for these SILVER CHRISTMAS BOXES should write to us at once for information and for terms.

In ordering just ask for the Silver Christmas Box
German Baptist Publication
Society

An Embarrassing Moment

A well-known writer visited a jail to take notes for an article on prison life. On returning home he described what he had seen, and his description made a deep impression on the mind of his little daughter.

A week later the writer and his little girl were in a train which stopped at a station near the gloomy building.

"What place is that?" asked a passenger.

"The county jail," another answered promptly.

Whereupon Mary embarrassed her father and aroused the suspicion of the other passengers by asking in a loud, shrill voice, "Is that the jail you were in, father?"—Montreal Star.