The Baptist Herald

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

Volume Eleven

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Number Two

"There was a child went forth every day;

And the first object he looked upon, that object he became

And that object became part of him for the day or a certain part of the day

Or for many years, or stretching cycles of years."

-Walt Whitman.

There was a child went forth one day

To learn of God.

To the place called the House of God he went, for a certain hour one day in seven.

And that hour became a part of him for all the years stretching ahead.

The budding flowers on the table became a part of the child,

The pictures on the walls and the sunlight that cast soft shadows on the floor:

The tones of sweet music and of glad singing and the quiet hush of prayer—

All these became a part of the child.

The leader's smile became a part of the child;

The look of understanding in her eyes and the welcome of her voice;

The love of her for God and for little children-

All these became a part of the child.

There was a child went forth one day

And he was no longer a child. He had become a man.

But he went forth not alone. For the presence of the Lord was with him.

And the things he had looked upon were a part of him throughout all the years.

-Miss Robbie Trent in "Graded Elementary Magazine." Adapted.

What's Happening

The Intermediate Choir of the Fourth the beginning of February. We are tion of Miss Ellen Jane Lorenz, daughter have come to us. of Mr. Carl Lorenz of the well-known firm, The Lorenz Publishing Company, At the Second Church, Chicago publishers of church music.

neighboring Knoxville Baptist Church tist Church of Pittsburgh, Pa., Rev. O. E. Krueger, pastor, was defeated by a small margin. The percentage basis was: Knoxville 15% and Temple 13.1% of the membership. The average at the Temple Church for 9 weeks was 60.

The Venturia, N. Dak., church, Rev. A. Heringer, pastor, is now issuing a neat four-page church bulletin. The first page is devoted to church announcements, a list of officers and an invitation. The last page is filled with advertisements. These two pages are regular print. The two inside pages are mimeographed and contain messages in German and English. We rejoice to see our country and village churches making use of publicity in this fashion.

Rev. George Hensel began his pastorate with the Immanuel Baptist Church, Kankakee, III., about a year ago and is enjoying the work. Sixteen new members have been added to the church during this period, ten by baptism and six by letter. The young people gave a missionary play, "A Stitch in Time," on Thanksgiving day, which was well attended. The offereing helped to meet the missionary opportionment of the society. Church night on Jan. 2 began with a supper and had 175 persons present. The annual reports were encourag-

The Fourth St. Baptist Church, Dayton, O., Rev. E. J. Baumgartner, pastor, was one of a group of churches, joining in a Union Evangelistic Campaign which lasted for 3 weeks. The meetings were held in the Linden Ave. Baptist church and the evangelist was Rev. Lewis E. Durham. There was a fine spirit of cooperation among the ministers and members of the five churches which united in this effort. Mr. Durham is also an artist and excellently illustrated his talks with crayon drawings. The church will gain some additions as a result of these

The Editor is glad to inform his many friends that he is well on the way to recovery from his recent accident in which he broke his right ankle. Crutches have been discarded about 10 days ago and equipped with a cane he is permitted to take short walks several times daily in the open. The foot is temporarily protected by a steel brace to remove full weight in the walking at first. Lord's work among his fellow-country-We hope to move about freely again by men.'

St. Baptist Church, Dayton, O., has been grateful for the many kind letters of organized and is now under the direc- sympathy and encouragement which

Although the membership has de-In a friendly rivalry contest with the creased a little, we are not at a standstill at the Second German Church, Chiin the mid-week service the Temple Bap- cago. It was necessary to erase a number of names from our list, but we are happy to report that at almost every meeting we can report a number of strangers. One young woman followed the Lord in baptism on Christmas day. Repeatedly people tell us how much they appreciate our interest in their children. Therefore it is up to us to put forth every effort and try to win the parents through their children.

Our prayer is for a closer walk with Christ, that the world may see his image M. PROEFKE, Missionary.

A Sacrificial Christmas Offering

Mrs. Frank Orthner of the Harlem Church, New York, sent a check for \$36 to our Forest Park office. She writes: "Enclosed you will find a check amounting to \$36 from the Women's Missionary Society of the Harlem Church for Home Missions. This was brought together by our women by saving a penny and more a day for six months. We were pleasantly surprised to find that tidy sum when our mission boxes were opened at our monthly meeting, November 1. It really meant a sacrifice for some of our dear sisters, but it was given with a glad heart for the Lord's work."

Honoring the Veterans

Mr. Barnaby Kane writes: "Yesterday here in Kazanik we celebrated the Fiftieth Anniversary in the form of a Jubilee of our old and faithful pastor Brother E. Gerassimenko (brother-in-law of August and Martin Heringer), who upon that date completed fifty years of his Christian 1 fe. During this long period he has remained faithful and true to the Baptist cause, serving six years in Russia, fourteen years in Roumania and thirty years in Bulgaria. Pavel Mishkoff of Sofia, Trifon Dimitroff of Rustschuk and Carl Grabein of Tschirpan with their presence and addresses added to the dignity and enjoyment fo this Jubilee.

After the services in the little church we went to congratulate another old member of our church, Petko T. Kirkilanoff, who served his Lord and Master faithfuly for 55 years. This old man now worn and feeble has translated hundreds of Spurgeon's sermons and much English and American literature into Bulgarian for the furtherance of the

Revival at Sheboygan

The church at Sheboygan, Wis., had suffered greatly during the past year so that the outlook for the future was very vague. With these facts in mind we bebegan revival meetings, led by our pastor, Rev. Schweitzer, with the aim to revive back-sliders and indifferent members. God has blessed the efforts so that all but two or three of the old members have actively returned to the church.

It was our great privilege to begin our church year right by witnessing the baptism of nine promising souls on New Year's morning. They were received into the church in connection with Lord's Supper at the evening service. Among those baptized was a father of one family, a mother of another family, and seven young people, with promising talent. May God the Father richly bless them in their connection with God and the church.

On Christmas the young people presented a pageant called "Star Gleams." Many compliments were received from the large congregation.

We have decided to accept Paul's suggestion not to look at the things behind but rather at the things that lie before We are forgetting the distressing condition of a few months ago and are laying our hands to the plow. May God continue to b'ess us and his Kingdom as a whole so that many more souls might accept the Savior.

WM. E. SCHWEITZER.

Sold by the Yard

Grocer: "We have some very nice string beans today."

Mrs. Junebride: "How much are they a string?"-Pathfinder.

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Rev. A. P. Mihm, Editor Contributing Editors:

O. E. Krueger A. A. Schade August F. Runtz

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Some of My Rich Friends

CARL A. DANIEL

WE are learning as never before, that the real the temporal things of life. The temporal things can be seen and handled, but they pass away. Real riches are in the realm of the eternal, they abide. "The things which are seen are temporal, but the things which are not seen are eternal." We ought to be rich toward God, in God and for God. The rich fool left God out of his thinking, he was rich toward earth, he was a fool and sadly disappointed and abashed as he went down and met his doom.

However, we may be poor in earthly things and yet be rich in God and be able to enrich others. Paul says: "As poor, but making many rich, as having nothing, yet possessing everything." Therefore we are justified in speaking of some of our rich friends. Let me cite a few:

Abraham Was Rich in Faith.

in adventure, daring and heroism. He left his friends and kin in the land of Ur in Chaldea and wandered off into an unknown country at the behest of God, not knowing whither. There his first work was the erection of an altar and the worship of an unseen God in a land full of idolatry. God met him, spake to him and blessed him and he became the father of many nations. He has enriched millions by his childlike faith, his daring enterprise, his pioneering journeys and his heroic confidence in an unseen God and a strange country, which became the promised land. He is one of my rich friends.

Isaac a Man of Peace

Isaac, his son, was rich in herds and servants and possessed a meditative spirit, a peaceful disposition, a friend of man. He had dug a well and his neighbors came and covered it up; he dug another and his fellow-inhabitants again played a trick on him by stopping its springs. Isaac moved on and dug other wells. He did not argue and insist on his rights, he was conciliatory and pacific in mind and spirit and thus unmolested. He is one of my rich friends, for he teaches me how to deal with jealous neighbors.

Moses Was the Leader of a Great People,

whom he found oppressed and sad in Egypt. They were untaught and selfish, but he was called by God to lead them out, organize, manage and teach them, give them laws and form them into the United States of Israel. No man suffered more ridicule, more injustice, criticism and buffeting than this man Moses with a stiff-necked, stubborn people. Yet he but made many rich. loved them and we are told, that he "was meek

above all men on earth." Disclaiming sonship of the daughter of Pharaoh, "choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season, accounting the reproach of Christ as greater riches than the treasures of Egypt, for he looked unto the recompense of reward." He is my friend.

Job Was Rich.

dispossessed, sadly visited, losing everything. greatly vexed and sorely tried and under a tremendous stress and strain of unfair inquisitors. And yet he bore it all patiently, clung to his God tenaciously, endured heroically and remembered his critics graciously in prayer and won out finally. Job is one of my friends. He has given us for all times a lesson on the uses of adversitiy and has exemplified the truth of Paul's statement Romans 8:28: "For we know that to them that love God all things work together for good, even to them, that are called according to his promise."

Jesus Was Exceedingly Rich in Grace,

condescending in mercy, compassionate in love, giving his life as a sacrifice for mankind. "You know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes became poor, that you through his poverty might become rich." He is the "Friend, who loveth more and sticketh closer than a brother." He has saved and enriched the world. He is my Friend.

Paul was very rich in various experiences. He has inspired every missionary that ever lived on earth to greater service, larger endeavor, wider usefulness, outreaching achievement and untiring effort to win men to Christ. He is my rich friend.

These are but a few of my rich friends, who lived in Bible times, and many more could be added.

Robertson and Rauschenbusch

We might note some of the brilliant minds, whose noble thoughts and deeds have enriched our lives and have thereby become some of our rich friends. The Rev. Frederick W. Robertson was one of England's most thoughtful preachers of the 19th century, who incited the minds of many preachers and spurred them to deeper thinking, better preaching and nobler living.

Walter Rauschenbusch has made himself felt the world over among thinking men and women by his daring, heroic, pioneering Christian spirit in the realm of social service. Many call him their teacher and friend, for he inspired and enriched them to an ardent study of the Old Testament prophets and the teaching and life of Jesus Christ. He was poor.

We live by ideals, hopes and admirations. It is

the poets, the philosophers, preachers, the teachers, evangelical motive for missions which impelled the the devout fathers and mothers, the strong men and thoughts and high aspirations before us and who have encouraged us to noble living and sacrificial service, who are our rich friends.

that you are indeed very fortunate and rich. Let us all endeavor to be rich toward God, "for where your treasure is, there will your heart be also."

The Laymen's Missionary Inquiry

CECULAR newspapers and religious journals have been giving much attention of late to the report of The Laymen's Missionary Inquiry. This body, supported by several laymen, is a sort of selfappointed body of 35 which has been making a survey of certain foreign mission fields, mainly in India, China and Japan, during the last year or so. In its work, as the representatives were chosen from 7 different denominations, the Laymen's Inquiry had the concurrence of a number of foreign missionary societies. The entire report was digested by an appraisal committee of fifteen. Early releases of parts of this appraisal, covering the more radical recommendations, were given to the daily newspapers of the country before they were submitted to the missionary societies and naturally the secular press played up and featured the radical and critical in their usual sensational way. This was easy for the papers because surprisingly, the report seems to be unjustly critical and unsympathetic with the whole modern missionary movement, regarding the workers on the field as largely incompetent and inferior and the majority of the churches as small and of questionable value. This action of the committee in handing over their report to the daily press with unseemly haste has been severely adjudged as ill-timed and in bad taste and as very unfair to the missionary societies and the real missionary constituency.

The main feature of the report to which strong objection and decided difference is taken by many is that portion which deals with the fundamental basis of missions. This declares that the basis of missions must be changed, that Christianity should cease its efforts to destroy or displace the non-Christian religions and should co-operate with them, letting any change come as it may, as the result of a common sharing or quest.

We can see from this that Christianity is deprived of its high and distinctive place, that the heathen religions are lifted up and the idea favored and fostered of the two getting together in a sort of mixture and merger. It is a plea for placing them alongside of one another as of equal value and im-

Again, if we have read many of the releases of this committee aright, we would say there is lacking in the whole tone of the Report that Biblical and

missionaries of earlier days so mightily—the urgent women, who have held up high ideals, noble need of bringing the glad tidings of a divine Redeemer to a lost community. It is maintained in this Report that the fundamental motive of missions must be the sharing of whatever religious certain-Thus I have mentioned a few of my rich friends. ties we have with the religions of the Orient. To You may add many more to this list and discover aim at destroying an Oriental religion or displacing the old structure with Christianity would be the utmost folly. In the light of such statements we can realize why this report has been hailed most enthusiastically by those who openly term themselves "liberals" and "modernists," who do not hold to the deity of Christ or the belief of a God-inspired Bible. A vague, mystic and attenuated Christ is indeed praised and much fine and flowery language employed about his spirit and his life. We sometimes wonder how these writers get any authentic conception of Christ when they decry and deprecate so much the claims for a divine revelation of the very Book which alone tells about him. And that Book tells about men and women who are lost and whom Christ came to seek and save. It tells us that he came to earth to save his people from their sins and that he gave his life as a ransom for many. It plainly tells us what Jesus came to save us from and what he came to save us for. But according to this Report that is all wrong, that is an outworn theology. Men are no longer considered "lost" or as standing in need of "salvation" in the old sense of those terms; what they need to be saved from is the danger of losing the highest good.

The sharply-outlined evangelistic Bible view of missionary ideals and motives which has been in the hearts of the supporters of our missionary societies all these years, is not to be met in this Report except to disparage it. If this Report is truth, then, as has been aptly said, Christianity is untruth and has no claim of universality. That uniqueness of Jesus Christ which the New Testament continually emphasizes, that portrayal of divine Saviorhood, which we find there, that salvation accomplished by his atoning death, that ringing declaration of no other name given under heaven by which men are saved, all these do not seem to have a place in this Report. Yet the modern missionary movement of Carey and Judson as well as the original apostolic missionary movement grew out of the conviction that Jesus Christ was the only Savior of the world and that the primary purpose of Christianity was to make his gospel effective in the lives of all men.

As friends and supporters of the foreign missionary enterprise we can never be satisfied with a Jesus who is placed in a modern Pantheon on the same level with Buddha and Confucius and Mohammed and countless other socalled Gods and religious leaders. With Paul we hold that Jesus Christ is to have preeminence in all things, in all places, at all times and in all lives. He is to be crowned Lord of all. Not the spirit of concession to non-Christian systems, or of compromise with heathen philosophies but the spirit of courageous faith-filled con-

quest is needed for carrying on the great Commission of Christ and the winning of men and women to newness of life in him. A pity that too often this spirit of conquest has been weakened by rationalism and indifference on the part of many in the homeland. A devitalized Christianity at home has often discouraged our missionaries at the front, lessened the means of support and led to their recall.

This survey partakes too much of the cold tone of the modern efficiency expert. It emphasizes secondary things in a first-class style. It is remarkable how little part New Testament example and precedent play in their conception of missions. For instance, Mrs. Pearl Buck (an advocate of this report), in an article on "Is there a case for Foreign Missions?" in the January number of "Harper's Magazine," decries the founding of churches on the part of missionaries as a matter of no great importance at all. In fact she would rather see them not start churches. How different was the missionary zeal and strategy of the Apostle Paul and his fellow-laborers, who won men and women by preaching Christ with evangelistic fervor and then founded the fellowship of the believers that we call churches.

No. we can't go along with this Report in its essentials. Our missionary incentive and motive calls for something different than just sharing our western culture with the culture of the East. If we went along with this Report, we would have to throw our New Testament aside and our belief in Jesus Christ as the only and all-sufficient Savior of mankind, as the One whom the Father has exalted, so that every knee before him should bow and every tongue confess that he is Lord of Lords and King of Kings. If we had no higher and fuller conception of the motives and the task of foreign missions than is contained in this Report, we would not think foreign missions worth-while. If there is no longer "Good News" then there is no more need for the evangel.

A Report like that tends to cut the very nerve in missions. We believe it is a source of grief to many friends of missions. We cannot but feel that through this Report the cause of Christ has been wounded and betrayed in the house of its friends.

Editorial Jottings

THIS NUMBER of the "Baptist Herald" has developed into a rich missionary number with thrilling reports from Miss Lang in China, the Feldmanns in the Philippines, Bro. Geis from the Kachin field and the interesting letter of Mrs. McKelvay from India. We call attention to the editorial on "The Laymen's Missionary Inquiry," which report is causing such a stir among the churches. Among other features that interest is Prof. A. A. Schade, our former Field Secretary, telling how it feels to be a professor and then, the fine suggestive "Letter to a Young Christian Friend." It comes from one of our leading city pastors who chooses to be simply known as "Epaphroditus."

Some Famous "Mothers"

Attention is the mother of memory.-Johnson. A thankful heart is the mother of all other virtues.—Adapted from Cicero.

Diligence is the mother of good luck.—Franklin. Interpretation is the mother of intelligence.—

Application is the mother of success.—Brown. Necessity, thou mother of the world.—Skelley. Necessity is the mother of invention.—Wycherly. Mystery is the mother of wonders.—Hutchings. Nature is the mother of noblemen.—Shaw.

Obedience is the mother of understanding.—

Obedience is the mother of success.—Aeschylus. Employment is the mother of cheerfulness .-

Practice is the mother of perfection.—Franklin. Compensation is the mother of progress.—J. G.

Silence is the mother of truth.—Earl of Beacons-

Good taste is the mother of good sense.—Fan-

Time is the mother of truth.—Mazzini.

Virtue is the mother of all human pleasures.—

Hope is the mother of faith.—Landor.

Some Goals to Strive for

(ADOPTED AT DETROIT BY Y. P. AND S. S. W. U.)

TN order that we as Christian young people may exert the widest and most helpful influence upon the world and thereby promote the coming of the Kingdom of God in all phases of human society we hereby declare it to be our purpose and intention to:

- a-Avoid all degrading indulgences and amusements.
- b_Give our support to all agencies seeking sobriety, law-observance, social justice, and the outlawry of war, as a means of settling international disputes.
- c-Maintain and promote the New Testament ideals of purity and moral conduct in personal and family relationships.
- d-Practice faithful stewardship of time and money as well as of personal influence.
- e-Engage in soul-winning and the building up of the church of Christ at home and throughout the ends of the earth.

Trusting God

A. L. TILGNER

Of the days that have gone by, We sometimes heave a deep sigh. Because you know, Things didn't go As we had plan'd-you and I. We forgot That the lot.

We might cast, but it will not always fall, Just as we will, but as God will; the

Lord over all. If that is the case, Then to God be praise, For he knows what's best for the great and the small.

And maybe, who knows? God may turn all our woes Into joy and happiness yet some day, Then we'll understand that our God's way

Is not to form, Just a brush with thorns. But also, and more so, On that sprig of sharp horns A beautiful, charmingly fragrant Rose. So we better always trust God; for he knows What is best, for friends and for foes.

Candle-Light Vesper Service at Bethel Church, Detroit

Seattle, Wash.

Very softly through the growing gloom and soft candlelight came the strains of "Holy, Holy, Holy" from the organ. The soft glow from the candles helped the ushers to show the guests to their seats for they were attending a late afternoon Candle-Light Vesper Service given by the three chapters of the World Wide Guild of Bethel Church on Dec. 11, 1932.

Quietly the organist struck a chord. Everyone rose and sang, "Day is Dying in the West." Eight white robed girls bearing lighted tapers moved slowly down the aisle singing. They ascended the platform and filed slowly into their places. The opening prayer was offered by Miss Alethea Kose, and a vested quintet softly responded with "Come Into My Heart, Lord Jesus."

There were seven tall, straight tapers and the meaning of each taper was given by its bearer. The first was the pure white central candle. It represented Jesus Christ, "The Light of the World," the call to consecration. The blue candle was for loyalty, loyalty to the organization and to ourselves. The green candle for growth, first the seed, then the blade and then full ear of corn. The purple candle for royalty-purple always means royalty. The red candle symbolized Christ's blood which he shed for us. It also stands for courage and enthusism. The rose candle represented faith,

noth played on the chimes, "I Gave My are centered with the English Baptist Life for Thee," as the offering was taken.

Miss Pearl Vilhauer, our speaker, was then introduced. She caught together the loose points and cleverly wove them into one united, colorful whole. As she spoke, the seven candles seemed to flicker fitfully, for outside a blizzard was blowing. The flames burned momentarily brighter and the words "In Remembrance of Me" on the side of the Communion table could be seen a trifle plainer.

The Guild presidents and their counselors were called forward, introduced and asked to tell in a few words of their chapter and its activities. The "baby" chapter was called on first. They are the "Noble" girls and range in age from eleven to fourteen years. They had organized just two months before with 15 members. Their president is Miss Virginia Roth and their counselors are Mrs. Regina Neumann and Miss Mamie Kose.

The Teen Age was next. They were the first chapter to organize in our church four years ago. Mrs. N. Schultz is their very able counselor and under her leadership they are developing into a strong fine Guild. They are very active and number about 30. Their president is M'ss Irene Moody.

The staid Seniors were last. They were celebrating their first birthday in this pleasant way. Their first year was rich in experience under the presidency of Miss Helen Focht and counselorship of Miss Alethea Kose.

A response was given by Miss Hattie Moehlmann, president of the Women's Society of our church. She offered the closing prayer after which the Guild song, "Follow the Gleam," was sung.

Refreshments were served in Fellowship Hall to over 100 women, who were the guests of the girls. Two of our counselors poured coffee. May God continue to bless the girls of Bethel, as well as Guild girls everywhere!

VIRGINIA R. FOCHT.

Thanksgiving Program of the Y. P. & S. S. Workers' Union, Cleveland, O.

As in former years, the Y. P. and S. S. Workers' Union of Cleveland had a meeting on Thanksgiving Day at eight o'clock in the evening at the Shaker Square Church. The program for this meeting was in a way unique, inasmuch as it was in charge of the Guild Girls of the local churches, Miss Lydia Zarsky of the Shaker Square Guild being appointed chairman of the program com-

Ordinarily the Guild Girls have not had any recognition by our Unions. The writer has felt for sometime past that the activities of this organization ought to be affiliated with that of the Union in a measure, at least locally, thereby havand with faith goes love. The years ing a part in our German Baptist work; candle spoke for giving or time, many as the activities of the Guilds thus far

work exclusively.

The program was opened with a short song service, followed by scripture reading and prayer. A word of welcome was given by the president of the Union, Mr. Emil A. Hasse, to a large audience.

The Erin Avenue Guild Girls gave a sketch entitled, "Missionary Clinic," under the capable leadership of Miss Florence Hagen. A goodly number of important truths to the life of a Christian were conveyed to us in a humorous, although scriptural way.

The White Avenue and Shaker Square Guilds jointly presented a pantom me entitled, "From Self to Service." An illustrated cross at the center of the platform, at the foot of which "Self" gives up all of her worldly ambitions and devotes her life henceforth to "Service," created a visible impression on the audience. A group of Guild Girls brought the message of the pantomime in song.

A fitting reading by the Guild Girls of the Nottingham Church was their share of contribution to the program.

The meeting closed with prayer by Rev. S. Blum of the Erin Avenue Church. Refreshments were served in the dining CLARA M. BIRTH, Sec.

Choir Leaders School in Alberta, Canada

The need of a choir leaders course has long been felt up here among our German Baptist churches of Western Canada-Last year at the Bible Institute at Wetaskiwin it was decided to make a beginning with the result that last November Rev. A. Ittermann of the Freudental church of Carbon, Alta., extended an invitation to the churches of Alberta for those interested to meet with him for one

The attendance was small, due to financial difficulties and the fact that some were not through thrashing. We had several classes each day and we feel that the time we spent under Bro. Ittermann's able direction was to our advantage. We are looking forward to the time when we will be able to provide more effectively for those desiring to work for Christ in this way.

As visitors we want to thank the church at Freudental along with their pastor for their invitation and also for the kind hospitality received in their homes. HARRY LINK.

Not the Style Modern Wife: "Is my hat on straight?"

Husband: "Yes, of course it is." Modern Wife: "Well, it shouldn't be." -Tit-Bits.

Husband: "I won't say marriage is a failure, but some are more fortunate in what they get than others."

Wife: "You are quite right, dear; for instance, you got me, but—I got only

Pillars of Hope

A. LINDER

January 15, 1933

If Truth like a star guide our souls from afar

To mangers of light that will quicken our sight.

Then nothing can mar, nor depression debar.

Our raptures delight in our hopes beaming bright.

If Faith be our staff in great venture's behalf,

T'will steady our steps in adversities' depths.

Make troubles but half and through tears we can laugh.

These higher concepts make us joyful adepts.

May Love like a flame warm our hearts for the game

Of fellowship true for the year that is new. Let love's deeds proclaim Christmas Joys

that remain; For that which we do is in constant review.

St. Louis, Mo.

Christmas at Children's Home, St. Joseph, Mich.

Although those of us who are older have been hearing about the depression all the year around, somehow we never quite understood what it was all about until it was time to think of Christmas and of Santa Claus once again. Then it was exp'ained to us that Santa Claus was having an exceptionally hard time this year and that h s helpers could not give him the assistance which they formerly gave him.

Naturally, that meant that Santa Claus would probably not be able to remember us this Christmas. We all decided. therefore, that as long as Santa was having such a hard time, none of us would write Christmas letters to him, but just wait and see if after all, when the time came, he would not find something for us in his bag.

However, were we justified in even thinking that kind-hearted Santa Claus could forget us altogether? Oh, no; we found that out just about 2 weeks before Christmas when interesting-looking boxes and packages began to arrive, and then we not only began to feel Christmas in the air, but we somehow knew, by putting two and two together, that things would turn out right after all. We couldn't help but know that there was something mysterious about these boxes which began to arrive. From time to time the mail or expressman would come and leave them on the back porch, but before anyone could even try to guess what was inside, they were whisked away to the frontroom, the door was closed, and well,—that's all we had to feed our hungry curiosity on, since none

of our questions were ever answered, to any satisfaction. They told us that patience would always be rewarded, and true enough, when Christmas came, our much-strained patience really was re-

No doubt the proper place to begin a description of our Christmas celebration is to begin with our dinner. My, we certainly had a fine Christmas dinnereverything from delicious roast chicken, gravy, mashed potatoes, cranberries, to good home-made cookies and candy-and how we enjoyed it! Then, at three o'clock, after the dishes were washed and everything was straightened up, we all gathered in the sitting room and there began our celebration proper. Led by Pa Steiger, our meeting began with the singing of several Christmas carols. Then we talked about the Christmas story and traced the fore-telling of Jesus' birth all the way through the Old Testament from Genesis to Malachi. You see, Pa wanted us to be impressed with the real significance of Christmas and he wanted us to be in the proper frame of mind to receive all the joys which were to

Then Pa read a number of letters and cards to us from some of our friendsmany of whom had made a real sacrifice to contribute to our Christmasand who sent their greetings in a most sincere way. Following that, we listened to two short ta'ks by our guests, Mr. M. W. Stock, who, by the way, is president of our local committee and who has not missed our Christmas celebration once in the last ten years, and Mr. C. J. Netting. Our meeting closed with a prayer by Rev. O. E. Schultz.

The prayer was hardly finished when all of a sudden the door-bell gave a long, loud ring. We knew, we felt, that it was not just a casual visitor, and we were right, because when Mom opened the door-in came Santa Claus! Little Corky was the first to run up and shake hands with him. (No wonder Corky was so glad to see him. He had been trying so hard for the last few weeks to keep out of mischief and so have a clear record when Santa Claus should come.) Well, we all made our way into the dining room, gave three loud cheers for Santa Claus and then sat at our places anxiously waiting for him to call out our names. The best of it all was that Santa Claus remembered every one of us. He called out our names, and talked and joked with us as he handed us our packages. That's a real Santa Claus for you.

We wish you had been in the dining room with us after Santa Claus leftbecause he had other places to go. Everybody was talking at the same time, everybody was unwrapping gifts, everybody was trying to see how things worked, and everybody was trying to interest his neighbor in what Santa Claus had brought him. Guess, people would say it sounded like a regular "Juden-

Schule," but we think that if Santa Claus had stayed for a while he would have been convinced that he had done a wonderful job in making up happy.

Of course only the very smallest of us believe that Santa Claus is a nice old man who lives at the North Pole, but we who are older know that Santa Claus is really an expression of all the Christmas Spirit and good will which was in the hearts of all his helpers in the Young People's Societies, Ladies Aids, W. W. G.'s, churches and our personal friends all over the country.

Of course Santa Claus didn't bring us as much money as in former years, but how could he when all his helpers were having such troubles in the business world? But we were remembered with many good things such as chickens, sausages, meats, cookies, etc., etc., and with the nicely wrapped gifts all of which helped to make our Christmas a reality and not merely a picture of the imagination. We made all efforts to get each donor's name and address and to thank each fittingly, but in general, let us all express our deepest thanks and appreciation with a sincere "THANK YOU!"

THE CHILDREN OF THE HOME.

Ladies Missionary Society. Immanuel Church, Oklahoma

Again we have come to the close of another year and we can truly say, a blessed one. We felt God's guiding hand more from day to day. During the past year we had 11 regular meetings with an average attendance of 15 members and 12 visitors. Our programs through the year for each month were as follows: Prayermeeting first, then a short program, solos, duets, Bible question box. The programs were all well enjoyed.

On Nov. 30 we had our yearly Missionary Society program. Our program consisted of 3 dialogs given by the members of the Aid, a song by a ladies chorus of 8 members, a trio of lad'es, also of the society. Then we were favored by a very interesting talk by Rev. Charles Wagner of Okeene about our mission work and a short talk from Melvin Geis. We endeavor to give willing'y for our Lord. Our offerings through the year amounted to \$50.68 in all. This was designated for home and foreign missions. We look toward the approaching year as a successful one for our Lord and Mas-MRS. FRED GEIS.

"Many a man's life has been enriched by the stories his mother told him in childhood."

The little girl had done unusually good work in the second grade, and was promoted to the third. On meeting her former teacher, whom she loved dearly, her first words were, "I wish you knew enough to teach me next year."-Christian Register.

KEZIAH COFFIN

IOSEPH C. LINCOLN

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(Continuation)

"Keziah," he whispered hurriedly, "you've known me quite a spell, ain't

"Known you? Known you ever since you were born, pretty high. What of it?"

"Yes, yes. And I've known you, you know. Fact is, we've known each other."

"Hear the man! Lands sakes! don't everybody in Trumet know everybody else? What are you drivin' at?"

"Keziah' you're a single woman."

His companion let go of the chair, which she was holding in place, and stepped back.

"I'm a single woman?" she repeated sharply. "What do you mean by that? Did-did anybody say I wasn't?"

"No, no! 'Course not. But you're a widow, so you be single, you know, and-

"Well? Did you think I was twins? Get down off there this minute. You've gone crazy. I thought so when I saw that beaver. Either that or you've been drinkin'. Grace! What does make her so long gettin' that hammer?"

Finding the hammer did seem to take a long time. There was no sound from the kitchen. Kyan, steadying himself with one hand on the pipe, waved the other wildly.

"S-s-sh! s-sh-h!" he hissed. "Hush! be still! Don't get her in here. Keziah. you're single and so am I. You ain't got nobody to take care of you and I ain't neither-that is, I don't want to be took care of-I mean, I've been took care of too much.'

Mrs. Coffin took another step in the direction of the kitchen.

"He is loony!" she exclaimed under her breath. "I-

"No, no! I ain't loony. I want to make a proposal to you. I want to see if you won't marry me. I'm sick of Laviny. Let's you and me settle down together. I could have some peace then. And I think a whole lot of you, too," he added, apparently as an afterthought.

Keziah's face was red now, and growing redder every instant.

"Kyan Pepper!" she cried in amazed incredulity. "Kyan Pepper, do you-" "Hurry up!.. pleaded Abishai, in agi-

tated impatience. "Say yes quick. She'll be back in a minute."

"Say yes! Why, you-"

"Don't stop to argue, Keziah. I've got most fifteen hundred dollars in the bank. Laviny keeps the pass book in her bureau, but you could get it from her. I own my house. I'm a man of good char-

first-rate housekeper. And I really do think an awful lot of you."

Mrs. Coffin stepped no farther in the direction of the kitchen. Instead, she strode toward the rickety chair and its occupant. Kyan grasped the pipe with

"You poor-miserable-impudent-" began the lady.

"Why, Keziah, don't you want to?" He spoke as if the possibility of a refusal had never entered his mind. "I cal'lated you'd be glad. You wouldn't have to go away then, nor My soul and body! some one's knockin' at the door! And this dummed pipe's fetched

The last sentence was a smothered shriek. Keziah heeded not. Neither did she heed the knock at the door. Her hands were opening and closing convul-

"Be glad!" she repeated. "Glad to marry a good-for-nothin' sand-peep like you! You sassy—Get down off that chair and out of this house! Get down

"I can't! The stovep pe's loose, I tell you! Be reasonable, Keziah. Do-don't touch me! I'll fall if you do. Pl-e-ase, Keziah!— O Lordy, I knew it. La-

The door opened. On the threshold, arms akimbo and lips set tight, stood Lavinia Pepper. Her brother's knees gave way; in their collapse they struck the chair back; the rickety leg wabbled. Kyan grasped at the pipe to save himself and, the next moment, chair, sections of stovepipe, and Mr. Pepper disappeared with a mighty crash behind the high-boy. A cloud of soot arose and ob-

Keziah, too indignant even to laugh, glared at the wreck. In the doorway of the kitchen Grace Van Horne, hammer in hand, leaned against the jamb, her handkerchief in her mouth and tears in her eyes. Lavinia, majestic and rigid, dominated the scene. From behind the high-boy came coughs, sneezes, and em-

Miss Pepper was the first to speak. "Abishai Pepper," she commanded, "come out of that this minute."

Her answer was a tremendous sneeze. Then from the dusky cloud by the wall sounded a voice feebly protesting. "Now, Laviny," began poor Kyan, "I

never in my life-

"Do you hear me? Come out of that!" There was a sound of scrambling. More soot floated in the air. Then around the corner of the high-boy appeared Mr. Pepper, crawling on his hands and knees. His hair was streaked with black; his acter. You're poor, but I don't let that stand in the way. Anyhow, you're a shirt front and collar and shirt sleeves

were spotted and smeared with black; and from his blackened cheeks his red whiskers flamed like the last glowing embers in a fire-scarred ruin.

THE BAPTIST HERALD

"Laviny," he panted. "I never was so surprised and upsot in all my life

This was too much for Grace. She collapsed in a chair and laughed hysterically. Even the wrathful Keziah smiled. But Lavinia did not smile. For that matter, neither did her brother.

"Hum!" sneered Miss Pepper. "Upsot! Yes, I see you're upsot. Get up, and try to look as much like a Christian as you can!"

Kyan rose from his knees to his feet and rubbed his back. He glanced reproachfully at Grace, then fearfully at

"I was just tryin' to help Keziah take down her stovepipe," he exclaimed. You see, she didn't have no man to-

"Yes, I see. Well, I judge you got it down. Now you go out to the sink and wash your face. Heavens and earth! Look at them clothes!"

"I do hope you didn't hurt yourself, Abishai," said the sympathetic Keziah. Then, as remembrance of what had led to the upset came to her, she added: "Though I will say 'twas your own fault and nobody else's."

Lavinia whirled on her.

"His own fault, was it?" she repeated, her voice shrill and trembling. you very much, marm. I cal'late 'twas his own fault comin' here, too, wasn't it? Nobody led him on, I s'pose. Nobody put him up to riggin' out in his best bib and tucker and sneakin' here the minute I was out of the house. No, nobody did! Of course not!"

"No, nobody did." said Keziah briskly. "And you may know what you're hintin' at, but I don't."

"Dear me! Ain't we innocent! We've got plenty of money, we have. Widowers with property ain't no attraction to us. And they never talk of such a thing oh, no! Folks don't say that that Well," with a snarl in the direction of the kitchen, "are you anywheres nigh clean yet? Get your coat and hat on and come home with me.'

She jerked her brother into the blue coat, jammed the tall hat down upon his head, and, seizing him by the arm, stalked to the door.

"Good day, marm," she said. "I do hope the next widower you get to take down your stovepipe—yes, indeed! ha! ha! I hope you'll have better luck with him. Though I don't know who 'twould be; there ain't no more idiots in town that I know of. Good day, and thank you kindly for your attentions to our family."

She pulled the door open and was on the step; but Mrs. Coffin did not intend to let her go in just that way.

"Laviny Pepper," she declared, her

eyes snapping, "I don't know what you're talkin' about, but if you dare to mean that I want any of your money, or your brother's money, you're mistaken-'cause I don't. And I don't want your brother either-Lord help him, poor thing! And I tell you right now that there's nobody that does; though some kind-hearted folks have said 'twould be a Christian act to poison him, so's to put him out of his misery. There! Good mornin' to you."

She slammed the door. Lavina was speechless. As for her brother, but one remark of his reached Grace, who was watching from the window.

"Laviny," pleaded Kyan, "just let me explain."

At nine o'clok that night he was still "explaining."

Keziah turned from the door she had closed behind her visitor.

"Well!" she ejaculated. "Well!"

was still gazing out of the window. Occasionally she seemed to choke.

Keziah eyed her suspiciously.

"Humph!" she mused. "Twas funny. wasn't it?"

"Oh, dreadfully!" was the hurried answer.

"Yes. Seems to me you took an awful long time findin' that hammer."

"It was away back in the drawer. I didn't see it at first."

"Hum! Grace Van Horne, if I thought you heard what that—that thing said to me, I'd-I'd- Good land of mercy! somebody else is comin'."

Steps, measured, dignified steps, sounded on the walk. From without came a "Hum-ha!" a portentious combination of cough and grunt. Grace dodged back from the window and hastily began donning her hat and jacket.

"It's Cap'n Elkanah," she whispered. "I must go. This seems to be your busy morning, Aunt Keziah. I"-here she choked again-"really, I didn't know you were so popular."

Keziah opened the door. Captain Elkanah Daniels, prosperous, pompous, and unbending, crossed the threshold. Richest man in the village, pillar of the Regular church and leading member of its parish committee, Captain Elkanah looked the part. He removed his hat, cleared his throat behind his black stock, and spoke with impressive deliberation.

"Good morning, Keziah. Ah-ermorning, Grace." Even in the tone given to a perfunctory salutation like this, the captain differentiated between Regular and Come-Outer. "Keziah, I-hum, had rather expected to find you alone."

"I was just going, Cap'n Daniels," explained the girl. The captain bowed and continued.

"Keziah." he said, "Keziah, I came to

effect of his words. Keziah's face was a Once again the same little group gath-

picture, a crimson picture of paralyzed amazement. As for Miss Van Horne, that young lady gave vent to what her friend described afterwards as a "squeal." and bolted out of the door and into the grateful seclusion of the fog.

(To be continued)

Incidents in Chinese Mission Work

Miss Lang Writes

China Inland Mission. Pingyanghsien, Che., China. October 28, 1932.

My Dear Friends:

Sometimes one is inclined to feel that the greatest results are accomplished through personal contact. At our Bible schools these past years there have been large groups attending. We felt we tact with the women and girls which we ferent." Her friend did not look at her. She wanted. This autumn our proposed trip of six weeks to the T'a-jung district had to be given up owing to bandits along the river by which we were to travel. Although it was impossible to take that trip, the way opened for us to visit another district where no Bible schools had ever been held and where no foreign lady missionary had been for at least twenty years.

> A small group gathered for reading. Bible study and prayer, but it's the after meetings I want to speak of. One evening we went for a walk over the hills. A group of four or five young women went with us. After being out for a time, one young lady lagged behind and wanted a chat. "I'd like to go with you all the time it would be easier to live the Christian life if I could do that." I asked what her difficulties were and she told of how she and her husband's grandfather were the only Christians in the village. Her husband and other members of the family weren't opposing her, but it was hard-so hard, to stand alone. "Are you willing to bear the cross and follow the Lord?" I asked. She hesitated-she thought she wouldshe would try!

We were learning a new hymn one evening-just a few of us. A girl 15 or 16 wandered in. She stood and listened for some time then I asked if she were a Christian. "No, I'm not-my motherin-law won't let me come," was the answer. "Have you come before?" I asked-Then came her sad story-the motherin-law a vegetarian; the husband opposed to Christianity; if the poor girl wanted to come, she had to deceive both her mother-in-law and husband. Simply the way of salvation was put to her and I suggested that she at least could pray in the quietness of her room. Tears welled up in her eyes as she said, "But I don't know how to pray." A very see you on a somewhat important matter. simple prayer was taught—it was get-I have a proposal I wish to make you." ting late—she feared she would be He must have been surprized at the missed in her home, so hastened away.

ers at the close of day-they love to learn new hymns-but we don't always sing. Our attention is called to the difficulties in the church which they represent for our little group represents three churches. "What are you girls doing to help others to know the Lord?" One receives varied answers. One young lady has tried to witness but they won't listen. Another is feeling thoroughly disgusted with herself. She's had opportunities to learn to read but she's been too lazy and now at 22 years of age she attends her first Bible school and realizes what she has missed. She has learned to read a little now and has determined to help others. We were chatting about the things which matter most and the apparently short time which is left to serve the Lord. Finally one of them said, "Teacher, when you talk with us that way we loathe ourweren't able to have that personal con- selves but by God's help we will be dif-

> It's Sunday afternoon. The afternoon service is over. One of the women who sat next to me wanted a little chat. In a few minutes a group of ten or twelve are gathered. Their hearts are saddened for we are to leave them the next day. Exhortations are given them to "follow on to know the Lord." "We would follow on to know the Lord, but we're so ignorant-it's so hard for one of 50 to learn to read and not everyone is patient with us when we are just learning and wanting to know more about the truth." Yes, they want to follow the Lord and perhaps just a quiet talk has helped them to know him a little better. We trust it has.

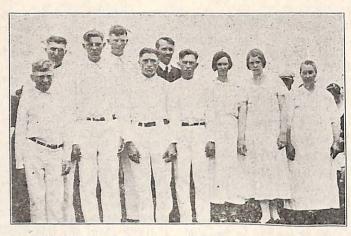
> Then there are the tiny tots. They had been having their separate meetings every morning and were taught to sing, "Oh how I love Jesus." I didn't go down to the service one evening and overheard a "children's service" in the neighbor's house. A little girl of eight informed her audience (how many she had I don't know) that she was going to be a teacher and one among the group was to interpret for her. She gave out her hymn-"Oh how I love Jesus," and they all sang it together. Then she said. "Now you sing and let teacher listen!" They sang three lines well and then made a mistake. They were at once corrected by their little teacher who said to them, "Now you listen while teacher sings." I smiled as I listened to myself in miniature form! How the teachers are being imitated!

> I've given you a few instances of what takes place "behind the scenes." God grant that the lives we get into contact with may truly be helped to "follow on to know the Lord!"

> > With very kind greetings, Yours in His service, BERTHA M. LANG.

> > > * * *

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action.-



Nine of 10 candidates baptized by Rev. G. P. Schroeder, Ebenezer, Sask., Can., last summer. Bro. Schroeder is the sixth from the left. He has also served the church at Yorkton the past year.

Beloved Missionaries of the Fleischmann Memorial Church

A recent service in the Fleischmann Memorial Baptist Church of Philadelphia, Pa., was of such memorable sign ficance, that it deserves more widespread publicity. On Sunday morning, December 4, a surprise feature was added to the morning service, when Mr. Reuben Windisch, president of the Board of Trustees, presented to Miss Ruth Doescher, the church missionaary, a beautiful wrist watch. And that is the story of this article.

Miss Hannah L. Seils, the first missionary of the church, established a remarkable record of service in the history of this church. She served as missionary for over thirty years from 1885 to 1916. She saw the coming and going of four ministers. She had an important part to play in the erection of the new church building at Ninth and Luzerne Streets, serving as one of the members of the building committee. Her greatest work was done in sacrificial missionary activities in the neighborhood in bringing men and women and children to the church services and leading them to Christ. She is now residing in North Freedom, Wis., but in this church she is remembered with affection and love and her service is recalled with deep gratitude.

About 35 years ago a watch was presented to Miss Seils as an expression of the esteem in which she was held by the church. Recently she decided to part with that beloved treasure of hers and to send it to the Philadelphia Home for the Aged as her contribution toward the Chapel Building Fund. That sacrificial g ft of hers to the Philadelphia Home for the Aged was the inspiration of a new plan.

Members and friends of the church contributed liberally toward this fund to secure a new watch in exchange for the other and to give the Home for the Aged the use of the money, representing Miss

Seils' contribution to the Chapel fund. The gifts were generous, showing the love in which both missionaries are held in our church

The wrist watch was presented to Miss Doescher by Mr. Reuben Windisch with the sentiment of the church's history of love to one another and devotion to the Savior. A spiritual bond of affection was seen uniting the work of the church's missionaries from Miss Seils to Miss Doescher. Miss Doescher paid her tribute to the former missionary and stated that she was the outstanding human example in her work.

The service of the church missionary is far from easy. It demands sacrificial devotion, strenuous activity, spiritual consecration and administrative aptitude. B'essed is the church, such as the Fleischmann Memorial Church has been and is blessed, which enjoys the beneficial service of such ideal missionaries.

M. L. LEUSCHNER.

Let Us Be Friends

Life is too short for the nursing of grudges and grouches. If others have their faults we should remember that we ourselves are not perfect. Someone has said that a friend is "a person who knows us—and still likes us." That explains why husbands and wives get along together. Such love is so strong that it forgives and forgets faults.

What a Postage Stamp Says

HENRY E. HODGE

I represent my country. am always ready for service. I go wherever I am sent. I do whatever I am asked to do. I stick to my task until it is done. I don't strike back when I am struck. I don't give up when I am licked. I am small, but I carry great messages. I am necessary to the happiness of the world.

keep up to date. I am crowned with the cross-mark of

Philadelphia Home for the Aged

The annual meeting of the Philadelphia Home for the Aged Society was held on Monday evening, Nov. 21, at the Second German church of this city. A large attendance manifested an active interest in this institution of our denomination in Philadslphia.

Mr. Reuben Windisch, president of the Board of Directors, was in charge of the proceedings. Extensive reports were heard from the secretary, the financial secretary, the secretary of the Women's Board and the chairman of the Basket club concerning the work and finances of the Home during the past year. Miss Ethel Hendricks, matron, the Rev. F. P. Kruse, chaplain, and Mr. Reuben Windisch reported concerning the admirable conditions in the Home. Two years have elapsed since Miss Hendricks became the matron, a year has just passed since Mr. Kruse's arrival, and a little more than a year has gone by since the dedication of the new chapel and additional rooms in the Home.

A very optimistic spirit prevailed in the service in spite of present discouraging conditions at large. The personnal of the Home, including M ss Elizabeth Heide, the nurse, has rendered sacrificial service. The number of guests is larger than ever, and everyone seems to be wonderfully content. The past year has been one of victory over difficulties and success in the face of adversities.

The election of officers resulted as follows: Mr. Reuben Windisch, president; Mr. Wm. -Uhlhorn, vice-president; Mr. J. Gaertner, secretary; Mr. Walter Eiseman, treasurer; and Mr. Wm. D'stler, financial secretary: A promising year awaits the Philadelphia Home if the hearty support and united co-operation of all its many friends are forth-

Leaving the Boxes

An Illinois thief stole \$500 worth of shoes, the entire stock of a store, and in addition played a trick on the dealer by leaving all the empty boxes, putting them back just where they belonged. One after another the customers arrived the next day, and the dealer pulled out box after box, only to find that each was empty.

That was a unique theft, but something much like it takes place all the time in the spiritual world. For there are many thieves of faith, writers and speakers who make it their business to destroy belief in God, in Christ, in the church, in religion. But they always leave the boxes. They always leave the shell of what they have taken, in order to fool people into thinking they have taken nothing at all. But pull out the boxes, try to get any comfort and strength out of what they have left, and you will see that the theft has been complete.-C. E. World.

A Letter to a Young Christian Friend

My dear Ulysses:

It was a real delight to receive your letter. I gather from what you say that you are prospering in your Christian life, and I dare say that this quite agrees w.th my observations as to your inclinations toward the spiritual and your desire to develop a strong, Christian faith.

Entering immediately upon some of the things you mention in your letter, I agree with you that oftentimes complaint is made that, for many of our folk there is, in most churches, too little opportunity given for Christian activity, and that therefore the more superb Christian qualities are rarely developed. In some instances, I doubt not, the complaint is justified. I trust, however, this will not be with you nor with any of the splendid folks in your church. In most churches willing workers are being sought and appointed to different tasks. But whether one has received a special appointment or not, for a person with some initiative, or even only real willingness, there is always plenty of work to do. In the industrial realm there is a The Work of the Young People's Society shortage of jobs. In the spiritual realm thre is a shortage of laborers.

Have You Chosen Your Vocation?

Your vocation will naturally be an important service in the kingdom. It goes without saying that this must be useful to mankind. Not all vocations are. Some are harmful, and, if not postively useful to men, should be set aside by the Christian. Find out what your gifts are, and your natural inclinations. Then be sure to decide the matter together with God. I take it for granted that you have consciously dedicated your life to him. which is the natural thing for the Christian to do. Your vocation then will also be upon the a'tar.

Besides this, however, you will want to take part in the various other duties committed to the church. Here, in this work, is

A Place for Every Gift, Great or Small There are many different things to do. The church is always in need of good teachers in its Sunday school department, and it is quite likely that at some time you will be called on for this important service. I would strong'y urge you to pursue a course in Bible Study and that in a systematic way. A correspondence course would be invaluable. Your pastor could recommend to you a course best suited to your purpose. You should take at least five years of such study and, of course, make your examinations regularly. Then, when you begin to teach, you could take up a correspondence course in psychology and the technique of teaching, or you could simply read books on these subjects.

As teacher, a wide field of work would open up to you. Teaching makes constant study necessary, not only of the

their relationship to Christ. You will want to train them to attend the church services, give them lessons in stewardship, missions, and, generally, train them to live an active Christian life. It should be remembered that the repsonsibility for their Christian nurture, in most instances, will rest primarily upon the Sunday school teacher. I am glad to know your church has

A Good Corps of Ushers

It is a delight to enter your church, as I recently did, and experience the cordial attention given by your ushers. There will likely be times when you will be asked to act as substitute. Why not at once prepare for the work? Ushering is an art acquired by only too few. Some helpful books have been written on the subject, in which you will find valuable suggestions. Brother Donner, with whom you come into touch occasionally, is in a position to advise you about this.

And you will naturally take an active

A few "live wires" are of inestimable value. Generally, I should say, our societies suffer from the failure of the program. This suffers because participants too often fail to do the necessary work. which is not seldom hard work, in preparing. Ulysses, always do your best in preparing your part for the program. A'so much valuable work can be done by friendly attention to those who are coming to the meetings as well as by inducing others to attend, who without a little personal encouragement would never become actively affiliated with the society.

Then there is much to be done in all the departments of the church.

The Prayer-Meeting

should engage every Christian's attention. Prayer is a duty as well as a privilege. For this meeting, too, preparation is valuable, that participation might be more effective. How interesting when some one briefly relates a Christian experience, or gives the substance of something he has read and from which he himself has receivel help.

For you, the choir would offer an important place of service. A little vocal training would develop your voice and your service in the choir would be worth the more. How valuable is a capable singer, who sings to "get the message

Then, too, mix with the crowd before and after the services, and meet those especially who are of your own age. But remember that the older ones, too, will be happy to receive a cordial handshake from a young man and an inquiry as to their welfare. And don't overlook the boys and girls in this.

Make it an especial point to meet the strangers, and try to get their names and addresses and give these to your

Bible, but of many related subjects. Your pastor. This, of course, must be done scholars will need to be visited, and care tactfully. You also will learn of people given their social life, and still more on whom you could call, and such who cannot come to the services unless they are brought with an auto. Why not offer these latter your "taxi" services occasionally, most of all when the church in observing special days. Likely, too, you could induce some of those of your Young People's Soicety to hold meetings in the hospitals, jails, infirmaries, etc. At Christmas and Easter little surprises could be made up for these folk, who would be made happy by such Christian attention.

Just now many people are suffering from poverty, and this opens a

A Wide Field for Sympathetic Helpfulness

Personal work, in an endeavor to win men to Christ, is, of all services, most important. A little training in this would be helpful. Some good books have been written on this subject and would bring to you just the help you need. P ople with whom you have done personal work during the week, are likely to respond to the invitation g'ven on Sundays from the pulpit. Street meetings could be held to gain the same end-

Make us in this work of the Moody Colportage Library, a collection of excellent books costing about ten cents each, or the serial stories by Grace L'vingstone Hill and others in the "Baptist Herald." You may have other good books in your library which you could well use in your work with others. Not infrequently such a book is a deciding factor in one's life. Then further, offer your service to your pastor, assuring him that any time he calls upon you for work you will respond if at all possible.

There are besides these many other forms of service, in fact, they are too numerous to mention. I have said nothing about offices to which you may be chosen. In most cases the work of these could be greatly developed. Now, I fully realize that it would not be possible for you to ergage in all the services here mentioned, but I trust these lines will offer some suggestions that will be va'uable to you and the cause of our Lord Jesus Christ, in whose name, and through whose power, all must be done.

I am most cordially yours in his great EPAPHRODITUS.

Does the Church Come Last?

I've paid my dues to the D. A. R., Colon al Dames and Eastern Star, The P. T. A. and the U. D. C., American Legion Auxiliary, College Alumnae-that check's been

made, Country Club statement is due and paid. Everything's settled-a clean, wiped

slate, My church pledge? Well, it will just have to wait.

> -Dorothy Brown Thompson in "Church Federation."

Safe on the Golden Strand

(A Translation of "Wenn Ich am Ufer des Jordans steh'.")

S. A. KOSE

When at the Jordan my journey ends, Savior, be thou my guide. Help me to cross, where the Jordan wends.

Let me with thee abide.

CHORUSS

Yonder in heaven the land of light, Safe on the golden strand, There in that land where is no night. There I my ship will land.

City of God on Judean hills. Open thy gates for me, With adoration my soul it fills When I thy glory see.

There I will rest after woe and strife Leaning on Jesus' breast And with the gift of eternal life There I'll enjoy my rest.

From yonder I can hear sweet strains; "Welcome, come in," they sing. Soon I shall see him, who o'er us reigns, Jesus, our Lord and King.

Seminary Sensations

ARTHUR A. SCHADE

I can think of ever so many excuses for rushing into print via the "Baptist Herald." My name is still listed as one of the associate editors, an honor and distinction which I merit now even less than in the past. Friends are ever writing in and wondering how the boys and I get along at the Divinity School, and last but not least, the first Semester has just closed, the examinations are all laid aside and the grades entered, and I do not need to rush off to class or get ready for next lesson in order to keep a jump or two ahead of the class. If all these excuses are not sufficient, I might add that I chance to think of something which I would like to say to the readers of the "Baptist Herald." Folks wonder

What Sort of a Sensation

comes over one when he enters into the class room where he studied for many years and has the chance of turning the table and taking the teacher's desk and inflicting lessons, tests and examinations on the other fellow. It is only fair to admit that for the first weeks I could not altogether escape a degree of selfand position-consciousness, but long since that has yielded to an absorbing interest in the work we are trying to do, and in the sense of responsibility which the position carries with it.

I think I entertain no delusion about these. I recognize that I share with my esteemed colleagues the grave responsibility of directing the course in which are now set apart for that task, and no our students grow. We entertain no more men called of God can enter until doubt as to the goal toward which we there are vacant churches again calling would pilot them. We are sure they must for men. And this like all other selfish-

come to a deep personal experience of companionship with God, mediated through Jesus Christ; that they have a genuine enthusiasm for Christ and his program of individual and world salvation, that they must be able to think clearly and logically and set forth their message forcefully, that they must understand the Scriptures on which our Christian faith is based, being able to discern between the essential and the non-essential, the temporal and the eternal, the local and the universal. We recognize that the promoter of the Christian religion has to meet minds that are trained in scientific ways of thinking, who seek adequate evidence for their conclusions, who believe nothing until presented with evidence. We are not teaching subjects, but we are seeking to build resourceful, consecrated personalities, and provide them with the mental equipment for the biggest, the most sacred and responsible task in the world. We are deeply conscious that it is less what we say than what we ourselves are that determines this development. And we are deeply conscious of our shortcomings. But with God's help we seek to be what he would have us be and to do what will serve the advancement of his work most.

We Hear Plenty of Misgivings

about this work at the present time. Folks point out that we have more pastors now than churches, why train more? That statement is a bit disquieting at the first blush, but it soon shows its superficiality. In the first place the same may be said about all other schools, and in many cases the situation is much worse than in the ministry. We have a larger percentage of unemployed engineers, school teachers, college professors, business managers, than we have ministers. By the same logic therefore all these schools ought also to discontinue training people for their professions.

But what would happen if these schools closed? It would mean that the positions in these fields are to be monopolized by those who are now in them, and the door barred to the present generation of youth that feels called upon to prepare itself for some type of service in the world. Should the doors be barred to the young men of our churches in this day, stating they need not prepare for the carrying on of the work which Christ entrusted to us? Surely we want our sons to have an open door before them.

The Present Tangle in Economic Affairs

will not always be. Civilization will not end. Life will go on, and the Christian pastor will be needed as much in the future as in the present. It would be the most un-Christian selfishness if we decided that all positions in the pastorate must be retained for those of us who

ness would lead to suicidal results for our Christian heritage.

Others think why should we bother about training men, why not leave that to others who are financially more able to do so? Whether others are financially more able is not easily demonstrable. Many of the strongest institutions are on the rocks through decreased returns from their investments. Were we not sustained through our relationship with the Divinity School, our ability to carry on would be very problematical. As it is we are still able to make a theological education possible to many of our boys of restricted means which few other institutions could do. We should not forget that

We Are But Trustees

for a brief time of an inheritance which belongs to our denomination. It is now more than eighty years old. Our fathers carried it through many a crisis, or it would never have come to us. We must not fail in courage, faith and sacrifice, letting the sacred heritage slip. We must preserve it intact in that till the question of its future usefulness is fully settled. The conditions in which we now find ourselves certainly offer no atmosphere in which to settle such momentous questions. Moreover,

Our General Conference Churches Still Need Pastors

who have been brought up in our denominational traditions, and are equipped to speak in two languages. We as a Conference have no problems ercept the language which are not equally acute and common to other denominations. We have missionary fields and opportunities which far exceed our resources, and which other denominations would covet. We have brought institutions into life which cannot be dissolved and for whose further support we are sacredly obligated. These make an early dissolution of our general work quite unthinkable. While we must adapt ourselves to the changed conditions, we must determine for the time being to keep our organization intact and our institutions on foot.

Nevertheless we cannot overlook that fact that it is

Not Simply More Preachers

that we need today. The number will inevitably be smaller as the years go on, and it would be unwise to have too large a number in training. That fact enables us to make a more careful selection of our students. If the denomination is to invest money in the training of future ministers it should be invested in men who represent the greatest promise. They should have some preliminary education, unless we have the money to keep them here for many years and emp'oy the necessary academic teachers. They should have a genuine Christian life and a sense of loyalty to Christ and a consuming passion for his work. They should have evident leadership ability and intellectual ability. To have others come simply means a large expenditure of denominational money and disappointment both for the student and for the denomination in the end.

present position feeling that the work which I am seeking to do is needed in the further promotion of the Kingdom of God. And since I feel that my service is needed, I am happy in it. Nevertheless I often recall the happy visits I had with the friends among the pastors and the people in the churches, and shall rejoice to renew "auld acquaintances" when the summer work brings us together here and there.

Heathenism in India Today

Through the courtesy of Rev. G. E. Lohr the following letter appearing in a Hartford, Wis., paper from Mrs. May Morgan McKelvey, a missionary in India, has been sent us and we are glad to publish it in the "Baptist Herald." The author is a friend of Bro. Lohr.

Inasmuch as India is one of the countries holding the center of the stage at the present time because of political disturbances there, our readers will be greatly interested in what Mrs. McKelvey has to tell. She writes:

India-Whither? "A year of furlough in America has

familiarized one with the oft-repeated remark, 'India is all right now. Leave her to Gandhi. No need for missionaries. He is on the right track-he is doing away with all the old evils-things are all right out there now.' One could wish that those who sincerely believe this (and there are many!) might have the chance of being where I am, this week-camping out in Bundelkhand, among the Hindu villages there, preaching Christ. Just one day, hereabouts, would be very enlightening to those who think that 'all the old evils are cleaned up now.' One longs earnestly that some of the cocksure people who responded tolerantly to one's missionary addresses, by the remark, 'Oh, they don't do that any more! That's old stuff!' might just see for themselves! 'Old stuff'-yes, perhaps 5,000 years old-and it is just what Mahatma Gandhi is trying to bring back again, when he exhorts people to get rid of British domination, and laws, and restore the past glories of India! We have seen some of them this week-out among the villages! Seen tiny babies lying naked-and so covered with syphilitic sores that one could only long that they die quickly! Being girls-they often did -very suddenly! One was recently thrown into a cactus hedge, and it took two missionaries several hours to pick the cactus spines out of the tiny naked body! But is was only a girl!

"We have seen, too, in many villages, the long iron spears, tipped with hooks that are used in the spring festivalsthese two-pronged hooks being thrust

through the fleshy part of the cheeks of have often been isolated cases of 'suttee' worshippers (who are pulled around by priests who hold the spear handle). Some of these spears were shorter and the hooks smaller-and I asked 'why?' The So I am able to justify myself in my answer came, 'For the little children!' And I myself, saw the scars on little faces, where they had been put through this form of 'worship!'

"One of the fond beliefs of some in

United States was that there is no child marriage nowadays! Our remarks, based on only twenty-nine years of experience, failed to convince! They should have been with me yesterday, when I sent word to the head official of the Police Department, in this district, that I would like to visit his wife. (As a matter of politeness. He is an elderly Mohammedan-and I envisioned, as I went over to the place where she lived, a fat, middle-aged lady, clad in voluminous 'taffeta trousers,' and hung in every available spot with jewels! To my surprise, when I entered the courtyard, there were only three little children there-and sitting beside them, dressed up for the occasion, a little 12-year-old girl-very tiny for her age. I talked smilingly to them-and then said, "I asked if I might see the Darogin'-when the slender little figure straightened, and the child said very gravely, 'I am she.' The sad little face never lightened as she went on to explain that she is the fifth wife of that old Mohammedan man! (The last one, a mere child, had died in the terrible agony of childbirth; and these other children playing about her were the children of former wives. This little girl had been reared in a loving home and sent to the Mission school at Athen suddenly married and brought to this jungle She knew much of the Lord Jesus-and how her earnest eyes never left our faces as we sang and talked of "You parents of happy, carefree daugh-

ters of twelve years of age-in America -would you let them exchange their lots with this child? Why not-if 'things are alright in India nowadays'? Thank God that our twelve-year-old has been saved from the things that poor little thing knows!

"In many places in United States people told me that after all, Hinduism was a beautiful religion-with noble ideals -much like those of the Lord Jesusthey quoted the Vedas, etc., to me. I attended a church while in U. S. A., where the pastor, instead of reading the lesson from the Word of God, read the Hindu Scriptures. Well, the Vedas declare specifically that a widow should burn on the funeral pyre of her husband. This is the proper end of a virtuous wife, according to the Hindu sacred books! Through the efforts of the great missionary, William Carey, this terrible cruel and inhuman practice was forbidden by British law in 1827. Of course, since it is commanded in the Hindu books, there

(as the ceremony of burning the widow alive on the funeral pyre of her husband is called) here and there-but never open, defiant, public celebration of this rite, until last week, right her in Mahoba -our own station! We were out here in camp, so knew nothing of it until the next day-but some of our preachers were there-and have told us about it. The priests (who always hold up many rewards to those widows who will commit suttee, for they get such a fat thing out of it themselves, from the offerings of those that come to worship the suttees afterward!) deluded the poor woman -and then it was publicly announced that she would become suttee. Though this in in direct defiance of British law, yet since the Mahatma Gandhi, beloved of India, is preaching and teaching 'nonco-operation' and 'civil disobedience,' why should the British law be considered! There is direct cause and effect here -and this is just the beginning of what may be expected, from such flagrant teaching of lawlessness!

"Great was the excitement at the coming suttee-we are told that the woman's caste friends sent an entire wagonload of cocoanuts, to pile the pyre higher-and make it burn brighter! The police tried to intervene-but were threatened with dire punishment if they did not cease hindering-so they stood there, while the poor woman climbed the funeral pyre, was drenched with several canisters of Cree (clarified butter) and, taking her dead husband's hand in her lap (whereat, say the Hindu, 'the corpse laughed with joy'!), she sat down-and the torch was applied-and she burned to death. So great was the excitement, that women of good family, who have never left their homes before, yes, the purdah system is as strong as ever, for all one can see!). left them that day and in everyone's hand was a little dish of ghee-to throw on the fire and make it burn the more brightly! And this is holy Hinduism!

"This poor woman left a couple of little girls-my pen refuses to write what will probably befall them at the hands of the priests! But that too, is beautiful Hinduism! Mr. Gandhi says that Hinduism is good enough for India-is it? Would you feel so-if it were your wife?

"Ever since that day, mobs of people have been going to that place, to worship the ashes of that sutee-and lay offerings on her shrine. She is a goddess now-and will be enshrined in a temple of her own-and her priests will make a fine living off the poor people who come to crave boons and blessings from the poor dead woman! And this is just one sample of the things that will take place if Gandhi has his way! When will America understand?

The belle in the choir often brings more young men to church than the bell

in the steeple.

The Man With the Smile

H. REGINALD HARDY

You may meet him on the highway, You may meet him in the square: In the field or in the office, You may find him everywhere. He's a type that's not uncommon And hes maybe fat or thin He's the chap that's always ready With a wide, infectious grin.

He's the pleasant antithesis Of bewilderment and gloom, And the day seems sort of brighter When he walks into the room. And whene'er he gives you greeting Or remarks upon the day, Well, you feel somehow he means it And go happy on your way.

Don't decry him as a nuisance, As a silly, grinning clown; Chances are his share of troubles Would put most good fellows down. He has merely learned the lesson As he tramped the road along, That the world seems far more pleasant To the chap who hums a song.

Smiles and grins will never harm you, Honest laughter won't induce Any startling complications In a man, so what's the use! Yet they'll make you feel that life is After all a game worth-while, And you'll find new doorways opened When at last you've learned to smile.

New Doors Opening in the **Philippines**

Capiz, Capiz P. I. November 15, 1932.

Our dear friends in the homeland:

Several weeks ago three men came to our house and begged me to come and visit their barrio. So far as our work is concerned it is a new place. Their request was so urgent that I at once set as'de a date out of a busy month, on which I promised to go and see them, Accordingly, last week, we turned our "Faithful Ford" toward the interior early one morning and started out. We drove a good forty miles, parked "Old Faithful" by the roadside and struck out on foot across hill and dale for onother five or six miles. After four hours of hiking, going through mud up to our ankles a great part of the way, we arrived at our destination at 2.30 in the afternoon. Having had nothing to eat since a light breakfast early in the morning, we were ready for the plate of rice and two ripe eggs set before us, caring little for the missing fork or spoons but gladly using our fingers to convey the rice from the banana leaf plates to the opening leading to our stomach.

We found these people immen-ely intersting. During all these years they have never been touched by the Gospel.

Many of the children and young people had never so much as seen a person with white sk n. Once, when resting after a it felt like.

The people are very short, most of them hardly reaching to my arm-pits. They are fearful of possible enemies, and never venture out without carrying a huge fighting bolo hidden in their bosoms. They do not smoke, nor gamble, nor drink, intoxiating drink being entirely unknown to them. Though married according to their tribal customs, they live in strictest monogomy. Their moral code is much higher than that of the average Filipino. Their life is of the simplest sort, the only furnishings in their homes, for instance, being a bamboo bench, and in a few instances a highly pr zed granitware plate. They are peaceful when left undisturbed, but when aroused they are fearful to meet. They have no idea of their ages, for instance when we asked one old man his age he said he was eighteen and seemed to feel hurt when we suggested he was older. To judge from his wrinkled and shriveled-up appearance he must have been seventy if he was a day. The children, so different from those of the average Filipino, appear strong and husky

Several years ago some landgrabbers tried to take the land these people have lived on for g nerations. In their distress they went to one of the Filipino pastors, who years ago had passed through this country, and asked him for help. With his help the then provincial governor signed a document helping them keep their land. Since then they have gone to this pastor for advice from time to time, and off and on he has gone to their barrio to tell them the Good News of Jesus the Savior. They have heen manifestly impressed and longed to follow this Jesus of whom he told them. None of the group can read or write save one young lad about fifteen, whose grandfather taught him to read Visavan.

Last June they built a little shack to serve as a school house and secured a teacher to teach their children. They paid him in rice. He staid until August when for various reasons he closed the school. The Filipino pastor told them of the missionary, and so they came. Their reception was most cordial. We found them anxious to hear more of the Gospel story. Many of them wanted to be baptized, and when we asked, 'Why?" they answered because their lives had been changed with the coming of Jesus

Even during Spanish times the padres into their hearts. They believed in him failed to reach them with their idola- and wanted to follow him. Such a plain, trous influence. They live now as they simple faith, so sincerely expressed I lived four hundred years ago. The Gov- have not seen in many a year. Before ernment classifies them as "non-Chris- we left we baptized thirty-three. At tians," and in the strictest sense of the Christmas time some fifty or s.xty more word they are pagans. I was the first will take that step. A worker has been white man ever to reach their place. assigned to them and they have pledged him full support. They have already begun to collect materials for the construction of a chapel. They expect to long hike to another place, one little boy have it completed in April when I shall crept up and touched my toe to see what go there again for the dedication serv-

> They have now given up their tribal marriage customs for the future, and most of the older folk wish to be married in a legal way. Since the government fee for marriage licenses is two pesos (\$1.00), they are now busy collecting this money and on my next trip some eighteen couples wish to be married in accordance with the laws of the land.

> After staying with them for several days we returned, much to the regret of these simple folk. It began to ran hard soon after our arrival and rained all the next night and the following day. On the return trip we waded up to our knees through the mud most of the way. Were we tired? But it was worth it.

Last May we began new work in another town. In September we dedicated a chapel there, built and practically entirely paid for by the people themselves. The first Sunday in this month we organized the membership into a new

A few days ago a layman came from another section of our province, where for lack of workers the Gospel was not yet being preached. Sometime ago, this man, who had done some preaching elsewhere, went there to work his farm. He preached as he found time, and now a group of seventy-five have been baptized and organized into a church. So you see, we have gained ubundant evidence that the Lord will and does pour out his blessing where there are those ready to receive it. Depressions and cuts in appropriations may come and go, but the Lord's work must go on. Perhaps the Lord is again teaching us the lesson that people are brought into the Kingdom, "not by might nor by power," but by the Lord's own Spirit, touching the hearts of those waiting to receive his blessings.

Very cordially yours, MR. AND MRS. S. S. FELDMANN.

A Prayer

MAY CARLTON LORD

Keep me from fretting, Lord, today About my lightened purse, An empty scul, an empty mind Are infinitely worse. Keep me from dwelling, Lord, I pray Upon tomorrow's bread; But grant my brother's need shall find I thought of him instead.

The Reality of Prayer

ETHEL ROMIG FULLER

If radio's slim fingers Can pluck a melody From night and toss it over A continent or sea:

It the petaled white notes Of a violin Are blown across a mountain Or a city's din;

If songs like crimson roses, Are culled from thin, blue air. Why should mortals wonder If God hears prayer?

Bible Study Classes for the Kachins

GEORGE J. GEIS

We had a most remarkable Bible study class this year. I was told that this was the largest class that ever attended. On September 15, the classes opened with an attendance of 35 men and women from the Kachin hills. The first two weeks we had chiefly preachers, evangelists, B.ble women and elders from the villages; from October 1, came the teach rs and their assistants from the village schools: soon our number ran up to 123 when the daily roll was called.

As we did not wish to use mission money, nearby Christian villages were asked to make contributions in rice and those who came were asked to make a small contribution in cash for the daily bazaaring; in this way all were well fed with very little cost.

Five periods a day were given to study. Some weeks before an outline of the studies were made on a mimeograph and handed to the leaders who were asked to prepare for each study. Of course, even the teachers learned some things which will help them in the future. There is great rejoicing among the Kachins that they now have the Bible in their own language, but they were also told that it will be of no use to them, both teachers and preachers, unless they daily study it and make it part of their l'ves.

The evenings were given to roundtable d'scussion and devotional talks or recalling past history of some of the pioneers of the kingdom of God in Upper Burma, such as Doctors Kinkaid, Rose to the Kachins, like Lyon and Roberts, and the translation of the Bible by Dr. Hanson.

While all rejoiced in the great progress the mission had made, yet it was a revelation to many to learn that they had occupied only about two-thirds of this district though where they had sowed the seed a harvest always followed.

Kachins are liberal givers and yet for several years, contributions before the financial depression were yearly diminishing. When inquiring into the causes it was found that frequent changes in local treasurers with no balance on hand. the lending of collections with few returns of the money so lent, the diversion of these collections for other purpozes than those for which they had been given, were some of the leading causes. It was decided that each small group was in future to send in directly to the central treasurer at the end of each month and to ask for a receipt to show to the local church that the actual amount was handed over.

It was learned that quite a number of small groups had had no opportunity to celebrate the Lords supper for a year or more. The older pastors were unable to make the rounds, so the churches decided to ordain four of their tried and trusted men, two of them Karens who have been with the Kachins for over ten years and two Kachins one of whom is M. Robbin who is a retired Deputy Inspector of Schools.

It would be strange if with the acceptance of Christianity some of the old customs did not creep in the churches: some of them are quite harmless, others on the other hand are so closely connected with demon worship that if allowed to continue, the new faith would soon be smothered or the new wine would burst the old skins and both be destroyed. These old customs were freely discussed and in most cases admitted to be harmful to the Christian life and all resolved to instruct their people and lead them in the better way.

They were shown how by clearing the jungle around their villages, digging deep wells, boiling their drinking water and building their houses (so that more of God's clear sunlight could enter) they would do more to fight the evil spirits in whom their heathen neighbors believed than all the sacrifices they had ever made to the evil spirits.

What Brought You to Christ?

What first interested you in Christ? Was it a sermon that you heard? Was it the interest that a personal friend had taken in you? Was it some simple word that was spoken to you? Dr. Augustus H. Strong told his own experience in the following words: "One afternoon in front of the college chapel the college bell was ringing for evening and Cushing and the first miss onaries prayers. A hand was laid on my shoulder. I looked around and saw a man who for two years and a half had sat next to me in the recitation room. Evidently something was agitating him, for the muscles of his face were twitching, and as I looked up into his face he said, 'Oh, Strong, I wish you were a Christian!' And then the bell stopped ringing, and we both had to rush in to evening prayers. But that one word never left me until I gave my heart to God." Dr. Strong's case but illustrates the importance of personal evangelism .-Watchman-Examiner.

"Help a Little"

The parents of little Willie were not Christians. They were respectable. His mother taught him the Lord's prayer. She also taught him the appropriate little verse to say as he retired for the

"Now I lay me down to sleep-" Then the boy would repeat after his mother: "God bless papa."

"God bless mamma."

"God bless Willie, and make me a good little boy."

One evening, as he was kissing his mother good night, he looked up into her face and said:

"Does you pray, mamma?"

"No, darling."

"Does papa pray?"

"I never heard him pray."

"Why does you make me pray?" "That you may be good.

"Don't you want to be good, mamma?"

"Oh, yes; I want to be good." "Then, why don't you pray, and papa

"We've gotten out of the spirit, I guess."

"Well, mamma, maybe God will hear my prayer. But don't you think you and papa are expectng too much of a little fellow like me? Do you believe that God wants me to do all the praying for this whole family? Seems to me you and papa might help me a little."

These words sank deep into the mother's heart, and it was not long before that house was a house of prayer unto the living God .- Christian Tribune.

Ushering

Sometimes we praise the sermon and express our appreciation of the music. but we take the services of the ushers for granted, scarcely ever according them a word of approval. Yet they take pains to perfect their art and they give their time and effort to make us feel at home in the house of God.

The dean of the board of ushers in one church, which gives its ushers six hundred dollars a year for equipment, says that "the science of ushering is the art of making any visitor to the church feel comfortably at home and contributing spiritual dignity to the service."

A Great Teacher

The three characteristics of a great teacher as outlined by Dr. Glenn Frank are these.

(1) The great teacher never stops studying his subject.

(2) The great teacher keeps his mind fresh and free.

(3) The great teacher estab'ishes a personal as well as a professional relation with his pupil.

Who is there who would not like to be a really great teacher? And yet, who cannot by attaining these standards make at least progress in that direction?

Helping Children to Be Missionary Minded

G. S. DOBBINS

There are at least two ways of thinking of children and missions. One is to count the number of children, estimate how much per capita they can be expected to give, and then proceed by urgency or device to raise the "quota" for the collection. The other way is to think of the child's capacity and need for unselfish expression of the altruistic impulses aroused by Bible study, and then to direct that expression into the most fruitful channels.

It is needless to argue that the latter is a vastly more helpful viewpoint. No child, or group of children, ought ever to be thought of in terms of a collection. The high privilege and sacred responsibility of the teacher or leader of children in the Sunday school is to present the cause of missions with such enthusiasm and attractiveness as to make the missionary motive dominant in their lives, as a result of which they will naturally give of their time and money to promote the missionary enterprise.

If children are to be truly missionary-minded they must know what it is all about-who missionaries are, where they go, what they do, why we should give to their support. Then, they must feel deeply the need of the multitudes who know nothing of Christ, and will never know unless the missionaries tell them. And then they must be given simple ways in which to express their concern, in words, in helpfulness to those close at hand, and by sacrificial giving of money that means something to them, to the end that others may go where they cannot, and make known the love of Jesus to those too far away to be reached otherwise.

Missions therefore is not to be thought of as something "extra," a "special-day" matter to be given occasional emphasis. Missions, making known Christ to all people everywhere, is the supreme Christian enterprise, and is the highest of all Christian motives. Yet, like other great matters, there is need for special times and seasons when particular emphasis will be given to missions, and opportunity presented for practical expression.

Best Things

The best law: The Golden Rule.

The best education: Self-knowledge

The best science: Extracting sunshine from a rainy day

The best mathematics: Multiplying the joys and divdiing the sorrows of others.

The best art: Painting a smile upon the face of a child.

The best music: The laughter of happy children.—The Kablegram.

It ain't no disgrace for a man to fall, but to lay there and grunt is.—Josh Billings.

Acts and Resolutions

Horace Mann once remarked: "I have never heard anything about the resolutions of the disciples, but a good deal about the acts of the apostles." It was a keen criticism, which every Christian will do well to remember. The boy who wrote in examination that "resolution" ment "something that melted down" was not as wide of the mark as he might have been. That is what happens to every resolution that does not get into action; and without action resolution is not only worthless, but has a harmful reaction, since it accustoms the mind to decide and then stop short of action .-The Expositor.

True Love Reveals Itself

"True love will always betray itself," says Robert Speer, speaking of the tests of love. "It cannot conceal itself. It will find expression in giving and in joyful sacrifice. A missionary family was returning, after a rest in America, to the work in Tabriz, Persia. As the little party came to the crest of the hills that shut the great plains of Tabriz off from the Aras River and Mount Ararat and Russia to the north, its members stopped to look across the gray plain, to the gray city, and the great red, rocky hills beyond, which gather up the sun and fling it down like javelins into the city. It was a dreary sight after the green fields of home, and one of the little girls at last looked up into her mother's face and said, 'It's not nearly so nice as America, mother, is it?' 'No, my child,' the mother replied, 'that's why we've come.' There was love in those hearts, and so there was loving service in those lives."

What Is Wott

An old German woman went into the drug store and up to the clerk with the question mark beaming on her face, and said:

"I want another boddle of dat same medicine vot mein old man got."

"Oh, yes," politely said the clerk.
"What was the name of the medicine?"

"I don't know; he said you knew him."

"What is your name?"

"Same as mine husband."

"What is your husband's name?"

"Jacob."

"Jacob what?"

"Yah, dot's right."

"What's right?"

"Jacob Wott."

"I mean what is his last name."

"Wott is his last name. Jacob is his first name, Jacob Wott is his whole name. Menah Wott is my name. Wott is his name. Wott is my name. Wott is both of our names."

"Is your husband a bookworm?"
"No, just an ordinary one."

Inlaid With Ivory

ROY L. SMITH

A party of tourists was being shown through the great war museum of Vienna. All over the walls were great displays of swords, battle standards, and ancient armor. Turkish scimitars and Prussian short swords mingled with Swedish guns and shields.

A father, with his sixteen-year-old son, had stopped beside a glass case in which were displayed some ancient side arms—pistols used by officers in battles long ago fought and forgotten.

Pointing to one gun, the stock and barrel of which were gorgeously decorated with gold and ivory, inlaid, the lad said, "They tried to make it beautiful by decorating it with ivory, but it is still ugly because it was made for killing."

That boy epitomized the whole philosophy of war Every effort has been made to make it appear glorious and heroic, but it remains a dirty business. All the brilliant uniforms, burnished swords, prancing horses, and racing cars, and tramping men cannot make war beautiful.

We have glorified the returning soldier, but his medals were won because he excelled in killing or in defying killers.

There is nothing glorious in wallowing in mud, in rotting flesh, in groaning and dying men, in bombs dropped on women and children, in stealthy undersea attacks, in midnight slaughter, in poison gas that chokes and burns.

It is seldom true that those who shout loudest for war are first at the enlistment desk.

Every war is a postponement of the establishment of the kingdom of heaven. For that reason every Christian is opposed to it.

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