

The Baptist Herald

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

Volume One

CLEVELAND, O., JULY, 1923

Number Seven

WHAT BAPTISTS BELIEVE

Here are some of the principles for which they stand:

1. Jesus Christ the only and supreme authority in all matters of the soul.
2. The greatest possible freedom consistent in Lordship of Jesus Christ.
3. Full religious liberty for all, Jew and Gentile alike.
4. Absolute separation of church and state.
5. Man's direct and personal responsibility and accountability to God.
6. The right and duty of every man to approach God without any earthly mediator.
7. Spiritual regeneration through faith in Christ is necessary to salvation.
8. Church membership should be composed only of converted and baptized persons.
9. Each local church a spiritual democracy without any earthly overhead direction or control.
10. Immersion of believers is the only ordinance of baptism taught in the New Testament.
11. The ordinances of baptism and the Lord's Supper are memorials of great historic facts and symbols of the great heart experiences, but do not possess any saving efficacy.
12. The Bible without any additions, subtractions or amendments, is the only authoritative guide for Christians.

J. E. DILLARD.

What's Happening

Rev. Ch. M. Knapp has resigned as pastor of the church at Wausau, Wis.

Brother Pauler, a member of the El-linwood, Kans., church, who is preparing for the ministry at the Tabor Col-lege, Hillsboro, Kans., will supply the Ebenezer church, Dickinson Co., for the summer. Rev. R. Klitzing, former pas-tor of the Ebenezer church, is now in charge of the Herington and Tampa churches.

Rev. Hugo Schade was expected to conduct evangelistic meetings with the church in Geary County, Kans., during May.

Rev. G. W. Pust, pastor at Dillon, Kans., baptized twelve Sunday school scholars, ranging from 9 to 15 years of age, on Whitsunday, May 20. Bro. Pust expects to begin a Vacation Bible school May 22. Missionary J. Speicher, who has been visiting our German and some American churches in Kansas, was with the Dillon church on May 13.

Rev. H. F. Hoops, pastor at Racine, Wis., recently surprised his people by resigning his charge.

The church at Spring Valley, S. D., Rev. H. Lohr, pastor, held special meetings during the first half of June and experienced a gracious revival. About twenty have professed conversion. Rev. G. E. Lohr of Emery assisted his brother during these meetings.

The church at Chancellor, S. D., has decided to move its meeting house and parsonage from its present location two miles in the country into the town of Chancellor. Concrete foundations for both buildings have been laid. The move is deemed a wise one for the future. Mr. John Schneider, formerly of Paw-tucket, R. I., has been supplying the church since March.

Rev. Carl Swyter has resigned his pas-torate at Los Angeles, Cal.

Mr. Charles W. Koller of the Waco, Tex., church was a member of this year's graduating class at Baylor Uni-versity.

The meetings of the Wisconsin Young People's Association (Jugendbund) will be held with the society in Wausau, Wis., July 24-27. Speakers on the program include Rev. L. B. Holzer, Rev. H. Hirsch, Dr. F. G. Behner and Rev. A. P. Mihm. There will be several outings in connection with the convention. A rich treat is in store for all who attend.

A Junior Young People's Union was organized April 22 in the First Church, Cleveland, O., with 11 members. Its object according to the constitution adopted is "the early conversion of the boys and girls, their entrance into the church, instruction in the privileges and duties of church membership, enlistment in practical Christian service and en-couragement in beneficence and their training for and graduation into the senior society." The officers are Theodore

Schinke, president; Edward Peck, vice-president; Lillian Freiter, asst. secre-tary; Rudolf Stafnitzke, pianist; Ev-elyn Peck, assistant pianist; Roland Voth, treasurer.

Rev. A. F. Runtz, pastor at Trenton, Ill., had the joy of baptizing three Sun-day school scholars on Sunday, May 20.

Rev. F. H. Wilkens, pastor of the Bethel Church, Buffalo, was one of the teachers in a leadership training school for Church vacation school workers, held under the auspices of the Buffalo Baptist Union. The school was held every Tuesday evening for a period of eight weeks, from April 24 to June 12.

A Council consisting of the churches of Monroe County was held at the Andrews Street Baptist Church, Rochester, N. Y., Thursday, May 17, to consider the ordination of Seibe S. Feldman, a graduate of the German Department of the Rochester Theological Seminary and now a student in the English Depart-ment. The Council organized itself by electing Alfred E. Isaac, Moderator, and F. G. Reynolds, Clerk. The following exercises were carried out: Invocation and scripture reading, Rev. S. W. Beaven, Lake Ave. Bapt. Church. Ser-mon, Prof. F. W. C. Meyer of the Ger-man Department of the Seminary. Prayer of ordination, Prof. Henry B. Robins of the Seminary. Welcome to the ministry, Rev. Alfred E. Isaac. Charge to the Candidate, Rev. David Hamel, Pastor Andrews Str. Church. Benediction, Rev. Seibe S. Feldman.

The World Wide Guild Girls who were the first to organize a club in Manitoba rendered a program at the McDermot Baptist Church, Winnipeg, under the supervision of our leaders, Miss Knopf and Miss Agate Bonn. The program was as follows: 1. Group Song. 2. Speech, Miss Knopf. 3. Piano Duet, Lily Lock-stett and Ethel Herman. 4. Recitation, "Are you getting or giving?" 5. Lulla-by, by Girls. 6. Piano Solo, Elsie Kuehn. 7. Dialogue, "Thanksgiving Ann." 8. Recitation, "Only jus' a Niggah." 9. Pantomime, "My Old Kentucky Home." Every item of the program was enjoyed by everyone present. Tickets were sold at 15 and 25 cents, which brought pleas-ing results. The amount raised was given for missions.

The B. Y. P. U. of the Madison, S. D., church held a Red and Blue attendance contest in May. On Sunday, May 13, there were 143 present. This represents a 100 per cent increase. Pastor W. S. Argow writes that the society in its Bible study is following the course of studies given in the "Baptist Herald." They find it quite interesting. The Baraca Bible class of young men pre-sented a white carnation to every mother of the congregation on Mother's Day, besides a very neat and attractive sou-venir booklet, filled with appropriate se-lections suitable to the day. In order

that the Fathers might not be left out in the cold, Pastor Argow prepared and issued a companion souvenir for every "Dad." Both were greatly appreciated. This society gets out some very clever and attractive printed matter for their various programs.

The members of the Young People's Society of the Second Church of New York City have been taking a course in Sunday school teacher training. Instead of the regular program at the last meet-ing, a "surprise shower" was held for our secretary, Miss Pauline Kirchhoff, who is soon to be the bride of Bro. Carl H. Godde. Many useful and lovely gifts were showered upon the happy couple. A pleasant social evening was enjoyed by all present.

A. FISCHER, Ass't. Sec.

Young People's and S. S. Work-er's Union of Cleveland

On May 25th we had the pleasure of meeting and hearing our President, Mr. H. Marks. We gathered as Y. P. and S. S. Workers of Cleveland at the First Church, Mr. Carl Wendt, vice-president, presiding. Each church contributed a musical selection, and then Mr. Edward W. Hoek, chairman of the National Coun-cil, introduced the speaker. Bro. Marks gave an inspiring and helpful address, calling our attention to the fact that we have a great future, but much work is to be done, and we cannot be successful if we are negligent in our work for the Lord. We must be ever ready to do our part, however small or insignificant it may seem to be.

It was then our privilege to hear from Judge N. B. Neelen of Milwaukee, who was passing through Cleveland with Bro. Marks. We were glad to hear that he too has a warm place in his heart for our Y. P. and S. S. Workers.

Again, we were glad to meet our na-tional President and invite him to come again.

Y. P. AND S. S. WORKERS OF CLEVELAND, OHIO.

The Baptist Herald

Published monthly by the GERMAN BAPTIST PUBLICATION SOCIETY 3804 Payne Avenue Cleveland, Ohio

A. P. Mihm, Editor
Contributing Editors

O. E. Krueger A. A. Schade
Paul Wengel G. W. Pust
H von Berge Mrs. R. E. Hocfflin

"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union at the subscription price of \$1.00 a Year.

(12 cents additional to foreign countries)
Advertising rates, 60 cents per inch single column, 2 1/4 inches wide.

All editorial correspondence is to be addressed to Rev. A. P. Mihm, 7348 Madison St., Forest Park, Ill.

All business correspondence to German Bap-tist Publication Society, 3804 Payne Avenue, Cleveland, Ohio.

Entered as second-class matter January 9, 1923, at the post office at Cleveland, Ohio, under the act of March 3, 1879.

The Baptist Herald

The Young Christian and His Amusements

THE relation of the one who has entered upon the Christian life to the question of amuse-ments is one that has often perplexed and puzzled young Christians.

It is difficult to lay down universal rules concern-ing amusements and to draw hard lines of sep-aration between amusements that are harmful and those that are not. Whether some are harmful or not depends at times on the conditions under which they are pursued and enjoyed.

The Bible is a book of principles, not of detailed rules. Within its pages there is no catalogued list of amusements, which we are to follow or avoid. It has no prohibited index to which we can turn and find out if this or that individual thing is approved or disapproved by it. Amusements change during the centuries and are different with different people.

But the Bible lays down great principles of moral and spiritual truth by which this question and every other question of life and character and con-duct can be tested and judged. "The entrance of thy word giveth light."

The Church of Jesus Christ should assume an attitude of friendship and intelligent advocacy of every amusement that is both innocent in itself and beneficial in its results.

We are so constituted as to demand a certain amount of recreation. This is especially true of young people. This natural craving and demand of man, who is a social being, God nowhere condemns. There is a time to laugh, else why did God give us a capacity for mirth and merriment? The right of enjoyment is a divine right and should be lawfully used and enjoyed. Religion does not consist in be-ing chronically cheerless, melancholy and de-jected in looks, but rather in freedom, love, peace, life and power.

Those who are saying to our young people: "You must not do this and you must not do that" and yet supply nothing to meet these heavenborn de-mands for recreation, are unreasonable, to say the least. We heard of an old member in one of our churches in the Northwest, who threatened to bring charges of discipline against a young high school member of the church because she committed the heinous crime of playing basket ball! The funny part about this, yea, the tragic part about it, was, that the church the girl belonged to never in any way tried to do anything for the young people in a recreational line. Of course that was an extreme case. Most of our churches are taking a wiser attitude and encouraging a helpful program in the way of concerts, lectures, social entertainments, etc., under proper restrictions. In many places,

church buildings are closed to young people for recreational gatherings; in others, there was never a thought taken in their erection for providing for this side of human nature. Our newer buildings are being planned differently.

It is again just as true that the church of Jesus Christ must assume an attitude of open and unyield-ing antagonism to every amusement that is injurious and degrading in its effects. The Christian life is righteousness, peace and joy in the Holy Spirit. It is also self-denial and conflict against sin. We are living in a world of temptation and its supreme temptation is to blind men by its shows and splen-dors to the spiritual significance of life. Between the world and the church there must ever be a line of cleavage and separation. The cleavage from the world on the part of the Christian can be noted in his attitude to certain amusements.

What Amusements Should be Avoided

HOW may the young Christian test the char-acter of amusements? How can he determine whether they are lawful or unlawful, helpful or pernicious; whether he can partake of them or is to refrain from them? We venture to lay down some principles which may assist young people to solve some of these problems.

That which does not healthily divert the mind and rest the body is not true amusement.

Our recreations are to be re-creations. If they weary and weaken the body and brain, instead of resting and strengthening them, avoid them. Our bodies are to be temples of God.

Those amusements that win the control over you and hinder you in more important things, are to be avoided.

Amusements are not the chief end and aim of life. They are subordinate in the business of life. When they begin to be the principle thing for which one lives, or when in pursuing them health is enfeebled and mental powers impaired, they fall under just condemnation. Don't allow yourself to "be just crazy" about any amusement or sport. In-fatuation betokens a frivolous or unbalanced char-acter. Avoid overamusement as you would over-work. "College athletes are often made up of too much athlete and too little college."

Those amusements about which the young Christian is in doubt as to whether they are right and well-pleasing to God are, as a rule, to be avoided.

If we have to steal away, and go out of sight of those whose respect we wish to retain in order to engage in certain games and plays, if there is a desire to conceal, it is questionable and usually wrong. If the Spirit of God is troubling our con-science and making a question mark behind these

things, whatever name they bear, we ought to examine our heart and see if we are in the right way. In all questionable, doubtful things, it is better to turn into the path, which leads to self-denial, than to turn into the path of self-gratification. Seek the advice of one whose Christian character you thoroughly respect. Let your conscience be enlightened by the word of God.

Those amusements in which you cannot participate without harming some other person in his spiritual life, or endangering his moral welfare or causing him to sin or stumble, are to be avoided.

We are not bound to use all our permissible liberty. We are bound to forego any portion of it which may be hurtful to others. "Let no man seek his own but each his neighbor's good."

Those amusements are to be avoided which place the Christian in a false light if he takes part in them; that make him conformed in his tastes, conduct and character to the sinful world from which he is to be separate.

Even the world, which makes no claim to godliness, expects the professing Christian to follow after higher ideals. If the young Christian doesn't know that the theater, the dance hall and the card table is no place for him, the world knows it. We cannot afford to disregard the moral associations and the prevailing moral character of any given amusement. Men are known by the company they keep. Average theater-going silently steals away our relish for religious things and dulls our moral perceptions. Stay away from any amusement into which you cannot carry your religion without being inconsistent; in which you cannot rejoice to the glory of God; in which you cannot show the beauty of a Christian character. Our lights are to shine.

How Some Might Help

SOME one has said that the ruination of many young people in our day is due to "too much haul, alcohol, dance hall and pool hall." By "too much haul" the speaker had unchaperoned automobile rides at unseemly hours in mind. Yet what are many churches doing to counteract these deteriorating influences? What are they doing to provide something uplifting and helpful and clean for the satisfaction of the social inclinations, tendencies and instincts of the young people? To be forever saying "Don't" will not avail, if we do not bestir ourselves to furnish some positive and helpful counter attractions in our homes and churches.

Many school girls, college students, young men working at the foot of the business ladder and others without homes for the time being are compelled to live in a cheap lodging house or in a dreary one-room apartment, where they must study, sleep, eat and live. They have no room to receive guests. The feeling of loneliness is real with many young people, especially in our big cities. Have you ever invited a boy or girl, young man or young woman to help you give a little "at home," or picnic or supper or class party? Have you ever made a homeless person feel that he shares your home for hospitable purposes?

There are young people who make a real study of helping their young friends get the most of the social life as a safeguard against temptation. They do it not by merely feeding or entertaining the young folks, but by giving them the opportunity to entertain themselves and others. They show them how to get up little hikes and parties and entertainments that do not cost much. They teach them how to find an outlet for their social instincts in clean, wholesome amusements in homes or in God's great outdoors or in little halls and Sunday school classrooms. Without making the young folks feel that they are ignorant or timid or inexperienced, they show them the better way. Soon the poolrooms, the low dance halls and the doubtful pleasures lose their charm in the delightful homey atmosphere that is created by these clean good times that are possible.

We wonder if some of our church members could not plan their summer vacation at lake or seaside, mountain or farm by inviting a few of the lonely young people who are away from home. It is a great opportunity.

Why I Believe in Adequate Church-Building Equipment

O. E. KRUEGER

Oyster and Hermit-Crab Dr. E. Morris Ferguson says: "The oyster makes the shell, not the shell the oyster; but the school that has lived for years in a makeshift building is like a hermit-crab. Its natural structure has been shaped by the limitations which its borrowed housing has imposed." To use another illustration, the cramped Sunday school is like the bound foot of a Chinese lady or the head of the child whose parents belonged to the head-binding tribe. Our Sunday schools are weak, lame, flat-headed abnormalities because of poor housing conditions.

Pulpit and Preacher We have inherited one-sided church activities from our Puritan fathers. To them the church stood for a preaching place. An auditorium so arranged with seats and fifty subdivisions in four hours met all the requirements. When over a hundred years ago the Sunday school knocked at the door of this one-room church it received anything but an enthusiastic welcome and it took years before any provisions were made to meet its needs. And even today the great majority of Sunday schools are laboring under the most trying handicaps because of inadequate housing.

A third of a Century The church which has endured the writer for thirteen years built its present structure thirty-three years ago. It bears the stamp of its time and was a modern church in the day of its birth, being provided with a large auditorium, gallery, choir-loft, concealed baptistry, robing rooms, a large basement for Sunday school and a very small kitchen; a pipeless furnace supplies the heat for the entire building.

Think of all the modern improvements in houses and barns and stores and public schools since 1890. If these of thirty years ago are inadequate today why should the church be thought to be sufficient? Why not be satisfied with the old home, the old barn, the old store, the old hen-house and the old place where roast pork makes its start.

The Log and the Well If Garfield regarded a log with Mark Hopkins on one end and himself on the other as a fully equipped university and if the well on which the master sat became a place for dispensing "living water," we must still remember that the average university professor is not a Mark Hopkins nor is the average student a Garfield, and we hasten to remind ourselves that the average Sunday school teacher cannot make living water flow without necessary equipment.

The church that builds a new structure or remodels the old must study human needs and provide a building that will lend itself to a full program of church work and give the "hermit-crab" an opportunity for full development.

Groves or Temples The pulpit has still a place in the church program of today, but we must remember that the greatest sermon ever preached came from a teacher, rather than an orator, who sat quietly on a boulder while he taught. Compare him with the acrobatic Billy Sunday. But from the pulpit in the main auditorium the pastor feeds the flock and leads the people in worship. Indeed the time will come when the true worshipers who worship God in spirit and truth shall need no material aids for worship. But that time is not yet. Great numbers of people today, who never could get to church on time, start out bright and early on a rare June Sabbath morning for an extended trip, easing their conscience that they may worship God in a shady nook somewhere before the day is over. But the shades of night fall, the grove for worship has not been found, and God has not been in their thoughts. We still need a house for worship, an auditorium set apart entirely for that purpose. Lectures, concerts, programs, moving pictures, a boisterous Sunday school conducted in a room where people are wont to worship God seems to destroy the very atmosphere needed for worship.

Within Four Walls Jesus did his most effective teaching not while surrounded by a great host of people but in the midst of a small group which he had called away from the noisy crowd into the solitude of the wilderness, or the privacy of an upper room, or the darkness of the garden. His most solemn utterances were heard within these walls. There is biblical ground for the modern Sunday school classroom where a teacher with eight or ten pupils surrounded by sound-proof walls behind closed door can talk to the heart.

Sons of the World Shrewder than Sons of the Kingdom We may have been as innocent as doves but we have not always had the wisdom of serpents. That we should

grade the instruction just as God has graded the child is self-evident. Graded instruction calls for graded departments. What can you accomplish in a school with all the ages between three and eighty represented in one room? Imagine a public school with four hundred pupils all in one room spending half of its school hours under the direction of the principal from his platform. His appeals to the five-year-olds would seem childish to the seniors. The instruction to the seniors would be Greek to the beginners. Then the other half of the school would be given to the twenty teachers each located somewhere in the one room giving instruction to a group of pupils. There would be a Babel of hundred voices. Such a condition in public school would not be tolerated. It would drive every teacher insane. If the Sunday school were in session twenty-four hours a week instead of one, our Sunday school teachers too would become insane. Why is it that we tolerate such conditions in religious education, while we stand for efficiency in everything else?

Five hundred Forks and a Thousand Feet It's a great thing for five hundred people to put their feet under the church

tables. Some people still think that that is a wicked thing to do. Others never go to church unless it's for a chicken supper. It costs them less than such a supper in a hotel and yet they take home the feeling that they have made a substantial contribution to the church. Why must we be extremists? Cannot we find a happy biblical medium? Study again the social life that Jesus lived with his disciples, ponder the statement he makes about his desire to eat the Passover, a memorial banquet, with his disciples, think of those great picnic feasts in the wilderness, read again Acts 2:42-47. A good kitchen and dining equipment for a church has biblical authority.

Pray and Play "All work and no play makes Jack a dull boy." You had better not preach

until midnight unless you have the power to restore Eutychius when he falls out of the window. But the church is not a place to play! Jesus, however, considered the recreational needs of his disciples when he called them into a quiet place to rest awhile. The symbol of rest is not necessarily a rocking chair. Outside of school life and home program the townboy has just hours and hours of time to kill. Many people are beginning to realize that it is far better to supervise a group of boys in recreational games in the social room of the church than to have them spend their time in the dark alleys of the city. But all play and no prayer would be just as bad as all play and no work.

A well balanced church program under the leadership of devoted men and women who are willing to give time and money to this kingdom work is our goal in providing a building to meet the religious needs of today. The Oak Street Church at Burlington, Iowa, is putting \$75,000 into such a project. In a later issue details of the floor plans will be given.

For Bible Study

The Epistle to the Galatians

This letter takes us back to the beginnings of Christian theology and the Christian church. "Next to the Gospels and Acts there is no book of the New Testament the church could so ill afford to spare as Paul's epistle to the Galatians" (Gray). It was written before the epistle to the Romans, sometime between 54 and 58 A. D. It has been called a rough draft of the epistle to the Romans. Alone of Paul's letters, it is addressed, not to an individual or to a single church, but to a group of churches. (1:2.) Some one hat fittingly called it "the charter of evangelical faith." It reveals that precious truth, which awakened in the heart and mind of Martin Luther, started the Protestant reformation. That same truth gave rise also to the first council of the Christian church at Jerusalem (Acts 15)—the truth of justification by faith.

The Occasion of the Epistle

Paul was in the region of Galatia in 51 or 52 and again visited there in 53 or 54. Locate Galatia on your map of Paul's missionary journeys and note the brief reference to that province in Acts 16:6 and 18:23.

The Galatians were of Celtic origin, the descendants of a tribe of immigrants from Gaul, who had turned southeast and finally settled in Asia Minor. The modern Frenchmen are the representatives of the ancient Gauls and the Galatians showed many of the characteristics of this race. They were noted as impulsive and inconstant. They were attractive in manner, easily impressed, had gifts of eloquence, but were also very fickle and quickly lost the impression that had been made upon them. They were more easily inclined to accept the outward forms of religion than to take hold of its inner substance.

Paul had learnt to his surprise and grief that the Galatians were giving heed to certain subverters and seducers, false teachers, who would turn the doctrine of the gospel of Christ into its clean contrary. They were being carried away with this doctrine, which was loosening their hold on the fundamental truth, that faith in Christ is the alone and sufficient ground of justification before God.

The movement was of a Judaizing character. These Judaizing teachers were the constant troubleshooters of the Apostle Paul's life and labors. They followed him everywhere, seeking to frustrate the gospel that he preached. They laid down the principle that circumcision and the keeping of the law of Moses were essential conditions of salvation—absolutely necessary even in the case of Gentile believers. They told the Gentile Christians: "Except ye be circumcised after the manner of Moses ye cannot be saved." They must be Jews first in order to become real Christians.

Paul stood in the way of this Judaizing teaching and hence he must be gotten out of the way. The false teachers were opposed not only to the gospel Paul preached but to the man himself. To overthrow Paul's doctrine, they desired first to overthrow him.

Therefore these Judaizing teachers claimed that they were the special representatives of the twelve apostles; they claimed Paul was not a real apostle, because he was not one of the original twelve and had not had personal intercourse with Christ in the flesh. Their opposition to him was violent opposition.

Paul had already grappled with this evil in Antioch and Jerusalem. He was "set for the defense of the gospel." When Paul heard of the doings of these men in the churches of Galatia, he felt that all his work there was being undone, that those so preaching and those who were yielding to such influence were casting behind them all faith in Christ and in danger of losing their souls. (2:21.)

Characteristics of the Epistle

In the light of the occasion as outlined, we understand the epistle and why it was written amid a deep stirring of feeling, such as a nature like Paul's alone was capable of. We understand his sublime and holy scorn and indignation against the enemies of the cross. (1:6-10; 2:4, 5; 4:9; 5:7-12; 6:12-14.) Whoever turns his back upon the crucified Christ, turns his back on salvation. (2:16.)

1. *We note the uniform severity* such as you find in no other letter of Paul. This letter contains no commendation, no salutation, almost no praise, almost continuous reproof from beginning to end. Yet even the severity is mixed with tenderness. Note the amiable, touching, winning and tender appeal in 4:11-20. At times he seems almost to write from a breaking and loving heart.

2. *There is a oneness of purpose* such as you scarcely find in any one of Paul's other epistles.

There is one subject from the beginning, one error to meet and the apostle devotes himself to that from the beginning to the end. This issue is sharply defined; the alternative is very plain: either bondage in the weak and beggarly rudiments of the law or the liberty and freedom wherewith Christ has made us free. (1:6-9; 3:1-3; 4:9-11; 5:1-4; 6:12-15.)

The Object and Aim of the Epistle

Paul shows that it is not by law, not by works of righteousness that man can do that he is to be saved, but simply by faith in Christ Jesus. Faith in him is the sole ground on which any, whether Jews or Gentiles, are made sons of God.

His other great thesis is, that the ceremonial law was a preparation, a peda-

gogic and provisional institution, for which there is no longer any place in the arrangement between God and his people. The law is our schoolmaster, our tutor (Greek: paidagogos) to bring us to Christ. But Christ is here. In the fullness of time God sent his Son. Christ is sufficient.

This letter may be divided into three parts:

1. The personal part. Chap. 1-2:14.

In this the apostle defends and vindicates his apostolic authority on five grounds: His divine call, 1:1-5; divine revelation, 1:6-12; independence of the apostles, 1:13-24; endorsement by the church, 2:1-10; rebuke of Peter, 2:10-14.

2. The doctrinal part. Chap. 2:15-4.

In this Paul defends the gospel he preached. The law is not intended to be the way of salvation for sinners. The law is given to fallen man to reveal to him his sin and to lead him to Jesus Christ. Christ redeemed us from the curse of law. (3:13.)

3. The admonitory part. Chap. 5-6.

The practical application of this doctrine is made to Christian life and conduct. Stand fast. But do not turn liberty into license. Faith works by love and where you have love the law will be fulfilled.

Notes

For the heart of the apostolic teaching, read 1:15, 16; 2:19, 20; 6:14. This letter is the most Pauline of Pauline things. But at every step the apostle points beyond himself and points to Christ.

It is clear how hurtful and fatal the principles of the Judaizers, if adopted, would have been to the gospel and to those early Christians. It would have set upon the neck of the Gentile church a galling yoke of outward ceremony. It would have clogged and hindered the progress of the gospel among mankind. It would have made Christianity a short-lived Jewish sect.

"Ritualism everywhere is a revival of the evil which Paul denounces in Galatians" (A. H. Strong).

A. P. M.

Devotional Prayer Topic for July

1. Lessons from the Psalms. (7) A History Psalm. Ps. 44:1-8. (Patriotic Consecration Meeting.)
8. What Does Christian Brotherhood Mean? 1 John 3:10-24. (A Peace Meeting.)
15. The Inner and the Outer. 2 Cor. 4:16-18; 1 Sam. 16:6-13.
22. What in Present-day Social Life Would Christ Approve? What Would He Disapprove? 1 Cor. 10:23, 24, 31-33; 11:1.
29. Christ in Cherry-blossom Land (Japan). Isa. 42:9, 10.

The Sunday School

The Child and the Sunday School

H. J. WEIHE

On a certain occasion Jesus called to himself a child and placed it in the midst of his disciples. In this way he gave them a simple, but at the same time a very appropriate and impressive object lesson. The disciples were to concentrate their attention upon the child, they were to study it as carefully and thoroughly as possible. It was very important that these followers of the Master should become well acquainted with the nature of the child, because they were to be his representatives and take part in the establishment of his kingdom upon earth.

This incident is very instructive for us as Sunday school workers. As we make our plans for the improvement and progress of our schools, we should likewise place the child in the midst and make it an object of patient, careful study. Sunday schools exist, because children exist who have certain definite moral and spiritual needs. In order to understand these needs, it is important to consider the nature of the child in general and the laws of its development.

While no two children in the world are just exactly alike, it is a well-known fact that all children belonging to a particular age group have, to a certain extent, similar physical, mental, social and religious characteristics. Let us, for instance, briefly consider some of the most conspicuous natural traits and tendencies of children from 6 to 8 years old. At this time of life the senses are exceedingly active and knowledge is therefore absorbed rapidly. The reason is awakening and, as a result, questions may be asked which even the wisest among the big folks cannot answer. The child imitates not only the companions of its own age, but also older persons, especially those whom it admires. It manifests a desire to please and may be very sensitive to praise or blame. It begins to distinguish between right and wrong and is naturally trustful, until it has been deceived.

Let us also briefly consider some of the most apparent characteristics of boys and girls during the so-called Junior period, which extends from the age of 9 to 11 or 12. This is sometimes called the reading age and the golden memory period of life. Habits are now formed which profoundly influence the formation of character. At about the age of twelve there is often a spiritual awakening. The boy or girl may now be especially responsive to the call of God.

How significant such characteristics are and what an important bearing they have upon the work of religious education! Some of the problems with which we have to deal in our Sunday schools are complicated and difficult. It is certain that we will not solve these problems in the best manner, if we simply follow traditional customs, without con-

sidering whether these customs serve the highest interests of those who are to be taught and trained.

Let us, for instance, apply what has been said to the matter of Sunday school organization. In a completely organized Sunday school of the larger type there may be as many as nine departments, in some of which there are likely to be quite a number of classes. Such an organization is, of course, impossible in a small school. If, for instance, there are no four and five year old children, there can be no "beginners class" in the sense in which this term is generally used. Let us, however, suppose that there are a few of these four or five year old children in the school. The question then arises: Shall a separate class be formed for these little ones, or shall they be placed in the Primary Department with the children who are 6, 7 or 8 years old? The experience of a certain Sunday school may be instructive in this respect.

There were in this particular school a few of these 4 and 5 year old children. The superintendent was at first inclined to put them into the Primary Department, but reconsidered the matter and formed a separate class for them. An excellent teacher was found, who took great interest in the little folks. When this new feature of the school activity became known in the community, mothers began to bring and send their 4 and 5 year old children. The class became popular and grew in an extraordinary manner. In the course of time the pupils from the beginners' class were of course advanced to the higher departments, but just as rapidly other 4 and 5 year old children came in to take their places. In the course of a few years it had been demonstrated that the organization of that beginners' class, which seemed a rather insignificant matter at the time, was in reality an event of far-reaching importance. No doubt there are great possibilities of one kind or another in every one of our Sunday schools which we have not yet discovered, or to which we have not yet given sufficient attention.

A Prescription by B. Modern, M. D., Heart and Soul Specialist

My dear Patient:

You are perfectly right in your suspicions, that your anaemic, weakened condition is a result of over-eating. The latest investigations have conclusively shown that it is sufficient for the spiritual weal of any man to eat one meal per week. There are some people who still persist in eating two or even three times on Sunday and in addition to that two or three times on week-day evenings. One need not be surprised to see such persons exhibit many varieties of unnatural and abnormal symptoms. Their abnormal spiritual enthusiasm is infectious. One case has been known to infect a whole

community so that the disease has often taken on the form of an epidemic. Past generations have been even more gluttonous and that explains why so many of them took on such large proportions in comparison to our normal growth. Some of them became to be real giants. We are told that they would out of the abundance of good things they had eaten go and distribute tracts on the streets and even visited the poor and the sick. Through the unnatural influence of too much food some of them had to give their lives to be burned at the stake and many more lost all their earthly possessions.

Fortunately we are not in danger today of falling victim to the abnormal exaggerations of our semi-barbaric forebears. The latest discoveries of our scientific age have proven that diet and even total abstinence are the fundamental laws of spiritual existence. Beware of unhealthy exaggerations and spiritual gluttony! Rather eat too little than too much! Diet, my dear patient, I recommend to you, diet! One meal on a Sunday is sufficient and be sure to add to it an auto trip and breathe the atmosphere of society. Keep away from the unhealthy air of hospitals and sick rooms and be sure never to subject yourself to the draft of street meetings. A week-day spiritual meal is absolutely prohibited. The claim, that the work day with all its burdens especially requires food, is erroneous. It is the claim of those who have no medical knowledge, for it is not eating but fasting that gives strength. May I also advise you to be very careful what you eat at your single Sunday meal. Do not eat everything that is set before you. If you find it does not agree with your conscience set it aside as something that has no nourishing value for you. Select the lighter food only. Diet! Diet!! Diet!!!

In closing I would like to reveal to you a secret. Several scientists with myself are busily engaged with experiments that shall prove spiritual food to be absolutely superfluous. Man can live without that food, for all the necessary elements for his organism can be found in the atmosphere. This epoch-making discovery will revolutionize the life of the church. You may be interested in the experiment that I carried on with my horse. Day by day I reduced the quantity of his food, till at last, one can hardly believe it, he managed to live without it. It is true that, just as my hopes were realized, he died; but then you know he is only an animal, a horse, but we intelligent human beings,—one dare hardly think of the wonderful possibilities! We shall yet make momentous discoveries in this direction. Remember, diet!

Sincerely yours,

B. MODERN, M. D.

(Translated from "Der Kleine Jugendbote" by Paul Wengel.)

The Juniors



Juniors of the Second Church, Philadelphia

Hello, Everybody! Our love to all who look into our faces and hear what we have to say.

Who are we? Why, we're Ruth and Willard and Jenny and—but O, you wouldn't remember all our names anyway. Perhaps we'd better tell you who we are altogether. We're the "Junior Society of the Second German Baptist Church of Philadelphia, Pa."

Do we look happy? Well, we are. We have the best times together! We meet every Saturday afternoon. We have our own president. It's Peter. See him standing at the end of the top row to the right? He opens our meetings like a preacher, almost; and our secretary reads her report, and our treasurer takes the offering, and we vote on any business there happens to be, and then we repeat the Bible verses or passages we are learning by heart.

Perhaps you have noticed that some of us are much bigger than others, and so it would not do to have us all in one class. We have three classes, Junior A's, Junior B's and Intermediates. Our teachers are Mrs. Kose, Mrs. Meier and Mr. Kose, whom we call "our Professor." Our Bible lessons are very interesting, and we all have our own books to take home and our home work to do.

Every one of us tried to get on the Honor Roll this year, but say, that isn't easy. It means you have to be present at every meeting, never be late, bring your book with the home work finished every week, behave well, and attend Sunday morning service. There were nine of us honor pupils, and several others who almost made it. We're going to try still harder next year.

If you were a minister, how would you like to have us all sitting right in front of you on Sunday in church? Our minister says it helps him to preach better to have us looking up at him. He doesn't forget that we are there, either. He always has something in his sermon especially for us,—a story, or something

we can all understand. Often he calls on us for a Bible verse, or else we sing a song, or a response after prayer. Too bad a picture can't sing, or we would sing to you right now.

There is one part of our Saturday program that we always wait for, and that is the Mission Story. We think missionaries are the bravest people that ever lived, especially the ones who are not afraid of robbers, nor cannibals, nor anything. Some of us are going to be missionaries when we grow up, if there are any heathen left by that time. Once in a while we pretend we are over in India or China and do just what they



do there. If you had seen us give "Sun-Shi-Ning" last year, you would have thought you were right in a Chinese house, with its red altar, its ancestral tablets, incense and idol. You would have seen the Chinese father clap his hands to wake the god, then fall down and pray that his sick boy should be made well. Then you would have seen how it all changed just because the little boy went to a Mission School and learned about Jesus. The picture you see here shows some of us as Japanese school children in a sketch we gave last month.

Hearing about these poor children makes us want to help them. So we save our dimes and bring them to our annual missionary meeting, to which we invite our mothers and fathers. This year our missionary offer amounted to \$68, and when you consider that we met all our other expenses for books, parties, etc., it wasn't so bad, was it?

We could tell you lots more, but may be we talked too long already, so we'll say "good by" and invite you to stop in and see us if you ever happen to come to Philadelphia. E. B. M.

By Their Fruits

The "Methodist Recorder" of London tells this story of Hugh Price Hughes, the great Wesleyan preacher, who was once challenged to a debate on Christianity by Mr. Bradlaugh, the skeptic: "Mr. Hughes replied with alacrity, 'Most certainly. Nothing would give me greater pleasure. But as conventional debates lead to nothing, let us have one on new lines. I will undertake to bring a hundred men and women of various sorts on to the platform of St. James' Hall, and they shall witness to the saving work of Christ in their lives. You can cross-examine them as much as you like. But you, on your part, are to bring a hundred men and women who have been redeemed from a sinful life by means of your atheistic teaching.' Needless to say, that debate was never held."

Churches Make Gain

The churches of America had their banner year in 1922. The gain in membership was greater than in any previous year, and in the way of financial gifts, all records were broken. More than \$60,000,000 was spent for new church buildings, salaries of ministers were increased, and \$40,000,000 was contributed to foreign missions.

There was a time when nearly as much money was spent building breweries as was spent building churches. That time has passed.—Classmate.

Our Serial

The Broken Idol

OTTO KOENIG

Synopsis: Samuel Balder, a son of a praying mother, is an accomplished violinist student and has found in Mr. Naumann, an architect, a most generous benefactor and financial supporter in his studies at the Conservatory of Music, while his motherless daughter Norma takes a deep interest in Sam's musical career. Samuel's new friendship with Kurt Keller, a medical student, who has lost his former hold on God leads to a stirring religious discussion in which Sam shows the reasonableness of his unshaken faith in his mother's God and word. In the meantime Norma, being a passionate dancer, becomes seriously sick after her coming-out party but after a desperate struggle is saved from certain death through the devoted nursing of Sam's godly mother.

Chapter VIII

*"Vergebens wird die rohe Hand am Schönen sich vergreifen;
Man kann den einen Diamant nur mit dem andern schleifen."*

Fr. Bodenstedt.

Norma improved from day to day. Nine long weeks had passed since she became ill. Many a night the faithful Mrs. Balder sat up and watched her zealously. Mr. Naumann had become anxious concerning her own health, but she seemed to possess an iron constitution, and wonderful power of endurance. She had also kept Sam informed of Norma's illness and her mission of love. Every week a most beautiful bouquet of Maybells or yellow roses came as a greeting from him. How her eyes gleamed when Mrs. Balder arranged the flowers and placed them at her bed-side! "Dearest Mrs. Balder," Norma had said, the day following the crisis, "I know that your motherly care and especially your prayers saved me from death's door. Oh, how I wish that I could pray! I mean, the way you do, right from the very heart! Do pray with me, please."

Mrs. Balder willingly knelt with a thankful heart at her bedside, and again, with the girl's hands in hers, she bowed her head above them, as she had done so often, and poured out her soul at the throne of God. Then she took her Bible and read a few passages to Norma.

"Is that all in the Bible!" she had repeated over and over again. "Now I understand why my darling mother loved the Bible so!"

A marvelous new world had opened up unto her, there in the room, where she had hovered on the very brink of death. Mrs. Balder became her guardian angel who took her by her trembling hand and showed her the way to the heavenly treasures and revealed to her the hidden secrets of that mysterious life with God. She learned to pray, she also learned to thank her Lord for the new things revealed to her longing soul. She had found and seen the light and was unspeakably happy in her new experience, only wishing that her mother could share her joy. There was no eccentricity, no fanaticism in her convictions, her soul was ready to drink more of that well of knowledge and grace.

Meanwhile, Norma had improved rapidly, and was allowed the luxury of a few hours upon the sunny veranda. How grateful and happy Mrs. Balder was! Mr. Naumann intended to take her to the sea-shore or the country for future recuperation, but practical Dr. Friedemann would not listen to such a change and absolutely refused to give his consent to such a "ridiculous notion of a mere fad. That would be utter ruin. Nothing but new excitement. She has all the chances for full recovery right here, in this airy park, and she couldn't wish for a better nurse than Mrs. Balder. Rest and milk, and plenty of pure fresh air is all she needs now, and there's plenty of it here in this town. No tommy-rot about shore resorts and bad water in the country! Just stay right here at home, and cut out those insane dances and parties, that's all that's necessary."

Mr. Naumann was far too sensible to contradict the sane advice of his trusted friend, and Norma was much pleased to stay at home. Now she could visit Mrs. Balder every day, with her sewing or embroidery. Mr. Balder, too, enjoyed her cheerful company, and always treated her with friendly, respectful deference. Her faithful nurse, Mrs. Balder, had smilingly, but decidedly refused any financial compensation for the long period of nursing Norma. This seemed to draw the cords of love and friendship more closely about herself and Norma. Henceforth she felt herself under deep obligation, and delighted her motherly friend often by some exquisite piece of her own handwork, and had come to call her "Auntie Balder." All social functions were now at an end, and Norma refused all extended invitations of the kind. Her friends pardoned her because of her serious illness, but secretly Dr. Friedemann was severely blamed by all, for the loss of the most brilliant star of their social gatherings.

During his last vacation Sam had been engaged in the Conservatorium together with Prof. Bender, in the fascinating work of a great composition. Now he had almost completed the work. Prof. Bender had noticed lately, much to his anxiety, that Sam was growing unusually nervous, and seemed to be laboring under a dangerous tension. His strong constitution was still perfectly sound, but an evil impending passion was rapidly overpowering all virtues. He had often spoken kindly to Sam, warning him of the inherited sin to artists, and this confidential talk always seemed to help Sam to overcome his temptations for a time. Jean Naumann, who had never lost sight of his young fellow-artist, arranged with Prof. Bender to snatch Sam from his perilous environments before he succumbed to the ruling passion which had ruined many a young promising genius,—the fiendish evil of drink. Naumann had planned

and suggested to Sam a concert-tour, and the latter gladly accepted the great honor. There still remained two weeks of his vacation, which he decided to spend at his home.

A full year elapsed since Norma's illness, leaving not a trace of its dreaded career. Sam had been corresponding with her since her full recovery. 'Twas thus that he heard that the beautiful church which her father had been building was very near completion, and to be dedicated at about the time of his visit home. The excitement in the town was at its height when he reached there. Besides many of the other festivities, celebrating the occasion, Mr. Naumann gave an elaborate banquet to all the tradesmen who had been employed in the work. Everybody seemed in a gay, happy mood. Sam's father, who had also been engaged in some part of the construction, was also invited. One witty speech after the other followed in quick succession, and one toast after another celebrated the Master Builder. The tall slim glasses were filled and refilled with rich sparkling wine. Sam was begged and induced to favor the occasion with selections on his famous "Stradivarius," and his performances were greeted with storms of applause. His father, who had paid all due homage to the foaming cup which he dearly loved, was boisterously proud of his son's triumph. The ladies had withdrawn, leaving the men to drink and be merry amid tobacco-fumes and cards. As dawn crept over the starlit sky, the gay party dispersed. Sam seemed to hold the company spell-bound by the vivid tales of his artist-life in the Bohemian quarters of the great city. Like the others, Sam's stuttering words and glaring eyes betrayed the victory of the wine-glass. His father seemed to withstand the effects better, being more used to the strong drink, and slapped him good-naturedly upon the back, and congratulated him on his thorough manhood and good-fellowship. Never had his father been pleasanter to Sam than the day following the banquet, but his conscience burned within him, as he saw his "Mütterchen's" tear-stained eyes, who buried her face in Sam's shoulder with a sob, unable to utter a word of reproach. He tried to comfort her by saying: "I yielded to the temptation, but it shall never happen again. Forgive me, dear, and let's not speak of it again, it would only make us both unhappy and spoil the few days of my visit."

But Mrs. Balder's heart seemed sad and heavy, throughout that day. She found neither rest nor distraction in work. In the few remaining days, Sam had many calls to pay,—friends to visit, and listen to many flattering compliments. The papers had boasted of his coming tour with the famous Jean Naumann, and praised his attainments in high terms. His first meeting with

Norma, two days after the banquet, was quite as painfully embarrassing as that with his mother. He was, nevertheless, much surprised at the change which the last year of their separation had wrought. Norma had blossomed into perfect young womanhood. Her judgment was far more matured and considerate, and her views of life were so practical, that Sam was obliged to acknowledge her superiority. But today it seemed to Sam as though a wide gulf were fixed between them, and as if a deep grief overshadowed her sweet face, of which he himself had been the cause. She spoke to him so sadly, still from the depths of her heart, so pathetically, yet so winsomely. This sweet melancholy cast about her an irresistible charm. They had gone for a walk in the spacious park. Sam had spoken of his coming tour with her uncle with real enthusiasm, of his future career, his loneliness, and the growing desire for her company, to be near her. Only two more days, and he would have to leave again; the thought of separation seemed to rouse his deepest emotions. Norma had listened in silence, glancing now and then, almost fearfully into his sparkling eyes, as he spoke to her with all the suppressed passion of his youthful love.

"Norma, my life," he stammered, impulsively, seizing her hands, "Norma, I need you, I need you near me, I cannot live without you. All my life will be a failure,—Norma, I love you, you know how dearly, how passionately I love and adore you. Can't you care, dearest? Say that you do,—do love me.—Say it, Norma, now, say, that you are mine, mine for ever!"

As the wave of passionate love swept over him, he pressed her hands fervently to his lips. But Norma, her cheeks a flaming crimson, rose quickly from the marble seat. "Oh, Sam," she fairly sobbed, "Sam, don't,—please do not talk that way. But her deep emotion seemed to carry him away. She sank back to the seat. Sam regaining the mastery of his feelings shamefacedly knelt at her feet. "I didn't mean to excite you," he whispered. "Norma, what wrong have I done? Have I said anything to offend you, to hurt you? No, believe me, Norma, I mean every word of it; every drop of my blood beats for you. Won't you answer me, Norma?"

"Come, Sam, sit here next to me. Listen to me now, and try to be calm. I do not doubt a single word you have said, I fully believe you. But you are in such an excited condition that, perhaps by tomorrow, you will be sorry that you have spoken as you did. You may regret it. We are no longer children, Sam, and we'll not act childish any more. But I cannot answer you now, Sam, not to everything. My heart is so full, so heavy! You know, Sam, and I won't deceive either you nor myself, you know that I like you, like you with all my heart. But I must probe my own heart to its very depths, when I am more rational and less aroused."

"But, Norma, I cannot wait. Why can you not tell me now? It will be my

ruin to wait any longer. In two days I must go away, and I cannot wait for an answer."

"It shall not be long, Sam. Be sensible. Do give me just a week's time. I must think,—I must pray—over it. Sam, do not think I am a fanatic; I know you will understand me when I say this to you."

These last words made a deep impression upon him and he became solemn and calm. "All right, Norma, I understand, I will patiently wait and you will write me after a week, and may God direct you and tell you what to write. God knows my heart. He knows how truly and deeply I love and adore you."

The parting from her boy had never before seemed so hopelessly sad to Mrs. Balder, as this one. Her heart nearly broke with grief, not so much at the separation, but from anxious terror for Sam's dire temptation, since that awful discovery. Had the dreaded fear of her heart really become realized; had the sin of the father become the ruling passion of the son? This burden threatened to crush her down. Long nights she lay upon her knees before her God, asking Him to save him from the down-grade path of ruin. Could a child of so many earnest prayers go astray and be lost? Would not the prayers and tears of a God-fearing mother prevail? The world, of course, would not deem this apparently insignificant weakness a sad misfortune, but the tried heart of Mrs. Balder saw in it the utter ruin of Sam's soul and body. Her husband's boasting pride in his son's courage and manliness only made her grieve the more. She understood that he used Sam's weakness as a welcome excuse, a shield for his own indulgence.

Within the last few days Norma had refused all callers. She withdrew to the quiet of her room, to think and pray over that answer which she was to give to Sam. At last she had come to a decision, and now felt more contented and satisfied. Norma had never a secret which she did not share with her father, and so she felt that she should reveal this one to him, and ask for his advice and sympathy. They were walking together through the garden, speaking of the banquet and the guests.

"Do you know, Papa, that that banquet has made me rather miserable, in spite of all the glory and praise showered upon us?"

"Why, child, how do you mean that?"

"In a way I am happy for that which makes me feel so miserable and sad; for it gave me a chance of making a discovery which will spare me much disappointment in the future."

Mr. Naumann gazed at her, wondering and bewildered. "I do not understand you, Norma, what discovery do you refer to?"

"Do you know that Sam Balder is rapidly becoming a drunkard,—that was my horrible discovery, daddy dear."

Norma had spoken these words with a suppressed voice and tried hard to keep down her emotion. Her father noticed

by her trembling hand on his arm that she was struggling bravely not to give way to her feelings.

"Oh, my dear child, you mustn't take that so seriously; it's not so tragic. Why, that was but an unfortunate exception, and exceptions prove the rule, you know!"

"Exception or no exception, papa,—please forgive my contradiction, you may think of it that way, but to me it is far more. That surely was not his first fall, and I fear, it will not be his last, either. I am unspeakably miserable and unhappy, and I know Mrs. Balder will feel the same way I do."

Mr. Naumann suspected by these words how near Sam had come to her heart. Now he would have occasion to consider this matter more seriously. Norma continued: "And Daddy, I've given up dancing, once for all; it has caused you and me so much trouble and unhappiness which I shall never forget. Our banquet, with its cards and wine was an unfortunate affair for Sam. Oh, Dad, we don't want to be the cause of anyone's downfall and ruin. Such accusations must never be laid at our door! And if you feel as I do, intoxicating drinks of any sort will never be passed in our home again!"

"I will not and cannot contradict you, Norma. I know that if Sam were your brother I would have thought of that myself. I fully understand your argument and appreciate your wish. It shall be as you suggest; you are perfectly right, my dear."

"And Daddy, I must tell you something else now. A few days ago, Sam proposed,—asked for my heart and hand."

Mr. Naumann stared, as though not understanding, at his daughter. This word came so unexpected, though, of course, he had suspected something of that kind, during the last year or more, and indeed had often wished that God would unite their hearts and lives.

"And you have consented, Norma?"

"No, Dad, I could not! I have asked him to grant me a week's time for consideration and prayer."

"That was very sensible, my child, and I am happy and proud of your confidence in your Daddy. Have you come to any definite conclusion, so far?"

"I have decided that I never can, nor will, be the wife of a drinking man," she stammered with a sob.

"Which is perfectly right, my dear! That decision of yours will probe and prove his salvation, if Sam is made of the right stuff, which I hope he is. You acted nobly and discreetly, Norma!"

"You have no idea of the depression all this has caused me, and of the pain and strain of these last few days. But I have fought it out now and won, and I'm going to pray for Sam."

Her father was deeply moved; he drew Norma to him and kissed her forehead. "God will help you to conquer and win him back, my dear. I am sure he will also win out in the end. I am positive that all will come out right with you and him." (To be continued)

Our Women and Girls

Edited by MRS. R. E. HOEFFLIN

The Unseen Power

*The weary ones had rest, the sad had joy
That day, and wondered how;
A plowman singing at his work, had prayed,
"Lord, bless them now."*

*Away in foreign lands, they wondered how
Their simple word had power;
At home, the Christians, two or three,
had met
To pray an hour.*

*Yes, we are always wondering, wondering how,
Because we do not see
Someone, unknown perhaps, and far away,
On bended knee.*

—Anonymous.

Prayer Topic

India

The South India Mission was begun in 1836. There are now more than 30 preaching stations, with 122 missionaries (among them 8 physicians), 48 ordained and 344 unordained native preachers, 176 native Biblewomen and Zenana workers, not forgetting the great Theological Seminary at Ramapatnam. How familiar to us are the names Heinrichs, Thomssen, Kurtz, Degenring, Haemel and others too numerous to mention.

India is called "The Land of Gods," it has 330 million man-made gods existing in the Hindu Pantheon, according to the "Chicago Journal of Commerce." They are all given shape and substance in images. Ganesha, god of plenty and mirth, has an enormous paunch and the head and trunk of an elephant.—Hunee-man, the holy monkey god, is the patron of home life.—Vishnu, one of the two greatest Indian gods, is said to have lived as a fish, a bear and a lion, in his several visits to the earth, and is so pictured. He is called "The Preserver," and in human form is known as Krishna, painted bright blue and standing on a snake. With 100,000 wives and sons, he is a big figure in Hindu religions. His images are dressed, fed, undressed, bathed and put to bed each day and night by the priests.—Siva, the second of the supreme gods, is called "The Destroyer" and more than 1000 other names. He is a bad fellow, very bad, who loafs around graves and burning places. His wife is the goddess Kali, an even worse character than himself. She is an awful sight, with a black body, distorted hair reaching to her feet, a necklace of human heads, and her tongue is always sticking out of her mouth. Her chief temple is near Calcutta.—Surely a great field for missionary work.

Bibles for Light Houses

The following statement was of special interest to the writer as several families of her church are employed in the Light House Service.

The United States Light House Service maintains lights and other aids to navigation along approximately 50,000 miles of coast line, a length equal to nearly twice the circumference of the earth. The total number employed is nearly 6000 and the expense of maintaining this service is five and one-half million dollars a year. The necessary loneliness of the life of the light house keeper is significant of the type of man doing this work. He of all men needs the Book which can provide the constant inner vision of the Light that never fails. The Light of the Bible can give him added strength to endure solitude and hardship.

Sensing the need and the value of the Bible to the keepers of the light houses the New York Bible Society recently sent Bibles to every light house along the Atlantic coast from Maine to the Gulf of Mexico. Arrangements were made with the Department at Washington where the offer from the Society was gratefully accepted.

Flowers by the Wayside

*A cup of water timely brought,
An offered easy chair,
A turning of the window blind,
That all may feel the air;
An early flower bestowed unasked,
A light and cautious tread,
A voice to softest whispers hushed
To spare an aching head—
Oh, things like these, though little things,
The purest love disclose,
As fragrant atoms in the air
Reveal the hidden rose.*

—Selected.

*Smile, once in a while,
'Twill make your heart seem lighter;
Smile, once in a while,
'Twill make your pathway brighter.
Life's a mirror—as we smile,
Smiles come back to greet us;
If we're frowning all the while,
Frowns forever meet us.*

"God had only one son, and he was a missionary," said the immortal David Livingstone. Jesus furnishes the supreme ideal for Christian missionaries to the end of time.

The world is not saved by countries, by cities, by neighborhoods, but by individuals, one by one. Christ dealt with people personally.

The people who are most interested in home work are the very people who give most to foreign missions.

Gleanings

The first Hindu woman lawyer, Miss Tata, whose appointment to the bar is significant of the new order in India, plans to specialize on cases pertaining to the welfare of her people.

How often we make the mistake of counting our miseries instead of counting our blessings.

The girl who has formed the habit of looking on the bright side of things is always a most lovable girl. She creates about her such a cheery atmosphere that others find it pleasant to be near her.

The oyster turns the obtrusive grain of sand into a pearl. Overlay your troubles with such sweetness and cheer that they will become life's jewels.

*"I live for
The cause that lacks assistance,
The wrong that needs resistance,
The future in the distance,
The good that I can do."*

The home field must not be neglected. All are not foreign missionaries, all are not relieved of responsibility by a missionary subscription. "Return to thine own house," said Jesus to the saved man. One's own house or neighborhood always furnishes a sphere.

Mothers and Daughters Banquet

A mothers and daughters banquet was given by the Kings Daughters and the Rose Circle Girls of the McDermot Ave. Baptist Church at Winnipeg, Man., in the Sunday school room in honor of the mothers of the church.

The room was nicely decorated with the Kings Daughter's class colors. The tables were nicely arranged with a dainty spread, all of which presented a pleasant and inviting appearance. After supper was served, an interesting program followed, consisting of choruses, quartettes, vocal and piano solos and several recitations. Several very interesting and instructive addresses were also given by various ones present.

We closed our evening by singing a verse of "Blessed be the tie that binds." Mrs. F. Bloedow led us in a closing prayer.

Over one hundred guests were present, and we feel quite safe in stating that all who were present felt that it was an evening well worth while, to which we shall always think back with admiration and joy.

Let us sweeten our mother's pathway with loving deeds and flowers while we have the opportunity; the time will come when it will be too late.

BERTHA KNOPP.



The World Wide Guild of the Second Church Cleveland, O.

About ten years ago, a group of girls organized to form a missionary society. This society, active first as a King's Daughters, and more recently as a Guild society, has met with great success.

Our membership now totals slightly over fifty and the picture printed above, was taken at one of our regular meetings. We meet the first Sunday afternoon in each month, and after the meeting have a social hour during which supper is served at a nominal price.

Every year two subjects are assigned by the Guild for study—a foreign country and a home problem. The subjects for next year are "Japan" and "The Future of the Child in America." We try by means of programs, pageants and addresses by the missionaries themselves to gain a better understanding of these subjects.

We aim, however, not only to receive but also to scatter blessings. We therefore have in the past visited various philanthropic institutions in our city. This year our girls sent a Christmas box to one of our German Baptist institutions and supplies to Oneida Institute in Kentucky. We were able, by means of a lawn fete and the sale of Christmas cards, to raise \$160,—\$100 of which we gave to the support of our missionaries in Siberia.

It is needless to mention the great social value of such a society to a church, but our real aim is a more serious one. We have stressed tithing and the keeping of daily devotions. We have endeavored to develop spiritually and to strengthen the prayer life of our members by means of a prayer circle. Our aim is service, not for personal glorification, but service for others in the vineyard of the King. We hope by means of the impressions received at our meetings, to insert this aim into the life of every one of our members.

GERTRUDE B. FETZER.

* * *

*The good life is ours to claim;
And strange as it may seem.
The more we use and pass it on
The more there is for us to glean.*

Minneapolis Anniversary

On Friday evening, May 18, the Young People's Society of the First German Baptist Church of Minneapolis, Minn., had their anniversary. Some very good readings were given. Three snappy dialogues were also on the program as well as some good music consisting of a girls' trio, a vocal duet and a piano duet by Mr. and Mrs. Orrin Brachlow. The number rendered by the First German Baptist Church of St. Paul was a vocal solo by Miss Sarah Bienhoff. Another number was a short talk given by Mr. Marks, touching especially on the Summer Assembly and Institute. We, of course, were very glad to be reminded of this, as a suggestion of a good place to spend a vacation is always welcome. Last, but not least, Bro. Hahn, our pastor, also gave a short talk.

Taking everything into consideration, the program was a success.

FLORA H. MINKS, Secretary.

Catholics Admit Defections in Bohemia

When the first reports began to come through of the large defection from the membership of the Roman Catholic church in Bohemia, Roman Catholic newspapers in this country were inclined to ridicule the reports. Information now comes by way of the Vatican which leaves no room for doubt. According to these sources, the Catholic membership in Bohemia has fallen from 98 per cent of the population to 73 per cent. Some of the most eminent of former Catholic prelates now wear the John Huss badge openly. The newly organized national church has 500,000 members, and other denominations have grown.—The Christian Century.

* * *

When "Chinese" Gordon was a subordinate, a fellow-officer boasted to him that he had been promoted more rapidly because he was "not so pious." "Look at me," said he, "I now have a major's shoulder straps: what have you got?" "I have callouses on my knees," replied Gordon, who was known as the "praying captain." Callouses on the knees are better than straps on the shoulders. No man ever did a great and enduring work for God who was not a man of prayer.

Annual Meeting of the Kansas Young People's Union

The 37th annual meeting of the Kansas Young People's Union was held at the Bethany Church, Vesper, May 28-29. In spite of threatening weather, over eighty delegates and visitors arrived in time for the opening session. Although many were tired after a long day's journey over rough roads, a spirit of keen interest and youthful enthusiasm was manifested in this first meeting.

We had the pleasure of having Rev. H. Schade of Buffalo, N. Y., with us during the convention. He gave an inspiring address on the theme, "The Law of the New Life" on Monday evening.

This address was followed by a roll-call of the societies. The prompt responses of the ten societies showed considerable originality.

On Tuesday, the sessions were composed chiefly of devotional services, short addresses, essays and business sessions. Rev. H. Schade gave two lectures on "The Holy Spirit in the Christian's Experience," a topic which appealed to one of the deepest spiritual needs of our young people. Two essays deserving of mention were, "Evangelism of our Youth," by Anton Pauler, and "The B. Y. P. U. Member and His Church," by Ben Fritzmeier. Rev. G. W. Pust gave a profitable talk on "The Worth of Voice Culture," and Mr. H. Schacht on "Building a Young People's Society."

The treasurer's report disclosed a nice balance. It was decided to use \$20 of this for the "Relief Work in Germany" and \$35 for our Missionary and Benevolent Offering. The entertaining church was also kindly remembered with a donation.

It was to be regretted that so few of our last year's officers were able to be with us this year. Even our vice-president, Bro. K. F. Ehrlich, was unexpectedly called away from the business sessions on account of the illness of his mother.

The officers for the new year are as follows: President, Mr. C. A. Zoschke, Geary Co. Vice-President, Mr. Geo. F. Koch, Jr., Ellinwood. Secretary, Mabel Jaeger, Bethany. Treasurer, Marie Thole, Stafford.

Tuesday evening each society furnished two numbers for a splendid program. Truths were presented in a variety of ways and all equally good. The offering taken on this evening amounted to \$41.29.

In conclusion, mention should be made of the splendid co-operation of the Ellinwood orchestra in furnishing a part of the music for the convention. Co-operation and brotherhood was felt on every hand. May God use the strength, enthusiasm and talents of the Kansas Young People in the extension of his Kingdom! Our Kansas Young People's Union for Christ and the Truth!

The next meeting will be held at Durham.

MABEL JAEGER, Secretary.

* * *

There is a self-supporting Portuguese Baptist church in Bristol, R. I., that is doing very well. It has had several conversions and baptisms in the past year.

Our Musical Page

Edited by PROF. H. VON BERGE

The Ministry of the Church Organist

In many of our churches the whole ministry of music is under the direction of the church organist, including the responsibility of leading the choir. But even where there is a special choir director, there is still enough responsibility left exclusively to the organist, that such a person looms up as one of the most important factors in the building up of a church service. The work of the church organist may be truly made, and should be made, a real "ministry."

The Qualifications of the Church Organist

One of the qualifications of a good church organist, of course, should be good musicianship. When we say this, we do not forget that in many of our churches they can not be too exacting but must be satisfied with the talent that is available for the service. But even in those cases it is important that the choice be not made carelessly, but with due consideration of the importance of the service, and that among those available he or she be chosen who gives most promise of serving well. And for him or her who is so chosen, it is important to make the very best of the opportunity and to develop the gift that is in them with all earnestness. Under good musicianship we understand not only a good technique, ability to play rapidly and clean and true, but also the ability to play with expression and feeling, and between the two the latter is really by far the more important.

Another important qualification is tact. That enters into almost any qualification for service. Tact is nothing more than the gift to do the right thing at the right time. The organist with tact will know when to play lively and when to play quiet music, when to play interludes and when to leave them out, when to select a short number and when to select a long one. All kinds of conditions arise too numerous to mention that relate whether the organist has this coveted gift or not.

And that leads naturally to the last qualification which we would mention, namely the fitness of the heart. In order to lead the musical worship in a Christian service, and really to make it fit into that service, the organist should be a devout Christian. It is hard to see how an organist who in his heart does not worship God can be able to express such worship genuinely by the instrument that is being played.

Co-operation with the Pastor

The necessary unity in a service is absolutely impossible where there is no co-operation between pastor and organ-

ist. That should be sought by consultation before the service, wherever possible. If the organist knows what the pastor is going to preach about and what the general trend of a service is going to be, it is much easier to plan the musical part of that service in harmony with the whole. Where a consultation before the service could not be had, a tactful organist will sense the trend of thought of that service and will adapt the musical part to it. Sometimes the organist may have suggestions of great value to offer to the pastor, and most pastors will gladly welcome them if they promise to enhance the value of the service. With most pastors the musical part of the services is not so much on their mind, for they have so many other things to think about, so that the possibilities in the musical line do not so readily occur to them, and so it is eminently proper for those whose specialty is music to submit any suggestions that may come to them. It is the small man who knows it all, and our pastors are not of that caliber. Try them.

Fitting Music

There are two things necessary if music is to be fitting. In the first place, it must fit properly into the various parts of the service. The opening number, usually called the prelude, should invariably be of the quiet type. It is to help the people to get into the devotional frame of mind. That object is, sad to say, only too often defeated by the habit in so many churches of making the opening prelude mean nothing more than a musical calling of the people together, something the same as the church bells are supposed to do. Why cannot we all be together in our places when the prelude begins and make the moments while it is being played a real part of the service, as it should be, and an opportunity for us to prepare our hearts for the rest of the service? But this is an aside,—we are speaking of fitting music here. The offertory played during the collection is usually also of the quiet type, while the postlude at the end of the service is vigorous and lively music. But music must not only fit into the various parts of the service properly, but also into the service as a whole. Not all good music is good church music. Some music belongs properly to the concert hall and may be much enjoyed there by God's people, but it does not belong into the church. Some music is unfitted for church use by the associations that are inseparably connected with it. There must be a certain dignity about all music that is allowed a place in the house of God, and that requirement excludes much music from use there that in itself may have much to commend it for use at other places and on other occasions.

Supplies

It is quite possible that many of our church organists are not aware of the great treasure of material that is at their service for their most varied needs. One of the best ways is to subscribe to a good journal that comes regularly and supplies the organist with the material needed. The one the writer is best acquainted with is a magazine of 30 pages of music, published every other month, containing an easy grade of pipe organ music, with the pedal notes printed on the lower staff in small notes. It costs \$2 per year. The publication is called "The Organist." There are all kinds of organ books on the market, of all grades of difficulty, for reed organ and for pipe organ. Some of the books that have proven very popular with organists are so-called Hymn Voluntaries, that is organ pieces that are built around well-known hymns. There are also piano voluntary books for such churches as have no organs but use pianos instead. There is one book that I should like to mention particularly. It is called "Modulations into G Major," by Mrs. Ashford. In most of our churches it seems to be the custom to begin the service with the Doxology, and inexperienced organists then are forced to make the abrupt change from the key in which they were playing their prelude into the key of G, in which the Doxology is written. This book has 40 short modulations from the various keys into the key of the Doxology, enabling the organist to make the transition smoothly. The price is 75 cents with 33 1-3 per cent discount. All these things can be ordered through our own Publication House in Cleveland, and similar supplies that the writer has no personal knowledge of.

Hymn Playing

One of the most important duties of the church organist is to lead the congregational singing, and it is by no means the easiest one. Above all, the hymns should be played with proper expression. That cannot be done if the organist looks only at the music, and completely ignores the words. The text, far more than the notes, or even the marks of expression that may be printed with them, indicate the proper way of singing a given number. And the organist who enters into the changing sentiments of the various verses, will not be in danger of rattling off all the verses in the same mechanical way. What a great thing it is for a church to have an organist who really feels what he is playing! And how quickly that can be sensed! But, alas, there are all too many that have not the soul of music in them. It is all a matter of dexterity of digits with them.

And then the organist is to give the proper time and rhythm in which a given

hymn is to be sung. The only way to do that is to play in that time when the hymn is introduced by the prelude, and then to stick to that time. It is surprising how many organists play their prelude just right, but just as soon as they hook up with the congregation, they suggest the engine that has too long a train of cars to pull and wearily puffs its way along under the load. There is absolutely no need of that, if the organist only strikes out at the very beginning in the identical time, sometimes, perhaps, emphasizing it by a little staccato playing in the pedal bass. Draggy singing, what a miserable thing it is!

Young People's Institute in Erie

Erie, Pa., on April 28 and 29 was the rallying point for 203 sunny, smiling, happy young people gathered for their first Young People's and Sunday School Workers' Institute of the Eastern Conference. This Institute brought together by motor, train and trolley delegates from Buffalo, Folsomdale and Rochester, N. Y., Pittsburgh, Pa., and Cleveland, O.

At 3 P. M. on Saturday, April 28, the Institute convened at the Central Baptist Church of Erie. After a spirited song service, conducted by the Rochester Theological Seminary Quartette, there followed a devotional service under the leadership of Mr. E. C. Smith of Buffalo. A temporary chairman was then elected, Dr. H. C. Schuhr of Buffalo being unanimously chosen for this position. At the evening session, Rev. F. H. Willkens of Buffalo was elected permanent chairman of this year's Institute.

The speakers that we heard presented a number of topics of special interest, some being very new and unique. Mr. H. P. Donner, Manager of our Publication Society in Cleveland, spoke on "Our New Young People's and Sunday School Workers' Union." Rev. E. Baumgaertner pictured to us "The Ideal Young People's Society." On Sunday morning Rev. J. P. Brunner of Buffalo preached in English, and was followed by Mr. G. Hensel, a student in Rochester, who preached in German. "The Junior Baptist Young People's Society During the Week" was the subject of an address by Miss O. Fischer of Buffalo, and "The Baptist Herald" by E. W. Hoek of Cleveland. Two typical addresses by our beloved Prof. F. W. C. Meyer were received with great interest. Discussion followed some of the talks outlined above, and some very helpful and instructive ideas were brought out.

After the Saturday evening session, an impromptu musical program was presented, in which the following took part: Rochester Seminary quartette: S. Blumhagen, E. Engelman, G. Hensel, A. Schock. Andrews St. Church, Rochester: Miss Lottie Doescher. Bethel Church, Buffalo, quartette: Miss Esther Eller, Mrs. F. H. Willkens, F. Miller, H. Wobig. Temple Church, Pittsburgh: Miss Frieda Sayenga. Central Church, Erie: choir. High St. Church, Buffalo, quartette: Herbert Brunner, Erich Schafer, Carrie Schafer, Norman Schmidt. Nottingham Church, Cleve-

land: Miss Orthner. First Church, Cleveland: H. Schurdell.

The singing throughout the Institute, whether by the various quartettes or choirs, and especially by the entire gathering, abounded with the buoyancy of youth and will long be remembered. Without a doubt, a large measure of this praise is due Prof. A. B. Mehnert of Erie for his masterful accompaniment at the organ. Preceding each session, Prof. Mehnert delighted us with a fifteen minute recital, and in all probability the inspiration received from hearing his playing accounts for the remarkable singing. It was said by some who had visited other young people's institutes that the music and singing, which was of such magnificence, surpassed that of any other young people's conference.

The registration disclosed the following number of delegates: Buffalo, Bethel Church 39, High St. Church 28, Spruce St. Church 16, Folsomdale 5, Rochester 30, Pittsburgh, Temple Church 5, Cleveland, Erin Ave. Church 8, First Church 18, Nottingham Church 6, Second Church 48, Erie, Central Church 60.

The following officers were elected: President, Dr. Arthur Bodenbender, Spruce St. Church, Buffalo. Vice-President, Melvin Zurn, Central Church, Erie. Secretary, Miss Frieda Sayenga, Temple Church, Pittsburgh. Treasurer, Miss Olga Fischer, High St. Church, Buffalo. Field Secretaries, Rev. R. R. Kubsch, Sunday school work; Rev. F. H. Willkens, Young People's work. Council: Buffalo: Bethel, Mrs. A. L. Tyndall, High, Herbert Brunner, Spruce, Lester Beitz; Folsomdale, Fred Krauter; Rochester, Otto Loertscher; Pittsburgh, Mrs. L. Krueger; Cleveland: Erin Ave., K. P. Wendt, First, H. Schurdell, Nottingham, Miss Louise Merkel, Second, Miss Irma Schroeder; Erie, Miss Florence Schillinger.

The resolutions adopted provided that the organization be known as the Young People's and Sunday School Workers' Union of the Lake Erie and Ontario district; that the denominational objectives and constitution be the basis of our organization; that the next annual meeting be held in April 1924 at the Temple Church of Pittsburgh.

K. P. WENDT.

The Oklahoma Jugendbund

The members of the Oklahoma Jugendbund were privileged to meet at Kiel, Okla., on April 28, in connection with the Oklahoma Association. The different societies were well represented. It has rained so often during an Association that we usually expect a good rain at this time. Again this year it did not fail us. Saturday is our young people's day. It had rained Friday, and when Saturday morning dawned, the sky was gray and the rain trickled against the window panes. Nevertheless, being Baptists, we ventured out and went to church. At the opening of the meeting at 9 A. M. only a few were present. However, at the close, nearly every seat was occupied. The prayer service was

led by the secretary of the Bund, the theme being, "How can we as young Christians be pleasing before the Lord?" This was followed by a business meeting, led by the president, Rev. P. Geissler. After the close of the business meeting we had a question box, Rev. L. Hoeffner answering the questions, which had been given him previously. It was very interesting and instructive. In the afternoon the sun shone and by evening the roads were dry, so we had a very large attendance at our service. The program was rendered exceptionally well and consisted of a recitation, dialogues and songs, each society furnishing one or two numbers.

Following a suggestion of Rev. Geissler, we now have a Bible-reading campaign in our Jugendbund. Each member is asked to read the entire New Testament by the next meeting, which will be in fall. The society having the largest percentage in proportion to its membership will receive special recognition.

Our Jugendbund is progressing and our aim is to be more like our dear Savior, Jesus Christ.

FREDA KOSANKE,
Sec. Oklahoma Jugendbund.

Union Meeting in Oak Park

The Oak Park Young People's Society participated in a meeting of a type new in its experience. It took part in a joint meeting of the Young People's Societies of four churches of different Protestant denominations. This gathering was brought about by the pastors of these churches, who have long met in a social and professional way. They felt that the union of the different societies in a mass meeting would result in a spirit of neighborliness that might be of benefit to all, since all are trying in their own way to do the same work, namely, serving the Master.

The fields of work are very close. In fact, they overlap. We have learned from all fields of the world's endeavor that a getting together and a comparing of methods and ways and means tends always to progress. And we have learned from the Master himself that the united prayer and worship of his children is always acceptable in his sight. We must remember always our Baptist fundamentals, and not become careless in our belief in them. There are, however, some phases of Christian work in which all Protestants can unite to their mutual benefit.

The meeting proper was held after a delicious dinner had been served. The representatives of the various societies gave resumes of the work done in the past by their societies, and also their plans for the future. This part of the program was very informal—simply an effort to get to know each other as societies. We then listened to a lecture by Rev. Albert Gage, who is in charge of the Educational Department of the Chicago Baptist Executive Council. This was very interesting. All who were present were glad they had been there. Plans were made for future meetings of this kind.

Religious Lessons I Have Learned From an Automobile

CHAS. F. ZUMMACH

Travelers in the Holy Land tell us that nearly everything that comes under their observation has been used in the Bible to illustrate some religious truth. Jesus drew his illustrations from the familiar objects about him. If he were here today, would he do otherwise? One of the most familiar objects in American life today is the automobile. To a greater extent than any other invention it is essentially the product of American ingenuity and strikingly typical of the American spirit. It is so interwoven with the fabric of our daily life as to be almost indispensable. What an opportunity it would afford the Master to illustrate his teaching! Four years of driving an automobile under all sorts of conditions, have taught the writer something more than an increased vocabulary for expressing his feelings when something went wrong. Let me endeavor to set forth a few of the things I have learned and to make the application to our lives.

I. There Are Three Ways of Starting an Automobile

1. *You may push it down a hill or tow it until the engine starts.* Now, no motorist will claim that this is an ideal way to start a car. It shows that there is something wrong with the car, and is a method employed only in emergency cases. Yet some people never get started in their Christian life until someone pushes them into it, or like the paralytic, they have to be carried and laid at the Master's feet. While this may not be the ideal way to get started, it is better than to remain forever stalled on the road of sin and destruction. This is essentially the job of the Christian church, to "compel them to come in" to the kingdom, or if needs must be, to carry those who haven't strength enough left to walk.

2. *You may crank it.* Some of us still have lingering memories of what it means to start a Ford car on a cold morning by cranking till your blood and your temper rose to Summer heat. In this day of self-starters cranking is fast becoming a lost art. We learned it was a waste of energy; it is always accompanied by more or less violent exertion. However, some people never get started in their Christian life until something violent comes along and breaks their heart. Many would never have become Christians if they had not experienced some violent upheaval in their lives. Like the young eagle, they have to be thrust out of their nest or they will never learn to use their wings. This method, too, may not be ideal, but it is better to be thus "stirred up" than to rot on the highway of sin.

3. *You may step on the starter.* This is the ideal way. It requires no undue exertion. It is also the ideal way to get started in the Christian life. The child started in the Christian home, has been brought up in a Christian home, grown up under the influence of Christian teaching in the church or Sunday

school, all the settings of its life are in order, then someone comes along and steps on the starter, and without any violent upheaval they are off on the road to a Christian life. Now the important thing about the starter is the battery, it must be kept charged. The battery is the power of the Christian life, the charge is the Holy Spirit and the charging station the prayer meeting and the quiet hour.

II. What Is Needed to Keep a Car Running

To get a car started is vital, but to keep it running smoothly is equally important. Some of the things we will have to watch are:

1. *We need Gasoline.* That is the motive power, without it the car won't run. Not even a Ford will run on its reputation. Did you ever overtake some forlorn motorist on the highway, who was stalled because he "had run out of gas"? Now, what gasoline is to the automobile the presence of the Holy Spirit is to our lives. Let that run out and we stop. How many Christians are stalled, like the Galatians were, for that very reason! Jesus used the wedding feast, the ten virgins and the lamps to illustrate this truth. In America he would have used the automobile. "Without me ye can do nothing."

2. *We need Oil.* Oil reduces friction, absorbs heat and makes for smooth running. Without even the best engine would soon burn itself up with frictional heat. No wise motorist will stint on his oil. So in our lives we need love, and a large measure of it, to reduce the friction that results from coming in contact with our fellowmen. The world today is burning itself up with envy and hate; it never needed love so much as today. Nothing would so readily reduce the strife and friction in this old world of ours as a liberal application of 1 Cor. 13. Dr. S. D. Gordon in one of his noon hour talks in Chicago recently read Psalm 37:1 like this: "If things go wrong, don't get hot with frictional heat." Charity should characterize the Christian. "By this shall all men know that ye are my disciples, if ye love one another."

3. *Electricity.* That mysterious, yet wonderful force! Without it our cars would not run. We may have gasoline, oil and compression, but we need the spark to set them off. So we need faith and enthusiasm to supply us with that vital spark to give energy and life to the pent up forces within us. It was this faith in the lives of our forefathers that gave birth to our denomination and supplied them with the enthusiasm to carry it on. We cannot afford to lose it.

III. Things That Will Make an Automobile Stop

1. *A Blowout.* Who has not experienced that sickening feeling when everything seemed to be running smoothly and all of a sudden, Bang! "There goes my tire!" Blowouts are caused by weak spots in the tire, hidden flaws, or injuries received at some previous time. Secret sins, hidden faults, resulting from in the past, yield to the pressure of

inherited weaknesses or from bad habits temptation, break under the strain of a little extra burden they have been asked to assume in connection with serving the Lord, and many Christians "blow up" and their usefulness is gone. Motorists know that a "Boot" applied to the weak spot will often prevent an unpleasant incident on the road. So we need to be on our guard continually against the weak places in our characters and search for hidden faults and remedy them in time. "Clear thou me from hidden faults."

2. *A flat tire.* Unlike the former this one goes down gradually without any undue noise. The enthusiasm of some people just peters out. Somewhere they have been "punctured" and they have gone "flat" in their Christian life. The world is full of such Christians who have grown weary and who are stalled by the wayside of sin and the world. To such the words of Paul in Gal. 5:7 may be applied: "Ye did run well, who did hinder you?"

3. *A Short Circuit.* This trouble is sometimes the hardest to locate. The wires are shortened somewhere and the energy that should go toward propelling the car is diverted and lost. How many Christians are wasting their energy, their talents and time in questionable, if not sinful, at least useless amusements and activities! The power that might be used to serve the Kingdom is diverted into wrong channels, their time is frittered away and their energy is wasted. Jesus warns us to abide in him and says: "Abide in me and I in you."

4. *Foul spark plug.* The plug is the heart of the engine. Through it the current flows that sets the motor in motion. It is important that it be kept clean, for a dirty plug will not "fire." How many a motorist has been baffled as to what might ail his engine, when the trouble was nothing more than a "foul plug." Unclean lives, impure hearts will prevent the power of the Holy Spirit from flowing through our lives and make us impotent for God's service, just as surely as a foul plug will stall an engine. "Create in me, O God, a clean heart."

5. *Freezing up.* This is due to being left standing out in the cold too long. Sometimes irreparable damage is done in this way. Many Christians remain inactive so long, or keep out of touch with God's people so long, that they just literally "freeze up." If a car is in danger of freezing up, it is best to keep the motor running. If you as a Christian are in danger of freezing up, get busy for the Lord Jesus and get warm.

IV. Mistakes to be Avoided by the Motorist

1. *Carelessness and neglect.* Failure to regard road signs and safety warnings. This is perhaps the most common sin of motorists today. Too many seem to regard traffic rules and safety signs as a sort of joke, or some form of highway adornment. On one of our tours last summer, we came through a town where instead of the customary "Speed Limit 15 Miles per Hour" sign it said: "Go as fast as you like, till the cop gets

you." The motorist who accepts that as an invitation to "step on her" will soon discover his mistake and leave a sadder but wiser man. The expert motorist is not the one who can "step on the gas" till the accelerator hits the floor boards, —any fool can do that; the successful motorist is the one who at all times has his machine under control, who is careful of the rights of others and watchful for all signs enjoining "safety first." He knows, to disregard these signs spells danger for himself and others. The Christian who is careless as to his conduct or speech not only imperils his own salvation, but the salvation of others as well. "For none of us liveth unto himself." The greatest menace to our highways today is the reckless motorist, and the greatest menace to the Kingdom of God is the careless Christian. "See then, that ye walk circumspectly, not as fools but as wise."

2. *Ignorance.* How helpless some people are when the engine stops. Every manufacturer cautions the buyer: "Read your Instruction Book carefully." Yet how many heed the advice? We may not all be as ignorant as the young man, who, when he was asked what the trouble was replied: "He thought the differential had fallen into his transmission and clogged up his carburetor," but ignorance is only too prevalent. It is inexcusable in the motorist, but more so in the Christian. The Bible is God's Instruction Book. Yet how many young people are as ignorant of the Bible as many motorists of their instruction book! They fall an easy prey to every religious faker that comes along because they lack knowledge. "My people are destroyed for lack of knowledge." Read your Instruction Book and you will save yourself a lot of trouble.

In conclusion let me say that if your car is "tuned up just right," if you have plenty of fuel and oil, when the motor purrs beneath your feet like a contented kitten, or just seems to sing with joy like a thing alive, then motoring is a real pleasure. And if our lives are attuned to the Infinite and in right relationship to our fellowmen, the Christian life is pleasure and not a burden. "Her ways are ways of pleasantness and all her paths are peace."

An Enjoyable Memorial Day Outing

A very enjoyable time was had by both the Cincinnati and Dayton B. Y. P. U.'s on Memorial Day. The 21 representatives of the Young People's Society of the German Baptist Church of Cincinnati motored to Dayton in a truck at the invitation of the Dayton society. The Cincinnati delegation was met at 10 o'clock by four representatives of the Dayton young people and were escorted to Far Hills Camp, located in Oakwood Village, a suburb of Dayton.

Games were played until lunch was served. After this the following program, arranged for by the Dayton society, was given:

Short Song Service. Prayer by Rev. Menard of Cincinnati. Short Welcome

Address by Miss Ruth Dornbusch, President, Dayton Society. Response by Mr. Oscar Schmidt, President, Cincinnati Society. Song. Address: "Memorial Day Observance," by Prof. H. von Berge. Song. Closing prayer by Rev. Roth of Dayton.

The address of Prof. von Berge gave the young people much food for thought. Among other things he mentioned the observance of Memorial Day should be an inspiration to the living more than merely honoring the dead, especially soldiers who have fallen on the battle field. The lives of great men who perhaps never saw a battlefield, but who have meant much to this world should be an inspiration for the young people to follow in their footsteps.

The real purpose of this get together was to establish a closer friendship between these two neighboring societies who are both serving the Master in the corners where they are. This joint meeting of the two societies was a great benefit to both in getting ideas of better service.

Just before the Cincinnati delegation started on their homeward journey, Rev. Menard gave a short talk in which he said he hoped that this was just the beginning of such meetings, not just between these two societies, but that the fellowship would spread until it became a state organization and that by becoming closer affiliated with one another we may thus become better able to serve our Master. RUTH DORNBUSCH.

A Cantata at Edmonton, Alta.

The once small choir of this church can no longer be referred to as such. It was very evident that a host of vocal talent is always available if one only finds the proper party to make use of the same.

Our appreciated choir master, Mr. A. S. Stuermer, as well as our new president, Mr. J. Lentz, have had a busy winter bringing in a number of newcomers, and through their regular and consistent practice they have made themselves useful in the building of our Lord's great kingdom.

The Cantata "Die ewige Stadt" (The Eternal City) was rendered on May 6 before a crowded house, which took keen interest in all the vocal numbers. The collection was granted to the choir to help defray their expenses for their church music. Many congratulations were received by the individual members for their splendid efforts. We cannot all go to mission fields, but many of us can sing the praise of Jehovah at home and help to brighten the corner where we are.

This choir has acquired the good habit of visiting the neighboring churches during the summer months and furnishing the music in place of their own choir. It not only relieves the other group of singers for one Sunday, but is an additional attraction to the service and at the same time, fine missionary work.

We hope that many choirs will be more determined to do more for our King of kings in the future. F. W. M.

Young People's Society of Passaic, N. J.

On the evening of May 18 the Young People's Society celebrated their 13th anniversary. A short but hearty welcome address was delivered by the president, Rev. L. Rabe. This was followed by the reading of the secretary's and treasurer's reports, both of which showed that the young people of remote, little Passaic have recently awakened to new ambitions, as they are zealously working for a pipe organ for the church and in this have been richly blessed so far. A program consisting of a dialogue entitled "The Modern Prodigal Son," a mandolin and a piano selection were rendered. A silver collection was taken amounting to \$22 which will be given to the "Organ Fund." The gathering was dismissed by song and prayer, after which refreshments of ice cream and cake were served. The Lord bless and be with all the young people's societies in the coming year!

SOPHIA SCHROEDER, Sec.

* * *

Pinwheel prayers may never get far enough from self to reach God.

A pleasing personality is one of the pass keys that open the door of success.

Both religion and butter are far more satisfactory when not too thinly spread.

Consistency and persistency are twin jewels that adorn the diadem of success.

BAPTIST DEACONESSES' HOME AND HOSPITAL SOCIETY, CHICAGO, ILL.

Provides home for girls desiring to become deaconesses or missionaries. Deaconesses have one year of training in the Northern Baptist Theological Seminary and three years training in the Deaconess Hospital here. Missionaries have two years of training in the above named Seminary and one year in the Deaconess Hospital. Girls will find a true Christian home, spiritual atmosphere, thorough training and splendid opportunity for service. For particulars write to:

REV. C. A. DANIEL, President, or to
MISS MARG. WAGNER, Supt.,
3264 Cortland St., Chicago, Ill.

When in Chicago
You will find a hearty
WELCOME

in the
PHILATHEA and BARACA
BIBLE CLASSES

at the
Humboldt Park Baptist Church
Spaulding Ave. and Cortland St.

Bible School at 11 A. M.

BE SURE TO VISIT US!

THE BAPTIST INSTITUTE PHILADELPHIA

Exceptional opportunity for young women to train as pastor's assistants, or for city, home or foreign missions, Sunday school, settlement work, etc. The aim is a thorough knowledge of the Bible, practical methods, and the spiritual growth of the students. Send for catalogue.

J. MILNOR WILBUR, D. D., President