

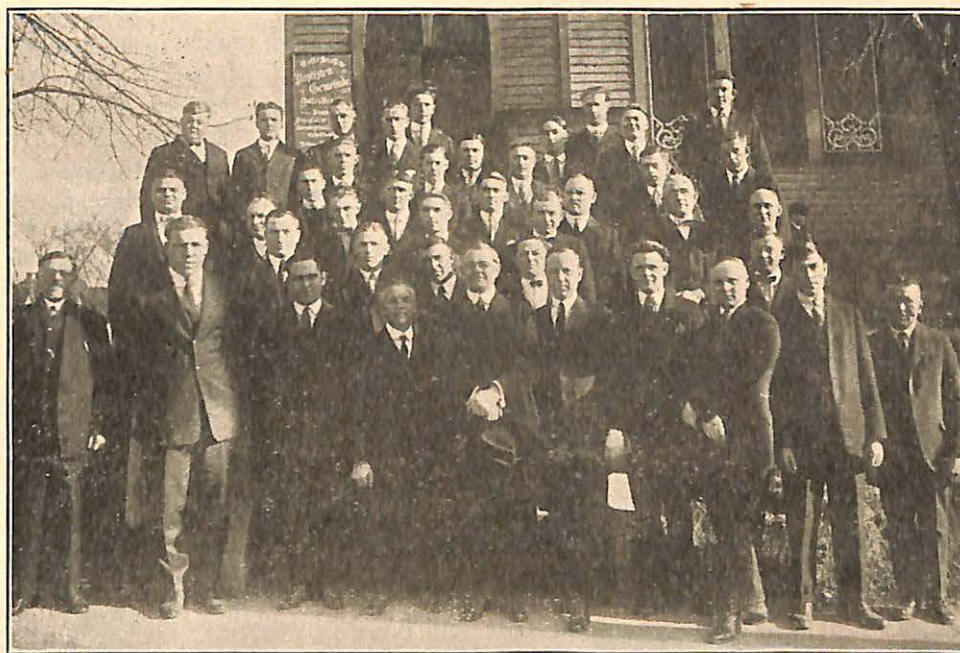
The Baptist Herald

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

Volume Three

CLEVELAND, O., FEBRUARY, 1925

Number Two



.. *Brotherhood Bible Class First German Baptist Church, St. Paul, Minn.*

What's Happening

At the Spruce Street Baptist Church, Buffalo, Rev. Elmer Baumgartner, pastor, on New Year's day the Fraternity Bible Class and friends of the Spruce St. Baptist Church entertained the children of the Protestant Home for Unprotected Children. A chicken dinner was provided for them at the church, followed by a program consisting of stories, songs and games. We congratulate the Fraternity Bible Class on this splendid act of Christian service.

At the Bethel Baptist Church, Buffalo, the renovations of the auditorium have been practically completed. Within a few weeks the new pipe organ will be installed. Three were recently added by letter. A baptismal service will be held during dedication week. On Christmas Day the congregation presented the pastor, Rev. E. Umbach, with a purse of \$75, and Miss Rieke, the Church Missionary, was surprised by a grocery shower from the Anna Judson Missionary Society.

The High Street Baptist Church, Buffalo, Rev. J. P. Brunner, pastor, is making preparations for its Fiftieth Anniversary to be held in March. A number of former pastors will be present at that time. More than \$700 has been raised to make the Anniversary a success. The congregation observed the week of prayer.

The Young People's and Sunday School Workers' Union of the Atlantic Conference has secured Keswick Colony in New Jersey for their Summer Assembly, August 1-10. This is a tract of 600 acres of pines with two splendid lakes for boating and bathing and tennis courts. The dormitory will house 150-200 in rooms for one, two and three persons, with hot and cold running water. There are ample class rooms of good size and an auditorium seating 400. Board for the period will be only \$15, a price that ought to draw many young people when all the advantages are considered. Rev. A. Bretschneider, Rev. P. Wengel and Mr. John Luebeck who recently viewed the grounds are enthusiastic over the place. It is 80 miles from Newark and about 40 from Philadelphia. Let the young folks begin to lay plans to attend next summer.

Rev. C. F. Dallmus, pastor at Scotts-bluff, Neb., has resigned and closed his work there Dec. 31. He became pastor of the church at Bison, Kans., the beginning of this year.

Rev. John Leypoldt of the McDermott Ave. church, Winnipeg, Man., has decided to remain on his present field and declined the call from the Second Church, Cleveland, O. Bro. Leypoldt is greatly beloved by his people. Rev. E. P. Wahl of Leduc, Alta., has also decided to stay with his people, declining

the call to Edmonton. Bro. Wahl has a great and promising field in Leduc.

Our picture on the first page of the "Herald" this month introduces "The Brotherhood Bible Class" of the First German Baptist Church, St. Paul, Minn. The object of this class is the regular and systematic study of the Bible under competent leadership and the cultivation of a Christian and social spirit among the members. In accordance with their class motto, "I Serve," they desire to help in the extension of the kingdom of God. The class meets every Sunday for Bible study, and once a month for the discussion of current business problems, or to furnish literary and missionary programs. A social hour is enjoyed in connection with the monthly meeting. We have no list of the class officers but we believe Rev. C. F. Stoeckmann, the pastor, is the teacher of this fine class.

Rev. Wm. Lippard, pastor of the Immanuel Gross Park church, Chicago, has accepted the call extended to him by the General Missionary Committee to become General Evangelist. He will close his work in Chicago in March. Mrs. Lippard will accompany her husband on his evangelistic engagements. Bro. Lippard is not new to this line of work, as he labored as evangelist for the denomination years ago.

Rev. Michael Wolff, pastor of our church in Grand Forks, N. D., died in the Mounds Park hospital, St. Paul, some time after an operation performed there. His ailment was, however, too far gone. He was in his 42nd year of age and leaves a wife and six children, mostly young in years. He had pastorates in So. Bethlehem, Pa., and Beavertown, Mich., before going to Grand Forks. Mrs. Wolff had the sympathy and active help of many citizens of Grand Forks in her bereavement. We extend our heartfelt sympathy.

Rev. Herman Sorg and his wife were expected to arrive in America from India the early part of January. Mr. Sorg has been quite ill for several months and unable to eat any solid foods. His ailment did not respond to treatment in India and he was compelled to obey orders to return to America. We regret this interruption of their promising labors in South India and wish Bro. Sorg speedy recovery in the homeland.

Rev. G. H. Schneck of New Britain, Conn., conducted the evening Bible class every Thursday in January in the Y. M. C. A. of his city. The meetings were preceded by a supper. His topics were: "Judge Not"—Faultfinding; "Resist Not"—Hitting back; "Yea, Yea, Nay, Nay"—The White Lie; "Be Not Anxious"—Worry. On Jan. 28 he addressed

the well-known "Everyman's Bible Class" of New Britain, which has an average attendance of 600. The German church is engaged in raising \$2000 balance on their mortgage; over \$5000 were raised in reducing the same during the last two years. The annual business meeting and church day was held Jan. 12 and included a supper by the ladies.

Rev. F. Balogh, pastor of the church at Hebron, N. D., has accepted the call of the Eureka, S. D., church.

Rev. O. E. Krueger of Burlington, Iowa, one of the contributing editors of the "Herald," has accepted the call of the Second Church, Cleveland, as successor to Rev. O. R. Schroeder. He has been pastor of the Oak Street Church, Burlington, since 1910.

Rev. C. F. Zummach of Kankakee, Ill., held a series of lectures, addressed to the young people, on the "Ideals of Jesus" at the Benton Harbor, Mich., church. They were highly commended by Pastor Jacob Herman.

The Wilmington, Del., church recently lost a faithful member and the Sunday school a valuable worker in the passing away of Mrs. Emma Hirzel Jones, who entered into her rest on Jan. 12. She leaves a sorrowing husband and daughter and a great circle of friends, who will miss her cheerful, friendly personality.

The Baptist Herald

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The Baptist Herald

February in Kentucky, 1809

I SAW a cartoon in a newspaper a few years ago. The label of the cartoon was "February in Kentucky in 1809." The cartoonist had pictured a typical backwoods scene. The hills and hollows were white with snow. The trees were bending beneath their snowy burden. Two men had met in the lonely road of the backwoods. One was on foot and the other was on horseback. A dog stood by the man on foot, all drawn up with its tail between its legs, suggestive of the stormy winds. The men were dressed in the traditional way of the pioneers, with their cowhide boots, coon-skin caps, and home-made garments. The tail and mane of the horse were blowing in the winds, and its breath had frozen to its nostrils. The man on foot addressed the man on horseback in some such words as these: "What's the news, neighbor?"

Then the man on horseback told about someone whom they both knew going down to see Madison ushered in as President, and remarked about this "Bonaparte feller" raising a row in Europe and other matters of general interest, and then he inquired:

"What's the news up this way, neighbor?"
"O, nothin'," he replied; "nothin' ever happens up this way. A boy baby was born down at Lincoln's cabin the other day. Nothin' much ever happens up here."—From Daniel Marsh, "American Youth."

Common-Sense "Hows"

II—How to be Physically Fit

JOHN F. COWAN

One makes bodily fitness, more than he is born to it. Magazines and biographies tell of hundreds who have overcome poor physique. Roosevelt, a weak-chested, near-sighted boy, hired Billy Muldoon to train him, and then roughed it on a western ranch until he was robust.

Breaking nature's laws is the source of most of our bodily weakness. "I shouldn't read by this wretched light, but I must finish this story." By and by the oculist tries to patch up the overstrained eyes. "Cream pie is taboo, but I'll indulge this one." Stomachache; the doctor!

Dr. McArthur says, "We can't break the commandments: we can knock our heads against them, but they break us." That is as true of physical laws as of moral. A fellow who boasts, "I have a physique like an ox," and tries to do two terms' work in one, or burns the candle at both ends having good times with the boys, loses out. I met seven crippled youth on a steamer, with "athlete's heart," sprained ligaments, or some result of

too much tennis, football, running, lifting. For the rest of their lives they have to "baby" those weak points.

Eliminating auto-toxins makes a body fit. Bathing, changing underwear, keeping liver and bowels functioning by drinking sufficient water and eating plenty of fruits, make a clean body inside and out. The cheapest thing is health; the most costly, breaking laws of health. Yet many refuse the golden gift and buy the gold-brick.

Breathing the free air the Creator lavishes on us makes the body fit. Yet many are as niggardly in using pure air as if it cost the price of jersey cream. We don't give our lungs enough oxygen to purify the blood, and we have pimples and rheumatism. If air were breathed through a meter, and a bill sent by the Angel Gabriel each month, some folks would appreciate it more and use it more freely.

Exercise is our best doctor, as well as our greatest physical enjoyment. The normal child enjoys jumping a rope and running races better than it enjoys candy. A swinging gait brings an adult an exhilaration that no soda-fountain "tonic" can impart.

A young chap bought a coat that was too loose over the chest. He proposed having the tailor make it over. But a friend said, "You are chicken-breasted; better make the man over to fit the coat." A punching-bag is better than shoulder-pads.

Our Supreme Privilege

REV. B. SCHLIPF, Peoria, Ill.

IT is a wonderful privilege that Christians have, to rejoice in the knowledge of their salvation. The privilege is great, because their joy concerns their eternal destiny. It is no trivial joy, soon passing, as does the joy of the world, and, like it, leaving us poorer than before. It is an enriching joy, for through it our gratitude is deepened, our love more ardent, our hope quickened, and our service made glad. But being saved is not our highest privilege.

It is a precious privilege, that we may bring all our needs to God in prayer. To spend a portion of each day in the audience chamber of the Most High. To speak with God. To feel the thrill of listening to him, who controls the Universe, whose word is law in the unmeasured limits of space!

It is a delightful privilege that we may attend the pleasant services of our churches, to listen to the gospel as it is proclaimed by the messengers of God, and to take part in them.

But our transcendent privilege. Which is it? It is being a co-worker with Christ in the saving of men! It is leading sinners out of the darkness into

the light! This work will give us supreme satisfaction. It will satisfy us, because it promises us sure success. We work not alone—the Master is with us, and we may count on the co-operation of the Holy Spirit. Victory will be on the side of such an alliance, who can doubt it? It will satisfy us because the results will be eternal.

How shall we make use of this privilege? My answer consists of three words: **1. Consecration.** Renew your pledge of allegiance to the Lord. Perhaps you have been honestly trying to win souls. Carry on with greater zeal! Take your heart's desires to God in increasing prayer, and **keep yourself fit!** Do not take part in the futile and vain desires of the world for pleasure and pastime. The movies and soul-winning can never agree. Rejoice, yes, but "in the Lord," then you will be safe.

2. Preparation. You cannot make use of your highest privilege without it. You prepare as thoroughly as possible for your place in life. Would you try to keep books, act as secretary, even go out as a salesman without preparation? You should prepare the more earnestly for the highest work a Christian can do. A mechanic knows his machine, a business man studies all the intricacies of the market; demand and supply, exchange, the seasons, etc., are shrewdly weighed by him. The physician, lawyer, minister each gives years of life to preparation. Christ gave thirty years of life to it for three years of work. Study your Bible, it is your tool; keep a prayer list of your unconverted friends, they are your market; think much after talks with them and get ready for your next attempt to lead them to Christ. Consult with your pastor, if you have difficulties.

3. Organization. Why not associate yourself with other earnest Christians who desire to see souls saved? What business could long stand without organization? Shall Christ continually say to us: "The sons of this world are for their own generation wiser than the sons of light," and we not hear? And we not act as he would have us do? There should be a "League of Soul Winners" in each church and B. Y. P. U. Our program of church work should be evangelistic in tone, for the world needs Christ, and Christ's command still is: "Make disciples." And our B. Y. P. U. program should line up with Christ's will.

And now: "What are **you** going to do about it?"

"Say it with Flowers"

Prof. H. von Berge, Moderator of the Triennial Conference, Dayton, O.

It seems to me the "Herald" is getting better with every issue. I like the breeziness of the paper, its newness, its fine variety of material and its general helpfulness. My best wishes to you for the coming year.

Rev. C. F. Stoeckmann, First Church, St. Paul, Minn.

Must say that I like the "Herald" very much. Especially those current news items from the

churches. It keeps one in touch with the life of the churches of the denomination.

Edward S. Doescher, St. Joseph, Mich.

The "Baptist Herald" is filling a long felt need among the members of our denomination and is getting bigger and better with each issue. It has a great future. I expect to keep right on boosting.

Clara L. Kleweno, Bison, Kans.

I certainly do enjoy reading the "Baptist Herald." It is full of good things from cover to cover.

Elizabeth Ahrens, Tacoma, Wash.

Every one enjoys the "Herald" and I don't find it hard to collect a dollar for renewal from members who have been reading it.

Hans Keiser, Elgin, Iowa.

The "Herald" is read with great interest by our young people, a fact I learned while I was traveling for our Baptist hospital in St. Paul. There is a strong feeling and demand to publish the "Herald" weekly. May God bless you and your co-workers!

The Miracle of Guidance

O. E. KRUEGER

WE are well on our way into the new year. We began it with a sense of dependence upon the unseen guide. Then we forgot and relied upon our own judgment until we came to the parting of the ways. Helplessly we "inquired of the Lord" remembering the promise, "Thine ear shall hear a word behind thee saying, 'This is the way.'" In vain do we often listen for that voice and look for the guide-post.

Pillar and Priest How convenient it must have been for ancient Israel to simply watch the movements of the pillar of fire and

cloud, the one guiding by day, the other by night. "When the cloud was taken up the children of Israel went onward; if the cloud were not taken up, then they journeyed not. But it seems that even this divine guidance had its human element. When Moses' father-in-law, a priest of Midian, came to the camp, Moses implored him to abide with them "for as much as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes." No doubt we have all experienced both forms of guidance, the pillar of cloud indicating the general direction of his universal will, the priest, who may have been mother, father, teacher, pastor or friend, showing us the details of divine purpose in our lives, that were clearer to them than to us.

Auto and Organ Looking out into a boundless universe we are led to believe that the Creator planned it all not only in its entirety, but in its every detail. When Mr. Ford planned a complete car, he necessarily included a purpose for the minutest parts. As a part of the universe,

however insignificant, God has a plan and a purpose for me. The difference between him and the mechanic lies in the fact that he allows us to find our own place. Does he want me to be a spark-plug or a grease-cup, a steering-wheel or a cotter-key? What is his will? How shall I be able to find the place he intends I should fill?

A pilgrim coming to a deserted village chanced upon the shop of an organ-builder who had completed all the parts of an organ but had not put them together. Not having seen an organ before, these parts all seemed very strange to him. He began to study and think the thoughts of the master builder after him and with much trouble and experiment succeeded in getting every part into its place. But even then the organ seemed useless. He could make a noise with it, but to what purpose that noise! Not until he became an old man did he learn how to use that organ to produce that sweet harmony which quickened his lonely soul. Alas! that so many should discover the Creator's plan and purpose for their life when it is all but spent!—and how many more who never make that discovery! They pass through the valley of discord into the valley of the shadow of death.

Character and Career In Australia I met several people who told me that their decision to migrate from Germany did not include the destination. They had friends in America and Australia and didn't care whether they reached one or the other place. When they arrived at the seaport they found a ship ready to set sail for Australia—and to Australia they went. In my ignorance I frequently said, "It matters not so much **where** we are—**what** we are, is the thing that counts." God has a very definite will regarding our character. It is his universal will that we should be conformed to the image of his Son. Without the shadow of doubt the pillar of cloud and fire leads on in that direction, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

But how about God's will for our career? As long as I am on the road to that perfection, does he care whether I am a tinner in Tinkertown or a butcher in Biggsville? Henry Drummond said: "But there is a will for career as well as for character. There is a will for **where**—in what place, viz., in this town or another town—I am to become like God, as well as that I am to become like God. There is a will for where I am to be, and what I am to be, and what I am to do tomorrow. There is a will for what scheme I am to take up and what work I am to do for Christ, and what business arrangements to make, and what money to give away. This is God's private will for me, for every step I take, for the path of life along which he points my way,—God's will for my career."

Living and Life The man who lives for and by bread alone is merely making a living. The man who asks, "What must I do to be saved?" is making a life. But he who inquires, "What wilt thou have me to do?" will fulfil a mission, whether that be on the foreign field or the frontier farms. But how may we discover the career God has planned for us? It is very essential that we should. A grease-cup is very necessary to a car, but only as a grease-cup. It can never make a success as a spark-plug. If I get into a place assigned by God to another man he must get into some other man's place, and there will be a long list of misplacements.

God's miracle of guidance runs along several roads. It may come via common sense. God did not endow us with common sense that we should deny it and play the fool. If our common sense is inadequate, there is generally any amount of it moving to and fro about five feet above ground. Let the "Priest of Midian" be eyes unto you. A young man feels God has called him into the ministry. His church doesn't feel that way, but dares not to speak out its conviction, lest some one might be hurt. He goes away to the seminary, where his teachers have the disagreeable task to perform of pointing him to another road. Open doors are not necessarily an indication that God wants us to enter in. Selfstudy, study of circumstances mingled with prayer all assist in the miracle of guidance. But the placing of self in willing obedience alone can prepare the heart for reading the divine indicator.

Man and Marriage Nothing needs more and receives less guidance than marriage. And still we ministers insist on placing the entire responsibility on God when we solemnize that which is frivolous to so many by saying, "Those whom God hath joined together let no man put asunder." Even those who do pray about the matter and think the whole thing through very seriously go out to follow the inclination of the heart rather than the sober judgment of the mind. Tom Smith had two sweethearts in the days of real top-buggy sport. His heart pointed to Hannah, his mind to Mary. Even the petals of many a sunflower could not bring in the final decision. But Tom needed a wife and either Hannah or Mary must be eliminated. Ready to propose that night to either, driving down the road he dropt the lines over the dash-board on the floor of the buggy and entrusted his case into the hands of God and the feet of old Bill who had traveled the road to both places many a time. When it was all over Tom honestly confessed that when he got to the road that turned to Hannah's home he pulled the line with his toes just a little bit.

With all our choosing we are prone to think that our desires and God's will lie in the same neighborhood. Let us beware of the strange Gods of money, comfort, pride and fear that come to our counsel when we are seeking God's will. May it be said of us, "The Lord alone did lead him, and there was no strange God with him."

For Bible Study

The Young Christian and Prayer

A. P. MIHM

Prayer is natural to man the world over. (Ps. 65:2.) Prayer involves the existence of two beings, God and man. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). The craving for God in our human nature must have been put there by him, who is at once its source and supply.

There is no primitive command to prayer in the earlier pages of the Bible text. The fitness and necessity of prayer are taken for granted in Bible teachings as truly as the existence of God and the dependence of man on God.

Prayer is called "drawing near to God." The sense of God as one ever present may grow dull elsewhere, but it becomes sharp again in the inner chamber of prayer. Nothing like prayer can make God stand forth with such reality before the mind or can bring him into such intimate communion with our souls.

Prayer Defined

It has been defined as an exercise through which there is a personal approach of the soul to God. It may be in connection with others, in public or family worship. It may be only as an individual or private act. In either case, whether audibly voiced or silently thought out, man speaks with God, mind with mind and heart with heart. It is a direct address to God. (Gen. 18:27.) Dr. Faunce says: "Prayer is not human whim, but holy desire offered up for things according to the will of God." (See Eph. 3:14; Ps. 25:1; 62:8; Heb. 10:22; Ps. 27:8.)

Some Elements of Prayer

In prayer numerous thoughts crowd in and various emotions are felt. Hence prayer divides itself naturally in various parts.

1. *Adoration.* With this we usually begin our prayers, and pay God a due tribute of worship, fill our minds with suitable reverence and prepare them for what is to follow in the prayer. (Dan. 9:4; Acts 4:24.)

2. *Confession.* We next naturally pass from a thought of God to a remembrance of our own insignificance and sinfulness. His purity stands in contrast with our sin. As we exalt him we abase ourselves. (Isa. 6:5; Job 1:5; Dan. 9:5.)

3. *Thanksgiving.* The soul is now prepared for thanksgiving. The psalms which are in large part prayers often begin with ascriptions of praise for his goodness. (Ps. 9; 103; Matt. 11:25; John 11:41.)

4. *Petition.* The soul is now prepared for petition. This includes the asking of favors for ourselves and intercession

for others. This is the very heart of prayer. It is prompted by a sense of want. We go to God not only to adore and praise, but to petition. Adoration and praise are the gateway to the edifice; they prepare for the petition. Prayer has the distinct office of asking aid of God for human weakness. The "Lord's Prayer," which Jesus gave us as a model, contains seven distinct petitions. (Phil. 4:6; Matt. 7:7-11; Ps. 50:15.)

Does Prayer Work on God or Only Work on Us?

Some have represented prayer as a self-magnetising, as only a wholesome reflex action, a sort of spiritual dumb-bell exercise, good as exercise, but not to be answered. It never removes the trial but only gives strength to bear the trial.

We believe prayer is a reality, not a reverie. It is not mere religious meditation, not merely worship, not only submission to the divine will,—though these may all be included. We believe prayer works results beyond the individual himself, both in the physical and the spiritual world. (Hezekiah's prayer—Sennacherib—Daniel in lion's den—David saved from hand of Saul. Also see Matt. 24:20.) Destroy that conviction that prayer has actually no influence on the divine will and is not a condition of the divine action and the chief motive to prayer is withdrawn. Despair of an object is speechless. God needs no coaxing or persuasion to rouse his benevolence and induce him to come to our aid. But he ought to see in us a proper position of humility, faith and love before he gratifies our desires and he appoints prayer as the means of bringing us into that condition.

Behavior in Prayer

Three things we should do when we pray.

1. Bow our heads or fall on our knees, as a sign of respect to God.

2. Close our eyes to shut out other things.

3. Fix our thoughts upon God. It would not be real prayer if we did not. One of the most difficult things in extempore prayer seems to be the right use of the Lord's name. *Avoid prating.*

(Matt. 6:7.) Prayer is not to be a spasm of excited feeling that is careless of all words. Our petitions must have a worthy meaning and we must think of the meaning. Shun vain repetitions, such as saying "O Lord" 29 times in a prayer of three to four minutes (actual occurrence). *Avoid excess of familiarity.* Frequent use of "Dear Jesus." Our prayer is to be thoughtful as well as earnest; careful as well as devout, orderly as well as hearty.

Avoid parade in prayer. (Matt. 6:5, 6; 23:14.) Be sincere. Say what you mean. *Avoid all cant phrases.*

Prayers just spoken to be heard of men are never heard of God.

Prayer and Your Bible

Nature makes us feel the need of prayer. The Bible teaches us how to pray. We can increase our efficiency in prayer by the use of the Bible, the best book of prayer. The Bible feeds the flame of prayer and prayer gives new vividness to the Bible. Study the great prayers in the Bible, viz Moses, Ps. 90; David, Ps. 51; Solomon, 1 Kings 8; Paul, Eph. 3:14-21; Jesus, John 17.

Some Important Things to Remember

1. We are to seek divine teaching in prayer. (Luk. 11:1.)

2. The Holy Spirit is promised as a Spirit of prayer. (Zech. 12:10.) To help our infirmities. (Rom. 8:26.)

3. Christ was constant in prayer. (Matt. 14:23; Mark 1:35; Luke 9:28, 29.)

4. Do not neglect intercessory prayer, prayer on behalf of others. It is a duty and privilege of believers in Christ. (Jas. 5:14; 1 Tim. 2:2; 1 Pet. 2:5; Matt. 9:38.) Pray much for others, for those in trouble, for those in temptation, for those close to you. Pray for the nations that know not the Savior, for missionaries and for the Missionary Boards.

5. Be persistent and persevering. By this God would deepen our sense of want and test our faith. (Gen. 32:36; Luke 11:5-8.) Stingy praying gets poor returns.

6. Ask in the name of Christ. (Heb. 7:25; John 14:13, 14.) To pray in the name of Christ is to ask in his spirit.

7. Let it be accompanied by appropriate effort. Prayer must be made no excuse for idleness. Its design is to rouse us to effort by the hope of a divine blessing.

"In nothing is practice more useful and necessary than in prayer," says Prof. A. R. Wells. This sounds mechanical, but it is not and it is blessedly true. God hears the first prayer offered by the vilest sinner as he turns from his sin; but what a world of experience lies between that prayer and the wonderful mighty prayer of a Paul, a Livingstone, or a Spurgeon?

Have a "closet of prayer," some solitary spot where you can be alone with your God. It may be a room in your home; a corner in your office; a spot in the woodland. Fix upon some regular time for prayer. Early morning is best. It hallows the day.

To develop the Christian life without prayer is impossible. Be in the spirit of constant prayer, for "men ought always to pray."

* * *

Sow the seeds of right living in the springtime of youth and later reap a harvest of happy memories.

The Sunday School

Prayer for the Sunday School

ETHEL RENNISON

*Dear Father, bless our Sunday school
And let thy will be done;
Draw all thy children nearer thee
And let the lost be won.*

*Bless all the teachers, officers,
The Superintendent, too;
And give them wisdom, grace and
strength
Their work aright to do.*

*Help them to follow Christ, thy Son,
And trust him every day,
That other souls may also come
And walk the narrow way.*

*And bless the scholars, ev'ry one!
Help those who are not thine,
And keep them from the lure of sin
By thy rich pow'r divine.*

*Help those who slip and fall away,
Uplift them by thy grace;
Cleanse thou their hearts and let them
see
The beauty of thy face.*

*And rescue those who never knew
The cleansing through thy blood;
And let their sins be washed away
Beneath the crimson flood.*

*Lord, let thy Spirit guide thy flock,
Help us to point to thee!
"The Lamb of God, who on the cross,
Suffered and died for me."*

*And when at last we come to thee,
Oh, grant that we may bring
The precious sheaves from harvest fields
For Christ our blessed King!*

A Dozen Ways of Teaching the Lesson

It is so easy to get into a rut in the teaching of the lesson to adult Bible classes. The following ways of teaching may be suggestive of many other methods. Combinations of several of these may also be used.

1. The old way—teaching verse by verse. This may be used when the lesson is from the Psalms, Proverbs, Beatitudes, etc.

2. The sermon method—finding the central truth of the lesson and using it as a text.

3. The topical method—assigning several topics to certain members of the class for two-minute talks the following week.

4. The blackboard method—with outline and illustrations.

5. The doctrinal method—teaching the fundamental doctrines of Christianity.

6. Teaching by parables as Christ did—finding an illustration that grips you and using it to illustrate the truth.

7. Teaching by handiwork, map drawing, etc.

8. The question method—each one in the class bringing questions on the lesson, or the teacher can ask the questions.

9. The story method, for a narrative lesson. Make the story more real by supplying details.

10. The unusual or spectacular way—curios for a missionary lesson, experiments for a temperance lesson, etc.

11. The biographical method.

12. The debate—dividing the class and allowing an equal amount of time to each side for discussion.—Ohio S. S. Worker.

They Had the Blues

One Sunday morning the President of the L. F. S. class of the Delmar Ave. Baptist Church stood before the class wearing a blue button. He passed round to the members of the class blue buttons such as he was wearing.

"We all have the 'blues' this morning," said he; "we all have the 'blues' because we have not brought in a new member for three months. I suppose that we all wear these buttons until we change that condition."

The members of the class agreed to do so. Each one agreed to wear the blue button until he could bring a new member. Upon bringing a new member he was to be given a white button. It was not long until every man had exchanged his blue button for a white one.—Int. Journal Relig. Education.

Weeding Out

A noted writer tells in a recent periodical how he has made his stories hit the point and win so much favor. He cuts them down half. If he wants fifteen hundred words in the finished story, he cuts it down to that number from the first manuscript of three thousand words. We prune our trees for fruit and pinch out many buds from our plants for larger flowers. We should prune away words for clearness of thought.

In preparing your talk for the class, make every word count. Crowd the few minutes full of thoughts that are clear as dewdrops. See how much you can say with a few well-chosen words. This exercise in weeding out will more than pay for the time used. Prune the branching phrases and let in the sunlight of truth. The class will get more from your talk, and you will be better satisfied with yourself. Write what you think you want to say, and then see how many words can be left out without injury to the thought. This exercise will not only be beneficial to you in your work as teacher, but worth a great deal in everyday life. Weed out and wake the class up with what is left.—J. W. A. in Adult Leader.

Troublesome Types

In the teaching work of our churches there may be found here and there a number of troublesome types. Foremost of all is the pastor who is unqualified, or uninformed, or incompetent, or domineering, or indifferent. Next to him stands the superintendent who is either too slow or too fast, too sour or too sweet, too talkative or too silent, too wise or too ignorant. Next appears the teacher who is tardy, unprepared, impatient, inconsistent, incompetent, irregular, unsympathetic. Of course we do not overlook the pupil who is late, noisy, inattentive, flippant, "knowing," gossipy, unprepared, unresponsive. Nor must we leave out the parent who does not attend the service, doesn't study the lesson, doesn't send the children regularly or on time, and doesn't encourage either the teacher or the pupils. Finally we mention the visitor who comes as a sight-seer, or merely to "show off," or is a speech-maker, or is a monopolist of time and attention, or sits apart in the attitude of either critic or a flatterer. What church is not troubled with the troublesome!—S. S. Builder.

Stewardship Essay Contest for Young People

What Does a Christian Owe God?

The denomination wants an answer from Baptist Young People, and is announcing an Essay Contest on the subject of Stewardship, to close March 15, 1925.

The following prizes are offered: Senior Class A (ages 18-24) first prize \$100, second prize \$50, third prize \$25. Senior Class B (ages 15-17), same prizes as for Class A. Intermediate, first prize \$50, second prize \$35, third prize \$20. Junior, first prize \$35, second prize \$15, third prize \$10.

All Baptist Young People between the ages of 9 and 24 inclusive are eligible. A non de plume or pseudonym must be used by the contestant in sending in the essay. The essays should be sent to the Stewardship Department, 276 Fifth Avenue, New York City; and at the same time the pseudonym with the right name should be sent in a separate sealed envelope.

For further information as to length of essays, subjects, and conditions or requirements, send for printed announcement to the Stewardship Department, 276 Fifth Avenue, New York City.

Imagination Important

"What men imagine is more important than what they think, or even than what they know," declared Clifford Allen, British labor leader, recently. "Imagination is the channel of God's voice. There is no greater blasphemy than to neglect its use."

The Enchanted Barn

Grace Livingston Hill

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(Continuation)

CHAPTER II

Shirley walked down the dusty road by the side of the car-track, elation and excitement in her breast. What an adventure! To be walking alone in this strange, beautiful spring country, and nobody to interfere! Perhaps her mother would have been worried at her being alone in the country, but Shirley had no fears. Young people seldom have fears. She walked down the road with a free step and a bright light in her eyes. She had to see that barn somehow; she *just had to!*

She was almost breathless when she reached the bottom of the hill at last, and stood in front of the great barn. The up car passed her just as she got there, and the people looked out at her apathetically as they would at any country girl. She stood still a minute, and watched the car up the hill and out of sight, then picked her way across the track, and entered the field where the fence was broken down, walking up the long grassy slope to the front of the barn and standing still at the top in front of the big double doors, so grim and forbidding.

The barn was bigger than it looked in the distance. She felt very small; yet her soul rejoiced in its bigness. Oh, to have plenty of room for once!

She put her nose close to the big doors, and tried to find a crack to look through; but the doors were tight and fitted well. There was no use trying to see in from there. She turned and ran down the long grassy slope, trying to pretend it was a palatial stairway, then around the side to the back of the barn, and there at last she found a door way ajar, opening into what must have been the cow-stables, and she slipped joyously in. Some good angel must have been protecting her in her ignorance and innocence, for that dark basement of the barn would have been an excellent hiding-place for a whole regiment of tramps; but she trod safely on her way, and found nothing but a field-mouse to dispute her entrance; and it scurried hastily under the foundation, and disappeared.

The cow-stables evidently had not been occupied for a number of years, for the place was clean and littered with dry straw, as if it had fallen and sifted from the floor above. The stalls were all empty now, and old farm implements, several ploughs, and a rickety wagon occupied the dusty, cobwebby spaces beyond the stalls. There were several openings, rude doorways and crude windows; and the place was not unpleasant, for the back of it opened directly upon a sloping hill which dropped away to the running brook below, and a little stone spring-house, its mossy roof half hidden by a tangle of willows. Shirley

stood in a doorway and gazed with delight, then turned back to her investigation. The lower place would not do for human habitation; it was too low and damp, and the floor was only mud. She must penetrate if possible to the floor above.

Presently she found a rough ladder, cleats nailed to uprights against the wall; and up this she crept cautiously to the opening above, and presently emerged into the wide floor of the real barn.

There were several small windows, left open, and the sweet spring air swept gently in; and there were little patches of pale sunshine in the misty recess of the great dim room. Gentle motes floated in the sharp lances of sunshine that stole through the cracks; another ladder rose in the midst of the great floor to the loft above; and festoons of ancient hay and cobwebs hung dustily down from the opening above. After Shirley had skipped about the big floor and investigated every corner of it, imagining how grand it would be to set the table in one end of the room and put mother's bed behind a screen in the other end, with the old piano somewhere in the center and the big parlor chair, mended, near by, the old couch covered with a portiere standing on the other side, she turned her attention to the loft, and, gathering courage, climbed up there.

There were two great openings that let in the light; but they seemed like tiny mouse-holes in the great place, and the hay lay sweet and dim, thinly scattered over the whole big floor. In one corner there was quite a luxurious lot of it, and Shirley cast herself down upon it for a blessed minute, and looked up to the dark rafters, lit with beams of sunlight creeping through fantastic cracks here and there, and wondered how the boys would enjoy sleeping up here, though there was plenty of room down-stairs for a dozen sleeping-rooms for the matter of that.

Foolish, of course, and utterly impossible, as all daydreams always had been; but somehow it seemed so real and beautiful that she could scarcely bring herself to abandon it. Nevertheless, her investigation had made her hungry, and she decided at last to go down and eat her lunch under the big tree out in the sunshine; for it was dark and stuffy inside, although one could realize how beautiful it would be with those two great doors flung wide, and light and air let in.

The day was perfect, and Shirley found a beautiful place to sit, high and sheltered, where she would not be noticed when the trolley-cars sped by; and as she ate her sandwiches, she let her imagination build a beautiful piazza

where the grassy rise came up to the front of the barn, and saw in thought her mother sitting with the children at the door. How grand it would be to live in a home like this, even if it were a barn! If they could just get out here for the summer, it would do wonders for them all, and put new heart into her mother for the hard work of the winter. Perhaps by fall mother would be well enough to keep boarders as she longed to do, and so help out with the finances more.

Well, of course, this was just one of her wild schemes, and she must not think any more about it, much less even speak of it at home, for they would never get done laughing and teasing her for it.

She finished the last crumb of the piece of one-egg cake that Carol had made the day before for her lunch, and ran down to the spring to see whether she could get a drink, for she was very thirsty.

There proved to be an old tin can on the stones in the spring-house, doubtless used by the last tramp or conductor who came that way; but Shirley scrubbed it carefully in the sand, drank a delicious draught, and washed her hands and face in the clear cold water. Then she went back to the barn again, for a new thought had entered her mind. Supposing it were possible to rent that place for the summer at any reasonable price, how could they cook and how keep warm? Of course there were such things as candles and oil-lamps for lighting, but cooking! Would they have to build a fire out-of-doors and play at camping? Or would they have to resort to oil-stoves? Oil-stoves with their sticky, oily outsides, and their mysterious moods of smoke and sulkiness, out of which only an expert could coax them!

But, though she stood on all sides of that barn, and gazed up at the roof, and though she searched each floor diligently, she could find no sign of a chimney anywhere. There were two wooden, chimney-like structures decorating the roof, but it was all too evident that they were solely for purposes of ornament. Her heart sank. What a great fire-place there might have been in the middle of the great wall opposite the door! Could anything be more ideal? She could fancy mother sitting in front of it, with Harley and Doris on the floor playing with a kitten. But there was no fire-place. She wondered vaguely whether a stovepipe could be put out of the window, and so make possible a fire in a small cook-stove. She was sure she had seen stovepipes coming out of all sorts of odd places in the cities. But would the owners allow it? And would any fire at all perhaps make it dangerous and affect the fire-insurance? Oh, there were so many things to think about, and it was all so impossible, of course.

She turned with heavy heart, and let herself down the ladder. It was time she went home, for the afternoon was well on its way. She could hear the whirr of the trolley-car going up.

February, 1925

Just as she crossed the knoll and was stepping over the broken fence, she saw a clump of clover, and among the tiny stems one bearing four leaves. She was not superstitious, nor did the clover mean any special omen to her; but she stooped, smiling, and plucked it, tucking it into the buttonhole of her coat, and hurried down the road; for she could already hear the returning trolley-car, and she wished to be a little farther from the barn before it overtook her. Somehow she shrank from having people in the car know where she had been, for it seemed like exposing her audacious wish to the world.

After all, it was but half-past four when the car reached the city hall. Its route lay on half a mile nearer to the little brick house, and she could stay in it, and have a shorter walk if she chose. It was not in the least likely anybody would be in any office at this hour of the day, anyway; that is, anybody with authority; but somehow Shirley had to signal that car and get out, long walk or not. A strong desire seized her to put her fate to the test, and either crush out this dream of hers forever, or find out at once whether it had a foundation to live.

She walked straight to the Ward Trust Building and searched the bulletin-board in the hallway carefully. Yes, there it was, "Graham-Walter—Fourth floor front."

With rapidly beating heart she entered the elevator and tried to steady her voice as she said, "Fourth;" but it shook in spite of her. What was she doing? How dared she? What should she say when they asked her what she wanted?

But Shirley's firm little lips were set, and her head had that tilt that her mother knew meant business. She had gone so far she would see the matter to the finish, even if it was ridiculous. For now that she was actually on the elevator and almost to the fourth floor it seemed the most extraordinary thing in the world for a girl to enter a great business office and demand that its head should stoop to rent her an old barn out in the country for the infinitesimal sum she could offer. He would perhaps think her crazy, and have her put out.

But she got out of the elevator calmly, and walked down the hall to where a ground-glass door proclaimed in gold letters the name she was hunting. Timidly she turned the knob, and entered a large room, spacious and high ceiled, with Turkish rugs on the inlaid floor, leather chairs and mahogany desks.

There was no one in the office but a small office-boy, who lolled idly on one elbow on the table, reading the funny page of the afternoon paper. She paused, half frightened, and looked about her appealingly; and now she began to be afraid she was too late. It had taken longer than she thought it would to get here. It was almost a quarter to five by the big clock on the wall. No head of a business firm was likely to stay in his office so late in the day as that, she knew. Yet she could

hear the steady click of typewriter keys in an inner office; he might have remained to dictate a letter.

The office-boy looked up insolently.

"Is Mr. Graham in?" asked Shirley.

"Which Mr. Graham?"

"Why," hesitating and catching the name on the door, "Mr. Walter Graham."

"No, he isn't here. Never here after four o'clock." The boy dropped on his elbow again, and resumed his reading.

"Oh!" said Shirley, dismayed now, in spite of her fright, as she saw all hope fading from her. "Well, is there another—I mean is the other—Mr. Graham in?"

Someone stirred in the inner office, and came across to the door, looking out, someone with an overcoat and hat on. He looked at the girl, and then spoke sharply to the boy, who stood up straight as if he had been shot.

"Edward! See what the lady wants."

"Yes, sir!" said Edward with sudden respect.

Shirley caught her breath and plunged in.

"I would like to see some Mr. Graham if possible for just a moment." There was something self-possessed and businesslike in her voice now that commanded the boy's attention. Her brief business training was upon her.

The figure from the inner room emerged, and took off his hat. He was a young man and strikingly handsome, with heavy dark hair that waved over his forehead and fine, strong features. His eyes were both keen and kind. There was something luminous in them that made Shirley think of Doris' eyes when she asked a question. Doris had wonderfully wise eyes.

"I am Mr. Sidney Graham," said the young man, advancing. "What can I do for you?"

"Oh, I wanted to ask you about a barn," began Shirley eagerly, then stopped abashed. How could she ask this immaculate son of luxury if he would rent a young girl his barn to live in during the summer? She could feel the color mounting in her cheeks, and would have turned and fled gladly if a way had been open. She was aware not only of the kind eyes of the man upon her, but also of the gaping boy taking it all in, and her tongue was suddenly tied. She could say no more.

But the young man saw how it was, and he bowed as gracefully as if asking about barns was a common habit of young women coming into his office.

"Oh, certainly," he said; "won't you just step in here a moment and sit down? We can talk better. Edward, you may go. I shall not need you any longer this evening."

"But I am detaining you; you were just going out!" cried Shirley in a panic. "I will go away now and come again—perhaps." She would do anything to get away without telling her preposterous errand.

"Not at all!" said young Mr. Graham. "I am in no hurry whatever. Just step this way, and sit down." His tone was

kindness itself. Somehow Shirley had to follow him. Her face was crimson now, and she felt ready to cry. What a fool she had been to get herself into a predicament like this! What would her mother say to her? How could she tell this strange young man what she had come for? But he was seated and looking at her with his nice eyes, taking in all the little pitiful attempts at neatness and style and beauty in her shabby little toilet. She was awfully conscious of a loose fluff of gold-tinted hair that had come down over one hot cheek and ear. How dishevelled she must look, and how dusty after climbing over that dirty barn! And then she plunged into her subject.

CHAPTER III

"I'm sure I don't know what you will think of my asking," said Shirley excitedly, "but I want very much to know whether there is any possibility that you would rent a beautiful big stone barn you own out on the old Glenside Road, near Allister Avenue. You do own it, don't you? I was told you did, or at least that Mr. Walter Graham did. They said it belonged to 'the estate.'"

"Well, now you've got one on me," said the young man with a most engaging smile. "I'm sure I don't know whether I own it or not. I'm sorry. But if it belongs to grandfather's estate,—his name was Walter, too, you know,—why, I suppose I do own part of it. I'm sorry father isn't here. He of course knows all about it—or the attorney—of course he would know. But I think he has left the office. However, that doesn't matter. What was it you wanted? To rent it, you say?"

"Yes," said Shirley, feeling very small and very much an imposter; "that is, if I could afford it. I suppose perhaps it will be way ahead of my means, but I thought it wouldn't do any harm to ask." Her shy eyes were almost filled with tears, and the young man was deeply distressed.

"Not at all, not at all," he hastened to say. "I'm just stupid that I don't know about it. Where did you say it was? Out on the Glenside Road? A barn? Come to think of it, I remember one of my uncles lived out that way once, and I know there is a lot of land somewhere out there belonging to the estate. You say there is a barn on it?"

"Yes, a beautiful barn," said Shirley anxiously, her eyes dreamy and her cheeks like two glowing roses. "It is stone, and has a wide grassy road like a great staircase leading up to it, and a tall tree over it. There is a brook just below,—it is high up from the road on a grassy hill."

"Oh, yes, yes," he said, nodding eagerly. "I see! It almost seems as if I remember. And you wanted to rent it for the summer, you say? You are—ah—in the agricultural business, I suppose?" He looked at her respectfully. He knew the new woman, and honored her. He did not seem at all startled that she wanted to rent a barn for the summer.

But Shirley did not in the least un-

derstand. She looked at him bewildered a moment.

"Oh, no! I am only a stenographer myself—but my mother—that is—" she paused in confusion.

"Oh, I see, your mother is the farmer, I suppose. Your home is near by—near the barn you want to rent?"

Then she understood.

"No, oh, no!" she said desperately. "We don't want to use the barn for a barn at all. I want to use it for a house!"

It was out at last, the horrible truth; and she sat trembling to see his look of amazement.

"Use it for a house!" he exclaimed.

"Why, how could you? To live in, do you mean? or just to take a tent and camp out there for a few days?"

"To live in," said Shirley doggedly, lifting her eyes in one swift defiant look and then dropping them to her shabby gloves and thin pocketbook, empty now even of the last precious nickel. If he said anything more, she was sure she should cry. If he patronized her the least little bit, or grew haughty, now that he saw how low she was reduced, she would turn and fly from the office and never look him in the face.

But he did neither. Instead, he just talked in a natural tone, as if it were the most common thing in the world for a girl to want to live in a barn, and nothing to be surprised over in the least.

"Oh, I see," he said pleasantly. "Well, now, that might be arranged, you know. Of course I don't know much about things, but I could find out. You see, I don't suppose we often have calls to rent the property that way—"

"No, of course not," said Shirley, gathering up her scattered confidence. "I know it's queer for me to ask, but we have to move—they are going to build an apartment-house where we are renting now, and mother is sick. I should like to get her out into the country, our house is so little and dark; and I thought, if she could be all summer where she could see the sky and hear the birds, she might get well. I want to get my little sisters and brothers out of the city, too. But we couldn't likely pay enough rent. I suppose it was silly of me to ask."

"Not at all!" said the young man courteously, as though she had been a queen whom he delighted to honor. "I don't see why we shouldn't be able to get together on some kind of a proposition—that is, unless father has other plans that I don't know about. A barn ought not to be worth such a big price. How much would you feel like paying?"

He was studying the girl before him with interested eyes; noting the well-set head on the pretty shoulders, even in spite of the ill-fitting shabby blue coat; the delicate features; the glint of gold in the soft brown hair; the tilt of the firm little chin, and the wistfulness in the big blue eyes. This was a new kind of girl, and he was disposed to give her what she wanted if he could. And he could. He knew well that anything he wished mightily would not be denied him.

The frightened color came into the delicate cheeks again, and the blue eyes fluttered down ashamedly.

"We are only paying fifteen a month now," she said; "and I couldn't pay any more, for we haven't got it. I couldn't pay as much, for it would cost sixty cents a week for George and me to come in to our work from there. I couldn't pay more than twelve! and I know that's ridiculous for such a great big, beautiful place, but—I had to ask."

She lifted her eyes swiftly in apology, and dropped them again; the young man felt a sympathy for her, and a deep desire to help her have her wish.

"Why, certainly," he said heartily. "Of course you did. And it's not ridiculous at all for you to make a business proposition of any kind. You say what you can do, and we accept it or not as we like. That's our lookout. Now of course I can't answer about this until I've consulted father; and, not knowing the place well, I haven't the least idea what it's worth; it may not be worth even ten dollars." (He made a mental reservation that it *should* not be if he could help it.) "Suppose I consult with father and let you know. Could I write or phone you, or will you be around this way any time tomorrow?"

Shirley's breath was fairly gone with the realization that he was actually considering her proposition in earnest. He had not laughed at her for wanting to live in a barn, and he had not turned down the price she offered as impossible! He was looking at her in a kindly way as if he liked her for being frank.

"Why, yes," she said, looking up shyly, "I can come in tomorrow at noon hour—if that would not be too soon. I always have a little time to myself then, and it isn't far from the office."

"That will be perfectly all right for me," smiled young Graham. "I shall be here till half-past one, and you can ask the boy to show you to my office. I will consult with father the first thing in the morning and be ready to give you an answer. But I am wondering if you have seen the barn. I suppose you have, or you would not want to rent it; but I should suppose a barn would be an awfully unpleasant place to live, kind of almost impossible. Are you sure you realize what the proposition would be?"

"Yes, I think so," said Shirley, looking troubled and earnest. "It is a beautiful big place, and the outlook is wonderful. I was there today, and found a door open at the back, and went in to look. The up-stairs-middle floor is so big we could make several rooms out of it with screens and curtains. It would be lovely. We could live in picnic style. Yes, I'm sure mother would like it. I haven't told her about it yet, because if I couldn't afford it I didn't want to disappoint her; so I thought I would wait till I found out; but I'm just about certain she would be delighted. And anyhow, we've got to go somewhere."

"I see," said this courteous young man, trying not to show his amazement and delight in the girl who so coolly discussed living in a barn with curtains

and screens for partitions. He thought of his own luxurious home and his comfortable life, where every need had been supplied even before he realized it, and, wondering again, was refreshed in soul by this glimpse into the brave heart of the girl.

Shirley would not have been a normal girl if she had not felt the least flutter in her heart at the attention he showed her and the pleasant tones of his voice. It was for all the world as if she had been a lady dressed in broadcloth and fur. She looked down at her shabby little serge suit—that had done duty all winter with an old gray sweater under it—half in shame and half in pride in the man who had not let it hinder him from giving her honor. He was a man. He must be. She had bared her poverty-stricken life to his gaze, and he had not taken advantage of it. He had averted his eyes, and acted as if it were just like other lives and others' necessities; and he had made her feel that she was just as good as any one with whom he had to deal.

Well, it was probably only a manner, a kind of refined, courteous habit he had; but it was lovely, and she was going to enjoy the bit of it that had fallen to her feet.

(To be continued)

Notes from Nokomis, Sask.

We can lift up our voices with the 103d psalm and praise the Lord for blessing us so richly in the past year. In spite of difficult work last summer, we were able, with the help of the Lord, to furnish a program every Sunday evening. That our program was gratefully received was proven by the well-attended meetings.

On Dec. 5 over 40 members of our society gathered in the basement of our church for a Pie Social. After the devotional opening, several addresses were given, a poem recited, a cornet solo rendered as well as a number of trios. Then we sat down to the tables for a dainty lunch, especially enjoying the coffee provided by several sisters. Time rapidly passed in song and social time. We closed with prayer. The proceeds of the evening were \$35.

We resolved as society to furnish one Sunday evening program each month this winter and to hold two society meetings on week-night evenings, in which prayer, testimony and Bible-study are to be stressed. Our first study in this course was given on Dec. 9, when we studied the 3rd epistle of John, under the leadership of our president, Edw. Fenske, assisted by our pastor, Rev. John Schmidt.

On Sunday, Dec. 14, we had a program furnished by our volunteers, which made a good impression. In spite of the violent Canadian snow storm a goodly number of members and visitors were present. A varied program of song and music was finely given. Bro. Schmidt spoke on "The Preciousness of Time." We have taken new courage and hope to serve the Lord better in the future.

O. S. SASKOWSKI.

Benton Harbor-St. Joseph Jugend-Bund

On Tuesday evening, Dec. 16, 1924, the members and a goodly number of friends of the Bund met in the Benton Harbor church to celebrate their eighth anniversary.

Mr. Gus Achterberg, president of the society, had been busy getting a good program for this occasion. After a short song service, led by Lydia Sommerfeldt, Mr. Ed Doescher had charge of the meeting, then followed the Scripture reading, prayer and the reports of the secretary and treasurer. A well prepared program was then rendered by members of both societies. A dialogue (Benton Harbor), "The Missionary Barrel," a dialogue (St. Joseph), "Christmas Problems," also a recitation from each society, then Henry Ewald, an honorary member of the St. Joseph society, made an appeal for the C. A. D. drive and 20 new members were solicited at this time. After the program, all were invited into the dining room to enjoy the social which consisted of coffee, kuchen and doughnuts.

The Bund plans to meet every three months and to get a snappy program or a good speaker, and once during the year to meet in a social way, which enables us to become better acquainted and learn to work in harmony. May the year 1925 be a blessed year to our Bund! We send greetings to all the other Jugendbunds and wish them God's richest blessings in all their undertakings.

LOUISE KISSAU, Sec.

Young Ladies' Bible Class, Oak Park, Ill.

The Young Ladies' Bible Class of the Oak Park German Baptist Church was privileged to celebrate the eleventh anniversary of its existence on Dec. 1, 1924. This was the occasion for a banquet as well as our annual election of officers.

A very delightful and sociable evening was experienced by all those present.

Our class has an enrollment of 40 young ladies, the majority of whom are actively engaged in various branches of our church.

As an organization our class has proven itself decidedly worth while not only as a means of spiritual and social benefit to its individual members, but also as a medium through which very considerable sums have been raised and used for the support of missionary activities as well as charitable enterprises. During the past season we were privileged in this way to raise \$400 for the aforesaid purposes.

We feel that our existence as a Young Ladies' Bible Class has been decidedly worth while and attribute our success to the infinite grace of our Lord and Master. We sincerely hope that this report will serve as an incentive for other organizations of a like character to continue in doing good and serving the Master. EDNA R. KROGMAN, Sec.



The "D. O. I." of Immanuel Baptist Church, Milwaukee, Wis.

The letters "D. O. I." stand for "Daughters of Immanuel," which is an organization made up of young ladies of our church. Our motto is "We live not for ourselves alone, but for Christ and the world." We organized in the fall of 1921 and are happy to report progress all along the line. We govern ourselves not only by a good constitution on paper, but also enjoy ourselves by the good constitution of the unity of spirit which pervades our ranks.

Every member of our society confesses also the fellowship in Jesus Christ and supports the church and its organizations in its various activities. You may find us in the Church School, in the B. Y. P. U., in the Sunshine Society and in the Church Choir. We count it a pleasure to be called upon to render a program, to lead in a devotional service, to give an entertainment, or, when there is a banquet in the church, to serve at the tables or help in the kitchen. We visit the sick and sing for them and found a great delight in distributing Christmas boxes to the poor. For the future we plan to continue such work and in addition thereto take up the visit of charitable institutions and do White Cross work. Among ourselves we cultivate the spirit of sisterhood in sending flowers to those afflicted by pain and sorrow, and also give a small token to those who fall victim to Cupid's arrows.

Our organization is financed by monthly dues and a "Spare Penny Fund." To the latter the girls give every Sunday their spare pennies. This was large enough that we were recently able to buy two beautiful pictures for our ladies' room. The title of the one picture is "Mary hath chosen the good part," and the title of the other "The Light of the World."

As our chief aim, however, in our manifold endeavors, we count it to become qualified teachers for our Church School. We meet every Sunday morning and count ourselves fortunate to have in Miss Laura Weihe a most able teacher. Some of us have finished the two years course of "The New Standard Teachers' Training Course" and although now teaching, are completing the third year's work, which specializes in some particular work of the Sunday

school. In these Sunday morning hours we waste no time with business matters but meet for such every third Thursday of the month in the home of one of our members.

HARRIET MUELLER.

A Budget of News from Madison, S. D.

The Madison church, or as we like to speak of it: "The Church for Just Folks," has never been known as one of the shouting kind, not that they never had anything to shout about, but we're too busy doing something and perhaps a trifle modest. We have often realized, that if everybody did thus we would have little news of the doings in the kingdom.

The B. Y. P. celebrated its anniversary on Thanksgiving evening by presenting an interesting program on the American Indian. The offering went for our general work. Bro. O. E. Krueger, one of our Madison boys, came to labor among us from December 2 to 14. The church got ready for this by a series of cottage prayer meetings. Bro. Krueger's forceful messages were preceeded by object lessons to the children. We were handicapped in the second week by intense cold and storms. There were six young people who accepted Christ as their Savior and others were near the kingdom. The church was greatly blessed through the ministry of our brother.

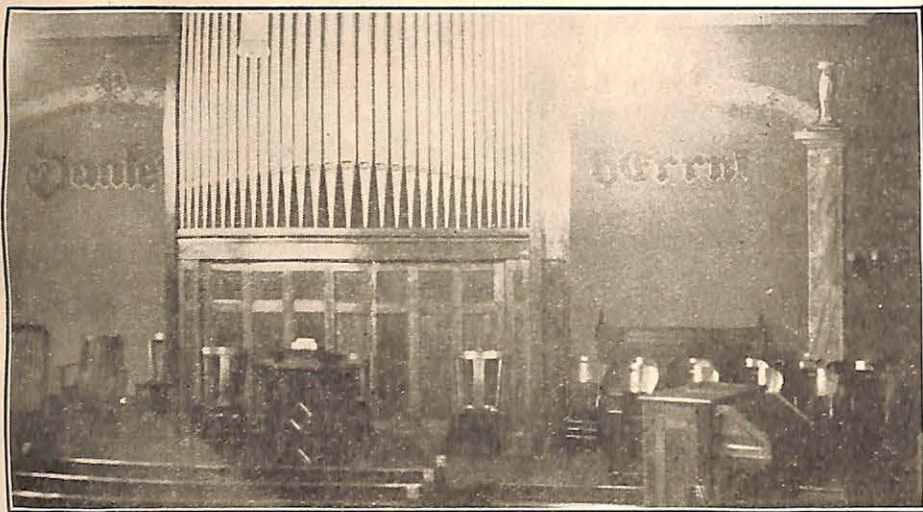
The Sunday school has observed a "White Christmas" for the last five or six years and brought gifts to the King, Jesus, \$110.67 in all, which were distributed among the various branches of our work.

The annual business meeting on New Year's day was preceeded by a church dinner prepared by the ladies. The printed reports which were handed each one this year showed a goodly surplus in all treasuries. Over \$12,000 were given for all branches. May we all pray and work for greater things in 1925, for "the effectual fervent prayer of a righteous man availeth much."

WILLIBALD S. ARGOW.

* * *

A lady reports that her colored laundress said to her, "Somehow Ah nevah keered much for books, but (after a thoughtful pause) Ah kaint read, an' mebbe that has sumpin' to do wit' it."—Boston Transcript.



Organ Dedication in Canton

The first Sunday in the new year, Jan. 4, was a day of festivity for the church in Canton, O. Rev. Hilko Swyter, minister. The outstanding number on the program of the day was the formal dedication of their new and splendid pipe organ. The organ was built and installed by a firm in Alliance, O. It occupies a commanding position in the front center of the auditorium, back of the pulpit. The console is below to the right next to the choir space.

The wood casing of the organ is in a golden oak to conform with the pews and other furniture. The display pipes are gilded in bright gold. By a unique arrangement the organ has been built over the baptistry. When the baptistry is to be used the paneled casing in front below the pipes can be pushed to the left, where it slides into a pocket fixed to the wall. In this way it becomes a solid screen between the dressing room entry and the baptistry.

The beautiful tones of the "queen of instruments" were brought out through a series of numbers at the dedicatory service, played by Mrs. Hegeman, organist at the First M. E. Church, Canton. At this service, the pastor, Bro. Swyter, spoke the dedicatory prayer. Rev. W. E. Bridge of the English Baptist church made an address, bringing the congratulations of his people. Rev. A. P. Mihm of Chicago, as the special guest of the day, gave the main address in German, on the "Beautiful Mission of Music and Song." The mixed choir and the male quartet of the church rendered selections inbetween the addresses and organ numbers. The Executive Secretary and Editor of the "Herald" also preached at the morning and evening services, bringing a message for the young people at night. All three services were well attended, the organ dedication taxing the capacity of auditorium and Sunday school room.

The cost of the organ is somewhat over \$2500. Of this, \$1500 has already been paid, \$500 is pledged in good subscriptions, leaving about \$500 to be still cared for. The work at Canton is making fine progress and Pastor Swyter feels greatly encouraged. At the annual business meeting the church voted to

dispense with all missionary aid and to enter the ranks of self-supporting churches. That was a fine forward step.

Leading Layman Moves to Berlin, Germany

The following item which we took from "Pittsburgh First," the official organ of the Pittsburgh Chamber of Commerce, will interest many of our readers, as it refers to one of our widely known laymen.

"Lybrand, Ross Bros. & Montgomery, Accountants and Auditors, have completed arrangements for opening offices in Central Europe with the main office in Berlin.

In recent months, opinion has been expressed that American industries would be called upon to finance foreign industrial concerns because of the revival of business abroad following the adoption of the Dawes plan. It is stated that the decision of the firm to establish foreign offices is a step to enable interested persons to obtain first-hand information on foreign industries.

The firm began business twenty-seven years ago and it now has offices in fourteen cities in this country and agencies in London and Paris.

E. Elmer Staub, C. P. A. (Pa.) formerly manager of the Pittsburgh and Chicago offices and later Comptroller and a director of the Hudson Motor Car Company, will be in charge of the Berlin office as resident partner."

Mr. Staub, accompanied by his son Milton, sailed for Berlin from New York on Jan. 8. His wife and the rest of his family will join him later.

Progress in Temple Church, Pittsburgh

The pastor of Temple Baptist Church, Pittsburgh, Rev. Arthur A. Schade, began the fourth year of his pastorate on New Year's Eve at the Watchnight service. The records show an increase of 101 new members during the three years just completed, 60 by letter, 37 by baptism and 4 by confession. During the same period 38 have been removed by death, letter and otherwise. Present membership 346.

At a recent business meeting the church proceeded to supply the long felt

need of an educational and missionary worker. Miss Meta Johnson of Alta Vista, Kans., a graduate of Ottawa University, with four years of high school teaching experience, of long standing missionary zeal and devotion, has been invited after expiration of her present contract to spend next summer on the field to carry out a plan of teacher-training, summer school, community visitation, etc. The hope is that after this temporary experience the position may be made permanent. Miss Johnson springs from one of our best German Baptist families in Kansas and has been brought up in a German Baptist church, which ought to insure her interest in our denominational projects.

Revival meetings were held during the month of January with Rev. A. F. Runtz of the East Street Church and Rev. C. E. Cramer of the New Kensington Church as the special preachers. A chorus of a hundred voices added to the zest of the meetings. Too early to report success.

Tip-top, Tacoma

Our district B. Y. P. U. had its quarterly Rally December 14, which was well attended. The principle speaker of the afternoon was the pastor of the English Baptist church of Puyallup who brought us a message on Prov. 29:18, "Where there is no vision the people perish." He inspired us to have a greater vision of Christ and his kingdom.

Our newly organized male chorus rendered two beautiful selections.

At these quarterly Rallies the District awards banners for the best attendance, greatest distance traveled, and the highest standard of excellence, based on the membership percentage of each Union. Our Union carried away the attendance banner, being represented 175 per cent. We call that pretty good, don't you?

The president of the District, W. G. Dinger, is a live wire and a member of our Union. LUCY AHRENS, Sec.

A Breezy Budget from Jamesburg, N. J.

That unusual couple of whom mention was made in the letter from Jamesburg, published in the December "Herald," has been genuinely converted; they followed the Lord wholeheartedly in baptism and are now joyous members of the Body of Christ as well as of our church.

At the recent Young People's C. E. Convention at Perth Amboy, N. J., where about 25 societies were represented, our society took the second prize, even though we had a great distance to travel.

Last month the J. O. A. M. attended our service in a body and presented us with an American Flag, on a fine stand and topped with a golden eagle.

Our pastor, Rev. R. T. Wegner, is preaching an interesting series of sermons on "Life After Death," which are usually well attended. We are grateful for all blessings God is bestowing upon us.

GRACE JAQUI,
Sec. Y. P. Society, Jamesburg, N. J.

Our Devotional Meeting

G. W. PUST

February 8

The Conquest of Selfishness

Rom. 15: 1-7; Matt. 16:22-27.

Selfishness is the supremest folly. It is the cause of immeasurable sorrow and woe. Every Christian is in duty bound to overcome this mortal enemy.

It will demand a strict and continuous self-examination. The why of our words and deeds must be honestly faced. Selfishness is so deceptive. It is ever endeavoring to appear as what is not. It will disguise itself under the cloak of innocence or generosity or high principle. Often it hides itself behind what we are pleased to call our rights. The world is full of mean and petty self-seeking, parading under the cloak of lofty devotion to principle. (John 12: 5, 6.)

It will demand every ounce of our strength. It implies a constant wrestle with our lower, selfish self. In this conflict it is as Caesar said of the battle he once had in Africa with the children and adherents of Pompey. In other battles, he said, he was wont to fight for glory, but then and there he was obliged to fight for his life. Yet how many there are who throw themselves body and soul into the arms of selfishness, allowing this monster to kill every noble instinct and aspiration of the soul! (Matt. 16:26.) The Christian, however, must courageously fight on and achieve victory after victory in this life-long conflict.

Absolute success is assured only when Christ is given full control. In the seventh chapter of Romans the apostle Paul gives us a picture of the material man fighting the battles of the soul. Who does not feel the pathos of his plight as it finds expression in verses 15, 18 and 24? But how triumphant his "I thank God through Jesus Christ our Lord" (25). (See also Rom. 8: 2, 31; Phil. 4:13.) To what extent have you crowned Christ Lord?

God's Kingdom is dependent on the victory. Why do missionaries leave home and loved ones? Does not true giving of money also depend on this conquest?

February 15

Striking Instances of the Friendliness of Jesus

John 11:1-11; Luke 19:1-10

Our scripture passages refer to the raising of Lazarus and the conversion of Zacchaeus. In both instances the friendliness of Jesus finds expression in a high degree. They are, however, not the only instances of his friendliness, that can be described as striking. (See John 4:1-27.) What other instances can you name? What right have we to

call the Lazarus and Zacchaeus instances striking?

They were entirely beyond human expectation. Martha and Mary indeed sent word to Jesus, informing him of their brother's sickness. They, no doubt, expected the Master to come immediately and restore their brother, or to speak the word of power from beyond Jordan. Why the Lord failed to do either must have been a deep mystery to them. But when Jesus finally came, and Lazarus had been in the grave four days, they expected him to remain there. With their brother they also buried their hope. (John 11:24, 39.)

And how about Zacchaeus? Could anyone in that crowd at Jericho have dreamed that the great teacher and miracle-worker would enter into the house of that publican? And would anyone have thought it possible to change that hardened sinner "into another man"? Yet, that was our Lord's very purpose, and how marvelously he succeeded!

They were conferred in the face of grave danger. (John 11:8, 16.) Death certainly awaited the Lord and his disciples, if they visited Jerusalem, and it was very probable in Bethany, but two miles distant from Jerusalem. Jesus himself avoided the hazard by retiring from Bethany to Ephraim. (John 11: 53, 54.)

The danger emanating from the Zacchaeus episode was hardly unto immediate death. But the murmuring (Luke 19:7) because Jesus became the guest of a sinner was surely not a sign of good.

February 22

Friendliness as Expressed Through Industrial Missions

Isa. 61:1-4.

A Christian ought to manifest the Spirit of Christ in all of his relationships. Perhaps this truth is being better understood today than ever before. It certainly sounds good to hear captains of industry preach it, laying strong emphasis on the Golden Rule. What does that mean?

That increasingly capital and labor are forming organizations that are mutually satisfactory, aiming to give the men an opportunity for "self-expression, recognition of their manhood, self-protection and a chance to put their thought and power into action productively." Equally capital and management are in turn given more just recognition. (See "Literary Digest" for Jan. 3, 1925, page 30.)

That the returns to the workers for their work are becoming more just. This is not only just, but necessary for good housing, good food, sufficient clothing, recreation, education of children, and provision against sickness and old age.

That the motive of service is replacing the motive for gain. A few years ago the Federal Council of the Churches gave out a statement which we quote in part: "Is the motive of profits, which is the primary motive of modern enterprise, a Christian motive, and ought it not to be supplanted by or rigidly subordinated to Christ's great motive of service? Here is a world of people, human beings with eternal destinies. They have great needs, material and spiritual; they have to feed, clothe, house, transport, educate and recreate themselves and their families, and develop the godlike within them. That is the real meaning of agriculture, railroading, manufacturing, education and religion." With that we certainly agree; and while aware that this truth has had partial acceptance shall we not pray for its complete victory?

March 1

The Cost of Friendliness

1 Sam. 20:1-14. 16-42; 2 Sam 1:26 (Consecration Meeting)

Everything worth while has a price attached to it. It is no less so with the virtue of friendliness. Perhaps we seldom think of it from this point of view; because—paradoxical as it may seem—it also yields a rich reward, an inward peace and satisfaction that makes it abundantly worth while.

The cost of friendliness may be a throne. Not often, of course, is the price exacted in just that form. Most rulers cling to their throne till the very end. All the more we marvel at the unselfishness of Jonathan. No wonder David's sorrow overwhelmed him when he heard of his death! (2 Sam. 1:26.) A position of power might be likened to a throne.

The cost often is a life. It may be that of a fireman, rescuing a child from a burning building. It may be that of a swimmer, saving one who had foolishly ventured beyond the safety line. It may be that of a friend, trying to save his friend from the assassin's bullet. Or it may be that of a soldier, fighting for his country. Many there have been, who have not counted their lives dear. Some have attained everlasting fame, others sleep in unknown graves. But for no one could the cost of friendliness ever have been what it was for our Master. How completely it controlled his every action, finally breaking his heart.

The cost should never be less than a life devoted to service. Such is the life of every true mother for her children. Such should be the life of every Christian for his fellow-men.

Yes, friendliness costs. In one sense or another, it means the giving of our life for our friends, and—if God wills—for our foes. What does your friendliness cost you in time, money, effort, etc.?

Our Musical Page

Edited by PROF. H. VON BERGE

The Sunday Morning Service

(Continued from November issue)

In order to get the proper connection the reader is advised to look up his November copy of the "Herald" and recall to mind what has been said there. We are discussing the Sunday morning service with special reference to the fitness of the musical numbers in it, and in that discussion we have come to the consideration of

The First Choir Anthem

According to the order of service suggested in a previous paragraph, the choir here participates as such for the first time, excepting for an incidental introit that might be sung by it on occasion at the opening of the service. In some churches, however, the very entrance of the choir is made a special number on the service program under the name "Processional." That is done especially in Episcopal churches, but it has also come into vogue in many others. It may interest our readers to know that even in the Episcopal Church a committee of bishops and presbyters and prominent laymen, appointed to report to a convention of the Church on the music in the church, advised against the processional, as it had no devotional appeal whatever, but appealed only to the eye. The writer is inclined to agree with that. As a novelty, and for a special occasion where the choir has a particularly prominent part in the program, as for instance when a cantata is given, a processional may not be out of place; but as a regular occurrence in the Sunday morning program it can hardly be justified. It is too difficult to do it just right, and even if it is done just right, it is not worth the time and effort it takes, so far as its helpfulness is concerned.

The anthem by the choir in the early part of the service must be in harmony with that part of the service. Generally speaking, the early part of the service is devotional and worshipful, and the choir anthem should be of that type. While it should not be chosen with reference to the sermon topic, it must be chosen with reference to the general character of the service. It may be a Thanksgiving Service, for instance, and then the anthem should be a rousing song of praise and adoration. Or the service may be a Memorial Service, in which case the quiet, mediative numbers alone are in place. On the whole, however, where the peculiarity of the service does not itself demand a very definite type of anthem, general anthems of praise, the more lively and joyous numbers, are best fitted for the early part of the service. If there are to be solos, or duets, or quartets, let them come later. At this part of the program let us have the full choir.

Response After Prayer

The singing of response after the so-called long prayer has not come into very general practice in our circles. But there is no reason why it should not do so. It is a very ancient custom in Christian churches, and it has come to us from the far antiquity of Bible times. It is quite Scriptural to have "all the people say, Amen!" It is surely very impressive if the choir softly and devoutly responds to the minister's prayer with a short sentence. It may be the simple Amen, such as the "Threefold Amen" in the "Neue Glaubensharfe" No. 646. It may be the Lord's Prayer as it is usually chanted. Or it may be one of the multitude of responses that can be gotten from almost any publisher of church music. The singing of a fitting response adds dignity and emphasis to the minister's prayer, making it, as it were, the prayer of the whole congregation by giving, on behalf of it, devout assent to the petition and aspirations expressed by him.

Offertory

The bringing before the Lord the offerings of consecrated hands is a very devout act of worship. In most of our churches the organist, during the receiving of the offering, plays an offertory. This is the organist's opportunity to make a distinct contribution to the value of the service. Not any kind of a number will do that merely fills out the time. Anything that detracts from the worshipful attitude of mind is a hindrance. The numbers to be used for offertory purposes should be chosen with religious care and only such used that have no secular associations in the minds of the hearers, that are not suggestive of anything trivial or light, but that are likely to be of help in concentrating the mind on that which is holy. It must be a number that itself breathes the spirit of prayer, or is in harmony with it, and that is fit to be played softly while the minister offers a short dedicatory prayer.

The Second Number by the Choir

Sometimes it may be wiser not to have the choir sing at this time, but to reserve the next choir number that is in line with the sermon, emphasizing its message or bringing its appeal to a climax. The order of service should always be flexible enough to allow of changes that will strengthen it for any particular occasion. But whether the choir sing after the sermon or shortly before it, the second choir number need not be given by the full choir as was the case with the first number. For the choir anthem may be substituted solos or duets or quartets. Whatever numbers are rendered, if they are before the sermon, they need not, and should not, be chosen with reference to it. They

must be kept in the devotional spirit, however, and in full harmony with the atmosphere of the service so far. If it comes immediately before the sermon, a prayerful number may be most fitting. Much, however, depends upon the kind of sermon that is to follow, and while the anthem may not touch upon its thought in any way, and should not do that, yet it should be in the spirit of the message of the morning. The minister can best tell just what kind of music would be best fit in here.

The Second Congregational Hymn

The congregation is now on the threshold of the sermon itself. If the order of service has been planned and carried out in the right spirit, the mind of the congregation should by this time be in the most favorable frame for receiving the message of the morning, helped to that frame of mind by the gradual unifying of the divergent interests that prevailed at the beginning of the service and the gradual building up of the spirit of devoutness. The second congregational hymn is the final preparatory step toward the sermon that is to follow. It is seldom wise to have it anticipate the thought of the sermon even when so close to it. A tender, worshipful hymn, a prayer for divine guidance in the search for truth, a song about the Holy Spirit, numbers of that character are, generally speaking, the most appropriate now. But there are exceptions to that. The service may, for instance, be a rousing missionary service throughout, and a tender number at this time may be altogether out of harmony with the rest of the service. On the other hand, such a number may be just the number needed right now. It is not always wise to keep a whole service on the same level of enthusiasm, as that often defeats its own end. Hard and fast rules cannot be adhered to, and each service must be planned and arranged for with due consideration of its own peculiarity.

Before we leave this point let us call attention to the importance of the second congregational hymn, or to any congregational hymn, for that matter. When the time becomes pressing, there is always the temptation to eliminate the congregational singing, or to curtail it. It may often be the very thing that ought to be done. But let it never be done lightly. Congregational singing is, after all, the most important singing that is done at any church service. It is far more important and helpful than choir or solo singing. If at all possible, the congregation should always be given its full share of participation in divine worship.

The Closing Hymn

This cannot be too carefully chosen. The wrong number at this time may

spoil the whole effect of the sermon that has just come to a close. This hymn stands in altogether different relation to those that have thus far been used. It should be an intimate part of it. Sometimes it may be the means of bringing to a final focus the thought of the whole discourse; sometimes it may bring the reaction of the congregation to the appeal that has been presented and unite all hearts in a definite pledge or solemn consecration; sometimes it may be just a devout Amen; sometimes it may be a rousing call to action; sometimes it may be simply a prayer for the divine benediction. Here, too, the earnest study of the service as a whole and the special object of the sermon in particular will alone indicate the proper number for the closing of the service.

The Postlude

This part of the program usually receives the least thought and is, therefore, most likely to introduce a harsh discord. What an incongruous thing it is to have a service close most tenderly, with everyone conscious of the nearness of God and with silent prayers still rising to the throne of God, to have the full organ burst in upon that mood all of a sudden with a lively march, as if to say, "Hurrah, it is all over! Now for a good dinner!" Some of the postludes that are played border on the sacrilegious. It may not be the fault of the particular postlude that is being played, for that may be the very best that could be played on some other occasion. The fault lies in the fact that the organist has not entered into the spirit of the service and has not chosen the postlude in harmony with it. To be sure, in the organ books the more tender, contemplative voluntaries are called preludes, while the bright and energetic ones are called postludes; but to choose a number for a postlude just because it is called that is a very thoughtless thing to do. Let the voluntaries, all of them, not be chosen because of their incidental titles, but always to their fitness for the particular part of the service program in which they are to appear.

A "Thank You" Letter

(From the Children's Home, St. Joseph, Mich.)

A few weeks before Christmas I wrote a letter to all our friends in the Sunday schools and Young People's Societies, which I take for granted has been read to all of you. Now, that Christmas is past I want to tell you about our Christmas here.

On Christmas day, about four o'clock in the afternoon, we gathered in our dining room where a tree had been trimmed by some of my older brothers and sisters. After we had all joined in a short devotional meeting and were listening to some carols, the doorbell rang loud and long. Can you guess who was there. Santa Claus! He told us that he was stuck in the snow at the foot of Langley Hill and had such a hard time to get here. Of course, anybody would with so many bags and

packages. There was something for each one of us, and we were all happy. We girls had such beautiful big dolls, and there was even a buggy to put my baby in. I really am too little to remember everything the boys had but there were watches, books, games, balls, and lots of ties, mittens and stockings, and such pretty hankies for all of us.

Yes, there were lots of good things to eat too, cookies, nuts and apples. Mama told us there were many boys and girls who did not have such good things to eat and so we all feel very thankful that we enjoy such a good Home. You see, Santa Claus told us that all of the toys, dolls and "eats" had been sent to him by our friends in the Sunday schools and Young People Societies all over America. We thanked him for bringing them to us, but we do want to thank you for giving all those things to him. We all join in a hearty "Dankeschön!"

I almost forgot to tell you about another gift that was sent to us from Oak Park. A little playmate for me, and one for Gertrude too, and a big sister besides. I think that was the best one after all. And then, another thing was given to us by a kind "Uncle" in Oak Park, namely, a radio. We now listen to the bedtime stories every night and then for a good sleep. So, Good night. With a Happy New Year to you all,

Very gratefully, your little friend,
EVELYN, Orphans' Home.

The Ebenezer B. Y. P. U., Detroit

Founded in 1899, the B. Y. P. U. has grown to 80 active members—and they're active. Under the leadership of live and doing executives, the society has a willing group of young people who accomplish things.

After an intermission of several years, during which time different methods of conducting the regular Sunday evening meetings were probated, we have returned to the Group System. This plan meets with good success, serving to divide the leadership of the society between four group leaders. Every fifth week is Open Night, conducted in the German language.

Executive consultations are had at frequent intervals at which time plans and methods are devised and acted upon. Of major importance was the decision of the planning committee to inaugurate a new plan of Regular Bible Study. Our pastor, the Rev. J. G. Draewell, on request of the young people, has prepared a three months' course of daily Bible reading passages, which is printed on registered cards, with small pencil attached. The portion read each day is checked by the reader, and at the end of the month, that month will be cut off and handed in for grading. The contest is between the boys and the girls, and at the end of the three months' period a supper and program will be supplied by the losers. This plan, it is hoped, will stimulate considerable interest and gain new daily Bible readers.

The annual New Years Day Gathering again proved a great success. After five consecutive yearly gatherings in the church on this day, we feel it is an ideal way for young people to start the new year.

We gathered at about four o'clock in the afternoon, had get-acquainted games for all—supper was served, followed by short humorous talks. We have a peppy orchestra in the society that furnished music. Surprise stunts were then put on, followed by a farce, entitled "Adolph," or "Always Tell the Truth," written by a member of the society, and acted by six young men. (Copies of this play may be had at a small cost—write publicity director.) We had mass singing and concluded the program—everyone agreeing he or she had had a good time in a Christian way.

A word about the regular monthly B. Y. P. U. night. The last Sunday evening in each month is designated to the young people at which time we have complete charge of the regular church service. The speaker is supplied by the young people. The singing and complete service is directed by a leader chosen from the society. This plan has met with considerable enthusiasm. For the December meeting we had our dear Brother Kuhn, himself, with us.

Bible School Contest Standing

	Date	Attendance	Offering	Enrollment
Oak St., Burlington	12/14/24	415	\$16.25	564
"	12/21/24	393	15.72	...
"	12/28/24	253	10.53	...
"	1/4/25	373	21.16	...
Evangel, Newark	12/14/24	484	79.50	454
"	12/21/24	463	112.29	...
"	12/28/24	624	161.69	...
"	1/4/25	397	64.21	...
Temple, Pittsburgh	12/14/24	272	14.67	320
"	12/21/24	244	14.52	...
"	12/28/24	215	14.39	...
"	1/4/25	241	272.50	...
Clinton Hill, Newark	12/14/24	292	47.01	327
"	12/21/24	298	30.24	...
"	12/28/24	277	105.26	...
"	1/4/25	274	26.44	...

One of the secrets of a successful young people's society is the willingness to serve and take part in meetings and other activities. The smooth and active operation of a society lies in careful and prayerful planning. We are trying to make our young people's society the Training School for the church.

What are you doing? Let's exchange ideas. Write Norman J. Boehm, 5714 Cooper Ave., Detroit, Publicity Chairman.

* * *

Teacher: "Who was that who laughed aloud?"

Pupil: "I did, sir; but I didn't mean to do it."

Teacher: "You didn't mean to do it?"

Pupil: "No, sir; I laughed in my sleeve, and I didn't know there was a hole in my elbow."—Ex.

New Church Dedicated in Akron

Dedication services for our new German Baptist church in Akron, O., were held Sunday, Dec. 21, 1924, Rev. Wm.



Rev. W. F. Raebel

Kuhn, General Secretary, of Chicago, officiating at the dedication in the forenoon and also speaking in the evening. In the afternoon, a special service was held in charge of the Akron Baptist Association, Rev. C. E. Hamric, president, presiding. Rev. F. W. Stanton of the First Baptist church delivered the sermon. A

reception was held on Monday night to which all the German churches were invited.

Started as Mission

The founding of the German Baptist church of Akron may be attributed to Mr. and Mrs. F. Neuhaus who first asked German speaking neighbors to their home to study the Bible. In the course of time they asked the assistance of Rev. W. F. Raebel, then pastor of Canton, who baptized a number of converts. During the summer the mission was supplied by a student from the Rochester seminary. They built their first church in 1911.

In 1913, Rev. H. Sellhorn accepted their call and the mission was organized as a church under the name of the German Ebenezer Baptist Church. Rev. Sellhorn worked here for 10 years during which time the site which served for the present church was secured.

Cornerstone laid Oct. 12

Rev. W. F. Raebel came to the church Jan. 1, 1924. He supervised the sale of the old property, and it is under his pastorate that the new \$10,000 church was being erected. The corner stone of the edifice was laid Oct. 12.

The structure is of tile and stucco and is 38x60 feet. It has a main auditorium, four classrooms, besides basement, kitchen and social rooms. It may be described as one of the most attractive of our smaller church edifices. It presents an inviting appearance and is well-equipped for its work.

The church has approximately 45 members and between 50 and 75 Sunday school attendants. During the construction of the church they met in the old building which had been moved back.

This little band raised about \$4000 through pledges and proceeds of the former property. Our General Missionary Society assumed the responsibility for the enterprise and financed the building. The church will gradually pay off the debt. Pastor Raebel and his people have done well. May the work prosper in Akron with the new opportunities!

Meet Me in Pittsburgh

at the

Twenty-first

Triennial Conference

August 25 to 30, 1925

Pittsburgh Publicity Committee

Carl Grimm, Chairman

409 Armandale St.

N. S. Pittsburgh, Pa.

Points of Argument, No. 4

DO YOU KNOW that there are scores of members of our German Baptist churches who are well and strong today that will not be alive on December 31, 1925?



NOW SUPPOSE that you will be among that number, and at that we may not be mistaken. In such a case you will be relieved of all distressing burdens which, you say, prevent you from obtaining a membership certificate in our German Baptists' Life Association; your wife, without notice, will take these burdens from your shoulders to her own.

EVERYTHING will be immediately transferred to your wife, except your earning power; that can not be handed over to her along with your debts and worries. Now face the situation honestly and squarely.

IF IT IS really going to be harder for you to pay for a reasonable Baptist Life Insurance Certificate than it would be on your wife to take over your responsibilities, then you may be excused for your failure to protect her and the children. Perhaps you have a mortgage on your home. Can she pay it off and go ahead and raise and educate your children, easier than you raise a few dollars monthly to pay for adequate protection for them?

ON THE OTHER HAND,—if it would be easier for you and your wife, working together, to pay a small monthly cost, than it would be for her to take the whole burden alone without any earning power, then you do want to be insured.

IT IS UP TO YOU to decide which is the easiest.

Our local clerk-agent in your church, or your pastor will gladly assist you if you need their help. But why not write to us direct?—

GERMAN BAPTISTS' LIFE ASSOCIATION
19 Sprenger Ave., Buffalo, N. Y.

BAPTIST DEACONESS' 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 BROOKLYN Do as the CRUSADERS BIBLE CLASS does

These young men meet every Sunday at 2.30 P. M. for the Study of God's Word at the
Second German Baptist Church
Woodbine St., cor. Evergreen Ave.
WELCOME WELCOEM