

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., MARCH, 1925

Number Three



The Ladies Choir Second German Baptist Church, Philadelphia, Pa.

What's Happening

Mr. Herman Palfenier, a member of the senior class of Rochester Theological Seminary, spent the Christmas vacation period with the church at Kosuth, Wis. The church extended a call to Bro. Palfenier, which he accepted. He will begin his new pastorate after graduation, about June 1.

Miss Mary Sasse, an honored and beloved member of our church in Wilmington, Del., has been a teacher in the Sunday school for 45 years. Recently she retired and the Sunday school presented her with a jeweled brooch as a testimonial of appreciation for her long and valued service. Records like that of Miss Sasse's are not easily paralleled.

Rev. H. A. Meyer, formerly pastor at Marion, Kans., has become the new minister of the church in Hillsboro, Kans. He is also pursuing some studies in Tabor College at Hillsboro.

The church at West Baltimore, Md., Rev. Gustav Schmidt, pastor, purchased a parsonage about a year ago at a cost of about \$4000. Several hundred dollars additional were expended to improve the house. It is now an attractive and conveniently arranged home. In less than a year the church has reduced the mortgage by \$1500. The work in West Baltimore has taken on new life and warrants a very hopeful outlook.

The Fleischmann Memorial Church, Philadelphia, Rev. F. P. Kruse, pastor, has instituted an additional prayer-meeting every Friday evening since the beginning of February. The regular meeting on Wednesday is conducted in German. The Friday night meeting is primarily for the younger people, from the Junior age upwards, and is held in English. Its special aim is the development of the spiritual life of the young people.

The Nottingham church, Cleveland, closed 3 weeks of evangelistic meetings, Feb. 1. Rev. A. L. Wyke of Pittsburgh was the evangelist. God blessed the preaching of his word; souls were converted and Christians rededicated themselves to more faithful life and service. Pastor J. H. Ansberg baptized 10 adults and a large number are expected to follow Easter Sunday. The annual roll call and supper of the church was held Feb. 24. Efforts are being made to raise \$5000 by Easter to reduce indebtedness on the new church building. The Sunday school under the leadership of Mr. C. F. Ewald is close to 300 in attendance.

Bulletins from churches and young people's societies are coming to our office in increasing numbers and are appreciated by the editor. The Young People's Bulletin of the Hoboken church, Rev. W. F. Schoeffel, pastor, is bright and illustrated with drawings and

cartoons. "Our Silent Helper" is the bulletin of the South Chicago church, Rev. C. Fred Lehr, pastor. The Young Woman's Guild of the church furnishes the supply of paper for the bulletin for 1925. The eight-page monthly bulletin of the Nottingham church, Cleveland, bears the name, "The Messenger." It is also mimeographed and full of church, school and society items. Bulletin editors, put the "Herald" editor on your mailing list.

During the early part of February, the Editor was privileged to speak in the West Baltimore, Md., church, Rev. G. Schmidt, pastor; Fleischmann Memorial, Philadelphia, Rev. F. P. Kruse, pastor; the church at Wilmington, Del., where he held his first pastorate; in the Second Church, Brooklyn, Rev. W. J. Zirbes, pastor; in the Jersey City Heights church, Rev. V. Prendinger, pastor; in Immanuel church, New York City, Rev. F. W. Becker, pastor. Sunday afternoon, Feb. 8, Rev. Wm. Kuhn and the Editor addressed a Union Meeting of the churches on the "Hill" in the West Hoboken, N. J., church, Rev. Phil. Potzner, pastor. We were glad to come in contact with the workers in these various churches.

Rev. G. W. Rutsch, pastor of the Ebenezer (East), Saskatchewan, church, has accepted the call of the Second Church, Portland, Ore., as successor to Rev. F. Hoffmann. He began his new pastorate on March 1.

Our church in Bridgeport, Conn., Rev. Emil Berger, pastor, so the "Watchman-Examiner" reports, burned the last note on an indebtedness of \$8500, which had been paid in the last two years. In the simple service accompanying the burning, the pastor gave a brief address on the efforts of the people to pay off the indebtedness. The note was burned by the chairman of the board of trustees. The church building is also used by the Czechoslovak mission, Rev. J. J. Pavelda, missionary.

The King's Daughters and "The Reliabilities" Bible classes of the McDermott Ave. Sunday school of Winnipeg presented the church with a handsome silver individual communion service, which was installed January 11.

The front page of the "Herald" this month introduces us to the Young Ladies' Choir of the Second Church, Philadelphia, of which Mrs. Emma B. Meier, missionary of the church, is the director. On other pages of the "Herald" the reader will find pictures of the mixed choir and the male choir of this church, both of which are directed by Mr. Herman Zachay. This strong church has an imposing array of singers and excellent musical gifts among its young people. Their service in song surely tends to make the church wor-

ship doubly attractive. These photographs were originally taken for the historical souvenir of the church on the recent occasion of its 50th anniversary. Rev. S. A. Kose has been pastor since 1914. During the 50 years 1282 members were added; the decrease was 840; present membership 442.

Dedication Program of Bethel Church, Buffalo, N. Y. March 15-20, 1925

Sunday: German morning service: Dedicatory sermon by Rev. Wm. Kuhn. Prayer by Rev. F. Willkens.

Young People's Rally for Buffalo and vicinity: Addresses by Rev. A. P. Mihm and Rev. Wm. Kuhn.

Evening service: English sermon by Rev. A. P. Mihm.

Monday: Church Night; Rev. A. P. Mihm, Rev. F. Willkens, Miss F. Rieke, Dr. D. B. Stumpf, speakers.

Tuesday: Young People's Night; Pageant: "The Striking of America's Hour."

Wednesday: German Baptist Night; Address by one of the Professors from Rochester Seminary.

Thursday: Organ Recital.

Friday: Community Night; Dr. H. Dutton, speaker.

We would appreciate a little note of congratulation by former members of Bethel Church, who are not living in Buffalo any longer. Let us hear from you.

Will also anyone attending the Young People's Rally on Sunday afternoon who desires to stay over till Monday kindly inform the undersigned about it. We shall provide lodging for you, if notified in time. E. UMBACH,

36 Linden Park, Buffalo, N. Y.

The Baptist Herald

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The Baptist Herald

A Great Convention in the Capital City

WE refer to the Foreign Missions Convention held in Washington, D. C., Jan. 28 to Feb. 2, under the auspices of the Foreign Missions Conference of North America. It was undoubtedly the most important and most representative and the largest gathering devoted to the consideration of foreign missions since the famous Edinburgh Conference in 1910. The convention was international, interracial, world wide in character, in scope, in representation. Delegates from over 87 missionary societies in the United States and Canada were present and fraternal delegates from nearly all of the Protestant bodies of Europe. Nearly 4000 registered delegates were in attendance from outside of Washington, while between 9-10,000 Washington people attended, making an audience three times daily in the various sessions of 6000 earnest people, men and women. They met in the new Auditorium, not far from the White House.

And they were there with an earnest purpose. There was no great organ, nor mass choir, nor special music, nor worldfamous oratory to draw the people. They came to consider the problems, the strategy, the opportunities, the needs, the crisis of foreign missions. They believed that the world will only be redeemed by implanting in the hearts of men the seeds of the kingdom of God. It was an orderly, reverent, inspiring, prayerful gathering. It brought the various denominations together in the spirit of brotherhood, co-operation and unity. These factors are needed for success in the foreign field. When they are displayed in the home base, there is hope for the foreign field. Co-operation is needed by the Christian forces to make the impact on the heathen world abroad as well as on the Christless masses in the home lands.

One of the first speakers said: "The compulsion of the Christian enterprise of missions is the compulsion of the divine Christ. The compulsion of the missionary message is the compulsion of the cross. If you pluck the cross out of the New Testament, you pluck the heart out of it."

President Coolidge made a deeply impressive address at the opening of the Conference. He pointed out the need of a revival of faith and pleaded for a renewal of the spirit of brotherhood.

We believe that every one who had the privilege of being present at this epoch-making conference received what Dr. W. P. Abernethy prayed for at the opening that we might receive: "Give us a broad vision, a depth of sympathy and a love that knows no bounds." It was a Conference that exalted Christ and re-affirmed again and again that only in him is the help and the healing and the light of the world.

"How to Improve Our Sunday Schools"

UNDER the above title a suggestive and thought-provoking pamphlet of eight pages has just been issued by our German Baptist Young People's and Sunday School Workers' Union. This booklet has been prepared by the members of the Sunday school committee, of which Mr. H. J. Weihe of Milwaukee, Wis., is chairman.

The purpose of the pamphlet is to stimulate our Sunday schools along the lines of further improvement and continued progress. Nine important points are touched upon, which need emphasis in most of our schools. The earnest consideration of every Sunday school teacher, officer and superintendent ought to be given to these various features which are stressed. A session of the workers' conference might well be devoted to the discussion of the topics outlined. It would undoubtedly lead to a survey of the school and an examination as to how far the school is following up or ignoring the things that make for successful and up-to-date Sunday school work.

The pamphlet has also been translated into German. Copies of the booklet in both languages, as needed, are being sent to all of our Sunday school superintendents whose names and addresses are given in our latest Conference reports, in sufficient number to be distributed among the entire teaching force. Copies will also be forwarded to all of our pastors. If any of our workers have failed to receive these booklets, kindly inform the Executive Secretary, Rev. A. P. Mihm, Box 4, Forest Park, Ill., and state how many copies are required and they will be gladly and promptly forwarded. Your Sunday school committee would also be glad and eager to receive suggestions concerning the matters advocated in the leaflet and to hear of progressive features introduced in our schools.

Results in Booster Contest

In the November, 1924, number of the "Herald," the Executive Committee of the German Baptist Young People's and Sunday School Workers' Union offered three prizes to boosters, securing the best percentages in securing subscriptions, new and old, to the "Baptist Herald," the contest closing Jan. 31, 1925. Church membership on basis 1924 Conference reports.

According to the complete lists presented to the Executive Committee by our Manager, Mr. H. P. Donner, of the subscriptions sent in to Jan. 31, 1925, the prizes are awarded to the following:

CLASS A. Churches with a membership up to 100. Prize \$10.—A. A. Butzer, Baileyville, Ill., church. 52%. Membership 98. Subscriptions 51.

CLASS B. Churches with a membership from 101-250. Prize \$10.—Wilmetta Davids, Buffalo Center, Iowa, church. 38.6%. Membership 114. Subscriptions 44.

CLASS C. Churches with a membership of 250 and over. Prize \$10.—Arthur Sturm, Second Church, Philadelphia, Pa. 23.5%. Membership 442. Subscriptions 104.

In Class A the churches following Baileyville were Geary Co., Kans., 35%; Hutchinson, Minn., 34.6%; Sheboygan, Wis., 32.5%; Wasco, Cal., 32.4%; Hoboken, N. J., 30.2%.

In Class B, West New York was a close second with 38.1%.

In Class C, Lorraine, Kans., followed the winner with 20.85%, then Burlington, Iowa, with 20.816%. These and others deserve honorable mention.

The largest number of subscriptions secured by any one church is 104 to the credit of the Second Church, Philadelphia. Next in rank is Burlington, Iowa, with 102.

The Executive Committee thanks all who have worked loyally and faithfully in the churches. The award to the Council Member whose Conference leads in proportion will be published in the April "Herald."

Our "Herald" Subscription Campaign

Up to Feb. 12, our Manager, Mr. H. P. Donner, reports a total of 4682 subscriptions. This is an increase over the latest figures in 1924 of 487. This is great cause for gratitude. An advance of nearly 500. Only 318 more required to reach the 5000! Let us make a supreme effort and glean the field once more. **Let us go up to the Triennial Conference with 5000.**

By Conferences, the list follows:

Atlantic -----	807
Central -----	971
Dakota -----	381
Eastern -----	429
Northern -----	208
Northwestern -----	856
Pacific -----	408
Southwestern -----	508
Texas -----	93
	<hr/>
	4661
Foreign -----	21
	<hr/>
Total -----	4682

Let us make it 5000 before August, 1925. We can if we will.

Does your School observe Bible Day? Bible Day gives our Sunday schools an opportunity to emphasize Bible and Tract distribution and the Colporter work done through our Publication Society. Special Bible Day programs have been sent to all schools. Bible Day is on Sunday, March 15. Let every school carry out the program and raise an offering for this necessary and fruitful work.

The Lemon-Test

O. E. KRUEGER

Tests Galore Everybody carries with him his own testing-tube with which he is ever testing something or somebody—usually somebody. But revenge is sweet—he too is being tested. If we insist on judging others we ourselves cannot escape the judgment seat.

Our children are continually talking about the dreaded test to be given tomorrow. When it's over their faces tell a story easily to be interpreted, it may be of victory or defeat.

We may subject ourselves to an intelligence-test given in a magazine or try our hand at a cross-word puzzle. But today brain and liver are sluggish and we throw the accursed thing away and feel ourselves too ignorant to show our faces on the street again. Next day with less pie in the stomach and more push in the brain we surprise ourselves with our brilliant success and we pat ourselves on our mental backs and whisper: "There is no moss growing there."

Our good fellow churchmen throw our theology into the test-tubes and pronounce us "sound" or "dangerous" just according to whether our orthodoxy agrees with the orthodoxy of the one who assumes the divine right of making that test. The old touchstone method of testing gold still holds sway here. The touchstone, however, is not God's eternal truth, but rather my own interpretation of that truth. I am willing to admit that I regard everybody as orthodox who believes as I do, but I do not claim to have absorbed all the truth of God without any personal coloring. If you, my dear brother, will admit these two things you will be just as humble and tolerant as I am!

Character Tests Soldiers are put to an endurance test by long marches. So are the soldiers of the Cross. Moses had eighty years of that. Yours may be extended through a long period. Or like a steelbeam you may be put to a strain-test to see how much you really can carry without breaking or bending. David met such a test successfully but he could not endure the test of ease and idleness. Yours may be a test of loneliness in a cause that seems lost as was Elijah's, or like Samuel you may be called to endure a test of power and privilege. Abraham proved a match for a test of supreme sacrifice; Israel went down in the wilderness-test; Paul and Silas sang through their prison-test as nightingales of the featherless type. It is always better to whistle than to whine. Jesus spoke of the flood- and storm-test that swirls about your life-work and character. Paul, Peter and some of the prophets call it the fire-test. Here we want to say something about

The Lemon Test This too is a character-test, but what is a test? It is defined as a subjection to conditions that disclose the character of a person or thing in relation to some particular quality. We are thinking of the "lemon-test" in relation to the volunteer workers in the

church. They of course are not the only ones tested thereby.

Do you ever think of the great amount of work that is done in every church without cash-compensation? There is that army of Sunday school workers, folks who are willing to tie themselves to a hard confining task, ready to spend hours of time and dollars of money, giving up pleasure and comfort that they might put part of their life into this work of the Kingdom. What is their reward? The pupils may say: "I don't care for that stuff;" the pastor may whine: "Can't you be here a little earlier? You never miss your train;" or the parent may say: "My child didn't learn a thing in your class."

There is that volunteer choir—one night a week for rehearsal, two acts on Sunday. Others are following their own sweet pleasure. Jack Jones drove out so far that balmy afternoon that he could not make the evening service, but Simon Smith must go back as he sings in the choir. The pastor never expresses appreciation of his work but he would say things if Simon failed him. But Simon is not looking for "comps," he is used to lemons like the one he got after the brilliant success with the cantata. Some one feared Simon might become vain and felt called to remind him: "You are only singing for your own glory anyway."

There is that young people's man spending nights and days planning events for the young folks, keeping them in line by all kinds of activities so that the pastor may have a chance at them with the Gospel message on Sunday. He has made a brilliant success of a banquet and is just about wearied unto death when some one comes along with a lemon: "You ought to put more emphasis on the spiritual side of things, this eating business don't get you anywhere." But if the good lemon-monger were in charge he might have nothing but empty chairs upon which to put spiritual emphasis.

Those good women are working hard to earn money to help carry the financial obligations of the church and push Kingdom work in everyland. They are happy to serve with the talents God has given them. Then the joy-killer comes along with his lemonjuice: "I don't believe in this business, people ought to do more outright giving." But often it's just he and his like that would allow the church to go into bankruptcy. And so the story goes all along the line. Wherever the volunteer worker is making a success of his sacrificial job the lemon-man is on his trail.

Please, Pass the Sugar-Bowl Never mind, dear soul, do not grow weary, you are not working for praise and appreciation, you are working for the Kingdom and for the King's "Well done." Do not weaken in the lemon-test, as some have done saying: "I am through with the church, I am going to do my work at the lodge, where it is appreciated." Be sure there are many in the church who appreciate your work, for every lemon-man there are a dozen orange-men, but they are so slow to give you the word of encourage-

ment. Some day we are going to organize a "Sugar-Bowl-Committee" and we are going to give every worker a regular allowance of the "Sugar of Appreciation." Then on the hot and dusty road you will come to that "Spring of God's Approval" under the shadow of the old "Oak of Good Conscience" and refresh yourself, and discover that in God's plan for the volunteer church worker the "lemon-man" has his place. As you return to your task you will read a sign at the cross-roads: "Let us not be weary in well-doing for in due season we shall reap, if we faint not."

Editorial Jottings

THE EDITOR had written a full report of his trip to the northwest Pacific States and Western Canada some months ago, with descriptive details of the various churches visited and conferences attended. Through lack of space it was crowded out of our columns. We preferred to give first place to reports coming in from others. But under the circumstances we must apologize to Oregon and Washington and Alberta and Saskatchewan.

A REJOICING FEATURE of the great Foreign Missions convention in Washington recently was the kind reception accorded to the fraternal delegates from Germany, Missionsinspektor Schlunk of the Bremer Mission, Dr. Bettin of the Rhenish Missionary Society and Dr. Julius Richter of Berlin. It seemed to us they received more applause when they brought the greetings of the missionary forces of the Fatherland than any of the other European delegates. It was a heartening display of the spirit of brotherhood and good will. The poverty of the Christians of Germany at the present time greatly cripples their weakened foreign missionary work.

OUR EDITORIAL in the January "Herald" about a new song book for our Sunday schools and Young People has met with favorable response from many quarters. A Sunday school in California has endorsed a proposed book with German and English text. A pastor in Idaho writes: "We will be glad to get such a book." A pastor in Kansas says: "Your suggestion about a new song book is a good one. It seems too bad that the splendid songs in our programs should be used only once and then discarded." The pastor of a large Eastern church writes: "In regard to the edition of a German-English hymnbook I hope something may be done at our next Triennial Conference. Keep it before our people in the 'Herald.'" We would be glad to hear from others as to the need and feasibility of such a book.

A FINE CHRISTIAN YOUNG WOMAN, now training for full time Christian service in a Western University, would like to engage in Christian work this summer, preferably in a large city. She has four years teaching experience in public schools and has helped in a vacation Bible school last summer. If one of our city churches has an opening for her, the Editor will gladly furnish address.

For Bible Study

The Young Christian and the Church

A. P. MIHM

Membership in the Christian church is a great and solemn step whose seriousness every new member ought to feel. Too often we have taken for granted the young Christian's knowledge of his duty and responsibility to the church and have not sufficiently informed him about them.

We believe the church to be *Christ's own institution*. (Matth. 16, 13-19.) Christ is the head of the church. (Col. 1:18.) The church was founded by the apostles upon the authority of Christ and under the guidance of the Holy Spirit. Paul terms the church the body of Christ. The purpose of a man's body is to make his spirit felt and known. It is a vehicle of expression. So the church exists to make Christ visible to the world.

The church is called in the New Testament the "ecclesia," the called-out company. It is distinctively a New Testament institution, made up of local assemblies of believers in Christ, organized for the worship of God and the spread of the gospel.

According to the New Testament precept and example, only those are eligible for membership in the church: 1) who repent of sin and believe in Jesus Christ as their personal Savior. (Acts 2:38; 16:31; Rom. 10:10.) 2) Those who are baptized. (Acts 2:41.) 3) Those who gladly consecrate all to Christ. (Phil. 3:7-10.) 4) Those who intend to work for the Master. (1 Cor. 3:9.)

The prosperity and spirituality of a church cannot be advanced without a life of true holiness on the part of the members of Christ's body, i. e. his church.

Uniting With the Church

Sometimes young people after conversion put the question: "Can I not be a Christian without uniting with any church? Is there any sense in which it is necessary for a Christian to belong to a church?" Yes. It is necessary for one who wishes to live the best kind of a Christian life. It is necessary for any one who wishes to honor Christ before others. We might ask: Can any one be a true Christian and disobey his Savior? (John 14:15, 21.)

Sometimes young people think they must become better in their spiritual life before uniting with the church. But joining the church is not to be viewed as a profession of moral perfection. It is rather a humble confession of weakness and that our own resources are not sufficient. "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones." (Beecher.) Joining the church is recognition of Christian fellowship and an appeal for the help of our fellow Christians.

It is still true that if a soul does not choose the society of the people of God, it will eventually drift into the society of those that forget God. Christ and you cannot get on together very well unless you love his church and strive for her perfecting. (Eph. 5:25-27.)

The young Christian is to unite with God's people in a church in order to work with them in doing what Jesus commanded his followers to do. (Matt. 28:18-20.) The church is not a dormitory for sleepers; it is an institution of workers. It is not a rest camp; it is a front line trench. We are saved that we might serve. But we cannot serve effectively unless we place ourselves among God's people.

The Services of the Church

The young Christian ought to give regular and reverent attendance to the stated services of the local church.

Why go to church? First of all, for the purpose of worshipping God. (Ps. 26:8; Luke 19:46; John 4:23, 24.) The pastor leads in devotions. You and I are to follow and join in his words and thought.

Attendance at church is not the sum total of Christian living. Yet it is of real importance. It is rudimentary. It is a duty which we owe to God and which he has commanded in his Word. (Heb. 10:25; Acts 2:42; Ps. 95:6; Eph. 5:19.) See Christ's custom. (Luke 4:16.) The other six days of the week are always more satisfactory if part of the first day has been spent in the church service.

It may be doubted whether Christianity would be maintained on the earth without public worship. It lifts men's thoughts to God, it points lost men to the Savior.

Again, the church is engaged in the *biggest business of the world*. The great enterprise of the church, the enterprise of the kingdom of God, such as missions, Christian education and social service can only be carried on by the united effort of Christian people.

Be not only a *church member* but also a *church goer*. Irregular and infrequent attendance at worship neither honors God nor benefits the persons themselves. The church tramp is a Christian who refuses to assume any responsibilities. He does not want to come, work or give regularly. A member absent from his place at meeting times is a great drawback to the church. A member in his place is a great blessing. When we join a church we should be faithful to it. Be not pot plants but *trees* planted in the house of the Lord. (Ps. 92:12-14.)

Prepare for the services. Not the body alone, but the mind and heart. *Join in the worship.* Aim to be a participant and not merely a patron. When the pastor preaches, listen. If you are drowsy, go to bed earlier Saturday

night or eat less breakfast Sunday morning.

A heart prepared before the service, a heart attentive during service, a heart guarded after service is the secret of benefit by the service.

Relation to Other Members

To join a church, says A. D. Belden, is to give your heart's best love to your fellow Christians.

Love is the cardinal virtue in the character of Christ's followers. It is the identifying law of the kingdom. (John 15:12.) It is the royal law of love which regulates their conduct towards each other.

This will lead to the observance of Gal. 6:2; to visiting our brethren in affliction (Matt. 25:36); to intercession (Jas. 5:16); to pecuniary relief to those who need it (Rom. 12:13; 1 John 3:17; Gal. 6:10). The members of Christ's body must live in active friendship with one another. The church ought to be a band of brothers. Such was the early church at Jerusalem. When the love-bond evaporates, the church dissolves.

Another duty is to *exercise forbearance*. (Eph. 4:2.) In our churches we find great differences in character, all grades of intellect, all varieties of temper. (1 Cor. 11:19.) The differences are there to help, not to hinder. Forbearance is necessary to preserve harmony and peace. The strong must bear the infirmities of the weak.

We ought to *watch over one another*. (1 Thess. 5:11, 14, 15; Gal. 6:1; Heb. 3:13.) This does not mean that church members should pry into each other's secrets or be busybodies in each other's affairs, for that is forbidden by God and abominable in the sight of men. (1 Thess. 4:11; 1 Pet. 4:15.)

Be cautious not to *give offence*. Be discreet, mild and courteous. Be backward to *receive offence*. If you receive an inquiry too serious to pass over unnoticed and which requires explanation, act according to Matt. 18:15 ff.

Some Special Points

1. Realize that every church is made up of individuals; that its honor and usefulness, in a sense, is committed to you.
2. Keep your own heart right in the sight of God. Aim to be a consistent Christian. "Do not live in the world and only visit the church."
3. Make the church central in your life. The young Christian's social life, as well as his religious life, ought to center in the church. It puts him in the best company. It associates him with those who are cleanest in life.
4. The object of the church is not to tell how to dodge difficulties but to furnish strength and courage to meet and master them.

The Sunday School

Scratching off Names

"Why, Johnny has been absent from Sunday school four Sundays," said the teacher as he was marking the records one Sunday morning. "So I'll just scratch his name off the roll."

Four weeks previous on Sunday afternoon as a restless boy tossed on his bed, he asked again and again, "Has my teacher come yet? I don't see why he doesn't come. He surely missed me this morning." As the weeks went by and his fever ran higher, still in his delirium he continued to ask, "Hasn't he come yet?"

Several weeks passed before a pale-faced boy again took his seat with the other boys in his Sunday school class.

"Why, Johnny, we're glad to see you again!" said his teacher.

"No, he ain't either, Johnny," said a boy as he nudged him in the side, "he's already scratched your name off the roll."

Many class secretaries and teachers are doing this very thing. Without ever finding out why one is absent or endeavoring to bring him back, they *scratch* his name off the roll and he is considered dropped. Until one is taken away by death or joins some other Sunday school or moves out of the community, he should never be dropped. He is still a possibility. We are still responsible for him. His blood will be upon our shoulders. (Ezek. 3:18.) Our Savior taught that even though ninety and nine were safely in the fold, we should go after the one who was out.

Last August during the city-wide campaign in Knoxville, Tenn., one of the teachers who was attending one of the Training classes became much concerned about one of her pupils whose name she had *scratched* off the Sunday before. She had asked some of the girls if they knew what had become of the girl and they said she had moved away. But after discussing in the Training class the need for finding out the cause of their absence, she felt that she had failed to do her duty. So the next day she went to find this girl and learned that she was planning to be confirmed in the Catholic Church the following Sunday. It was nearly breaking her mother's heart, but the girl had become acquainted with some Catholic girls, and since neither her teacher nor any of her class had visited her, she had been persuaded to go with her newly-made friends. Upon hearing this, her teacher pleaded with her to come back at least one more Sunday, which she promised.

The teacher reported her experience to the other teachers of her department and they united in prayer for the salvation of this girl. True to her word, the next Sunday found the girl back in her class, and the teacher who had almost waited too late had the great joy of leading the girl to accept Christ as

her Savior and join the church that day.

Before you permit a name to be *scratched* off of your roll, be sure to get the approval of your Father in heaven.—S. S. Builder.

Personal Evangelism

The "One More Bible Class" agreed to make good on their name by bringing into church membership after professed faith in Jesus Christ as many men as were already enrolled in the Class within the calendar year.

A personal workers' Bible study band was formed, taking up the study of Trumbull's "Taking Men Alive" as a basis, using additional scripture in the weekly meetings of the class. A prayer band was organized which agreed to quietly but persistently pray for those who might be listed as unsaved and unchurched. Definite assignments were made to different men of the class to deal personally with those for whom prayer was being offered with a view to convincingly present the claims of Jesus Christ and his church.

Within four weeks from the beginning of this attempt twenty-four men had been definitely enlisted in the effort and were quietly working for others.

A demand for cottage prayer meetings soon arose, and in different homes throughout the community these meetings were held, oftentimes going to the homes of those for whom special effort was being put forth.

Within one year twenty-two men came through that class to definite profession of faith in Jesus Christ and church membership.

An evangelistic atmosphere has continued in that class from that time on. It is a constant field for recruiting for the church even today.—Int. Journal Relig. Education.

Book Reviews

The Centenary Translation of the New Testament. Translated by Helen Barry Montgomery, A. M., D. H. L., LL.D. American Baptist Publication Society. \$1.00 Cloth.

The new translation is published to signalize the completion of the first hundred years of work of the American Baptist Publication Society. It is interesting alone from the fact that it is the first translation made by a woman. Mrs. Montgomery is our leading Baptist lady and equipped in every way for such a task. Her aim was not to depart too much from the translations already familiar and beloved and yet to remove a veil that a literary or formal translation usually puts between the reader of only average education and the meaning of the text. There is a short introduction to each book.

The paragraph headings are a specially attractive feature. The print is clear and the book is in handy form for the

pocket or handbag. It will repay reading and give a fresh meaning to Bible story and doctrine.

Bible Quotation Puzzle. By J. Gilchrist Lawson. Publishers: W. P. Blessing Company, Chicago. \$1.00 net.

This is a unique book. It is not a cross word puzzle book, but it would be a joy to all cross-word puzzle fans. It teaches the choicest Biblical quotations by a most fascinating method. Fifty-two leading Bible verses are arranged as numerical enigmas. The puzzles in this book are worked out on the same plan as the well-known enigmas. The boys and girls and even older persons, who solve the puzzles in this book, will have, besides, committed to memory the choicest passages of Scripture in a way that it will be difficult to forget them.

The Little Evangel. Publishers: Robert H. Coleman, Dallas, Texas. 25 cts. per copy. \$12.50 per 100. Manila covers.

A collection of choicest Gospel songs, new and old, of all songland. Large plates, bold type, 96 pages with 107 songs. This book emphasizes the evangelistic note. It is a good book for use in special meetings and for the Sunday evening service, when evangelistic messages and methods are made prominent.

(All of the above can be ordered through our German Baptist Publ. Society, Cleveland, O.)

Polluted Minds

A weekly newspaper has recently commented on the part being played by the "comic strips" as teachers of English. It quotes from the so-called "comic" supplement of a single Sunday newspaper the following choice selections: "Shut up! Show me der double-faced lobster!" "Don'tcha think I oughta have my pitcher took?" "Me neither," and "Always spilling the beans."

There was a time when the English used by thousands of American children was formed after the most chaste and beautiful English ever written—the King James Version of the Scriptures. The comic supplement is as poor a substitute for the New Testament in the matter of English as it is in morals and manners.

We wonder how many children go to their Sunday schools with minds polluted by a Sunday-morning daub of the comic sheet? No parent would think of administering polluted milk to his child. Is not his mind as well worth caring for as his stomach?—Halford E. Luccock in *The Officer*.

Five Peas in a Pod

A lecturer once suggested that the child requires for his education five kinds of teachers: his parents, his pedagogues, his pastor, his playmates, and the press. He calls this, for purpose of memory, "Five Peas in a Pod."

The Enchanted Barn

Grace Livingston Hill

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(Continuation)

On the whole, Shirley walked the ten blocks to her narrow little home feeling that she had had a good day. She was weary, but it was healthy weariness. The problem which had been pressing on her brain for days, and nights too, did not seem so impossible now, and hope was in her heart that somehow she would find a way out. It had been good to get away from the office and the busy monotony and go out into the wide, open out-of-doors. It was good also to meet a real nobleman, even if it were only in passing, and on business.

She decided not to tell her mother and the children of her outing yet, not until she was sure there were to be results. Besides, it might only worry her mother the more and give her a sleepless night if she let out the secret about the barn.

One more little touch of pleasantness there came to make this day stand out from others as beautiful. It was when she turned into Chapel Street that a car rolled quickly past to the middle of the block, and stopped just under a street-light. In a moment more a lady came out of the door of a house, entered the car, and was driven away. As she closed the door, Shirley fancied she saw something drop from the lady's hand. When Shirley reached the place she found it was two great, luscious pink rosebuds that must have slipped from the lady's corsage and fallen on the pavement. Shirley picked them up almost reverently. Then she looked after the limousine. It was three blocks away and just turning into another street. It would be impossible for her to overtake it, and there was little likelihood of the lady returning for two roses. Shirley turned toward the house, thinking she ought to take them in, but discovered that it bore the name of a fashionable modiste, who would, of course, not have any right to the roses, and Shirley's conscience decided they were meant by Providence for her. So, happily, she hurried on to the little brick house, bearing the wonderful flowers to her mother.

She hurried so fast that she reached home ten minutes earlier than usual, and they all gathered around her eagerly as if it were some great event, the mother calling half fearfully from her bedroom up-stairs to know whether anything had happened. She was always expecting some new calamity like sickness, or the loss of their positions by one or the other of her children.

"Nothing at all the matter, mother dear!" called Shirley happily as she hung up her coat and hat, and hugged Doris. "I got off earlier than usual because Mr. Barnard had to go away. Just see what a beautiful thing I have brought you—found it on the street, dropped by a beautiful lady. You needn't be afraid of them, for she and her limousine looked perfectly hygienic; and it

wasn't stealing, because I couldn't possibly have caught her. Aren't they lovely?"

By this time she was up in her mother's room, with Doris and Carol following close behind exclaiming in delight over the roses.

She kissed her mother, and put the flowers into a glass beside the bed.

"You're looking better tonight, dear," said the mother. "I've been worried about you all day. You were so white and tired this morning."

"Oh, I'm feeling fine, mother dear!" said Shirley gayly, "and I'm going down to make your toast and poach you an egg while Carol finishes getting supper. George will be here in ten minutes now, and Harley ought to be in any minute. He always comes when he gets hungry. My! I'm hungry myself! Let's hurry, Carol. Doris, darling, you fix mother's little table all ready for her tray. Put on the white cloth, take away the books, set the glass with the roses in the middle very carefully. You won't spill it, will you, darling?"

Doris, all smiles at the responsibility accorded her, promised: "No, I yun't spill it. I'll move it tarefully."

There was something in Shirley's buoyant air that night that lifted them all above the cares that had oppressed them for weeks, and gave them new hope. She flew around, getting the supper things together, making her mother's tray pretty, and taking little extra pains for each one as she had not felt able to do before. Carol caught the contagion, and mashed the potatoes more carefully, so that there wasn't a single lump in them.

"Goodness! But it's been hot in the kitchen all day, Shirley," said Carol. "I had the back door open, but it just seemed stifling. I got the ironing all done except the tablecloth, and I guess I can finish that this evening. I haven't got much studying to do for tomorrow. Nellie Waite stopped, and left me my books. I don't believe I'll have to stay at home another day this week. Mother says she can get along, I can leave her lunch all ready, and Doris can manage."

Shirley's conscience gave a sudden twinge. Here had she been sitting under a lovely tree by a brook, eating her lunch and dreaming foolish day-dreams about living in a barn, while Carol stayed at home from school and toiled in the kitchen! Perhaps she ought to have come home and sent Carol back to school. And yet perhaps that nice young Mr. Graham would be able to do something; she would not condemn herself until the morrow, anyway. She had tried to do her best. She had not gone off there selfishly just to have a good time by herself when her dear ones were suffering. It had been for their sake.

Then George came in whistling, and Harley banged in gayly a minute later, calling to know whether supper was ready.

"Cause I gotta date with the fellas this evening, and I gotta beat it," he declared impatiently.

The shadow of anxiety passed over Shirley's face again at that, but she quieted her heart once more with her hopes for tomorrow. If her plan succeeded, Harley would be away from "the fellas," and wouldn't have so many questionable "dates" to worry them all.

George was in a hurry, too.

"Gee, Shirley, I gotta be at the store all evening," he said, bolting his food hurriedly. "I wouldn't 'a' come home, only I knew you'd worry, and mother gets so upset. Gee, Shirley, what we gotta do about a house? It's getting almost time to move. I went to all those places you suggested at noon today, but there wasn't a vacant spot anywhere. There's some rooms on Loudon Street, but there's all sorts in the house. Mother wouldn't like it. It's dirty besides. I suppose if we look long enough we could find rooms; but we'd have to get along with only two or three, for they come awful high. We'd have to have three anyway, you girls and mother in one, us boys in the other, and one for parlor and kitchen together. Gee! Wouldn't that be fierce? I oughtta get a better job. We can't live that way."

"Don't worry, George; I think we'll find something better," said Shirley with a hopeful ring in her voice. "I've been thinking out a plan. I haven't got it all just arranged in my mind yet, but I'll tell you about it pretty soon. You don't have school tomorrow night, do you? No, I thought not. Well, maybe we can talk it over then. You and I will have to go out together and look up a place perhaps," and she smiled an encouraging smile, and sent him off to his school happily.

She extracted a promise from Harley that he would be in by nine o'clock, discovered that he was only going to a "movie" show around the corner with one of the fellows who was going to "stand treat" on account of a wonderful ball game they had won, found out where his lessons were for the morrow, promised to help him when he returned, and sent him away with a feeling of comfort and responsibility to return early. She washed the dishes and ironed the tablecloth so Carol could go to her lessons. Then she went up and put Doris to bed with a story about a little bird that built a nest in a tall, beautiful tree that grew beside the place where the little girl lived; a little bird that drank from a little running brook, and took a bath on its pebbly shore, and ate the crumbs and berries the little girl gave it, and sat all day on five little blue eggs.

Harley came in at five minutes after nine, and did his lessons with her help. George came home just as they finished. He was whistling, though he looked tired. He said "the prof." had been "the limit" all the evening. Shirley fixed her

mother comfortably for the night, and went at last to her own bed, more tired than she had been for weeks, and yet more happy. For through it all she had been sustained by a hope; inspired by a cultured, pleasant voice, and eyes that wanted to help, and seemed to understand.

As she closed her eyes to sleep, somehow that pleasant voice and those kind eyes mingled with her dreams, and seemed to promise relief from her great anxieties.

It was with a feeling of excitement and anticipation that she dressed the next morning and hurried away. Something was coming, she felt sure, some help for their trying situation. She had felt it when she knelt for her usual prayer that morning, and it throbbed in her excited heart as she hurried through the streets to the office. It almost frightened her to feel so sure, for she knew how terrible would be the disappointment if she got her hopes too high.

There was plenty to be done at the office, a great many letters to answer, and a telegram with directions from Mr. Barnard. But she worked with more ease than for some time, and was done by half-past eleven. When she took the letters out to Mr. Clegg to be signed, he told her that she would not be needed the rest of the day, and might go at once if she chose.

She ate her bit of lunch hurriedly, and made herself as fresh and tidy as was possible in the office. Then she took her way to the fourth floor of the Ward Trust Building. With throbbing heart and glowing cheeks she entered the office of Walter Graham, and asked for Mr. Sidney Graham.

The office boy had evidently received instructions, for he bowed most respectfully this time and led her at once to the inner office.

CHAPTER IV

The afternoon before, when Mr. Sidney Graham had returned to his office from seeing Shirley to the elevator, he stood several minutes looking thoughtfully at the chair where she had sat, while he carefully drew on his gloves.

There had been something interesting and appealing in the spirited face of the girl, with her delicate features and wistful eyes. He could not seem to get away from it. It had left him with the feeling that she was stronger in some ways than himself, and he did not exactly like the sensation of it. He had always aimed to be a strong character himself; and for a young man who had inherited two hundred and fifty thousand dollars on coming of age, and double that amount two years later, with the prospect of another goodly sum when his paternal grandfather's estate was divided, he had done very well indeed. He had stuck to business ever since leaving college, where he had been by no means a nonentity either in studies or in athletics; and he had not been spoiled by the adulation that a young man of good looks and wealth and po-

sition always receives in society. He had taken society as a sort of duty, but had never given it an undue proportion of time and thoughts. Notably he was a young man of fine balance and strong self-control, not given to impulsive or erratic likes and dislikes; and he could not understand why a shabby little person with a lock of gold over one crimson cheek, and tired, discouraged lights in her eyes, had made so strong an impression on him.

It had been his intention just before Shirley's arrival to leave the office at once and drop in on Miss Harriet Hale. It the hour seemed propitious, he would take her for a spin in his new racing-car that even now waited in the street below; but somehow suddenly his plan did not attract him deeply. He felt the need of being by himself. After a turn or two up and down his luxurious office he took the elevator down to the street floor, dismissed his chauffeur, and whirled off in his car, taking the opposite direction from that which would have taken him to the Hale residence. Harriet Hale was a very pretty girl with a brilliant mind and a royal fortune. She could entertain him and stimulate him tremendously, and sometimes he almost thought the attraction was strong enough to last him through life; but Harriet Hale would not be able to appreciate his present mood nor explain to him why the presence in his office for fifteen minutes of a nery little stenographer who was willing to live in a barn should have made him so vaguely dissatisfied with himself. If he were to try to tell her about it, he felt sure he would meet with laughing taunts and brilliant sarcasm. She would never understand.

He took little notice of where he was going, threading his way skilfully through the congested portion of the city and out into the comparatively empty highways, until at last he found himself in the suburbs. The name of the street as he slowed up at a grade crossing gave him an idea. Why shouldn't he take a run out and hunt up that barn for himself? What had she said about it, where it was? He consulted the memorandum he had written down for his father's edification. "Glenside Road, near Allister Avenue." He further searched his memory. "Big stone barn, wide approach like a grand staircase, tall tree overhanging, brook." This surely ought to be enough to help him identify it. There surely were not a flock of stone barns in that neighborhood that would answer that description.

There was something interesting in hunting up his own strange barn, and he began to look about him and try to see things with the eyes of the girl who had just called upon him.

Most of the fields were green with spring, and there was an air of things doing over them, as if growing were a business that one could watch, like house-cleaning and paper-hanging and painting. Graham had never noticed before that the great bare spring out-

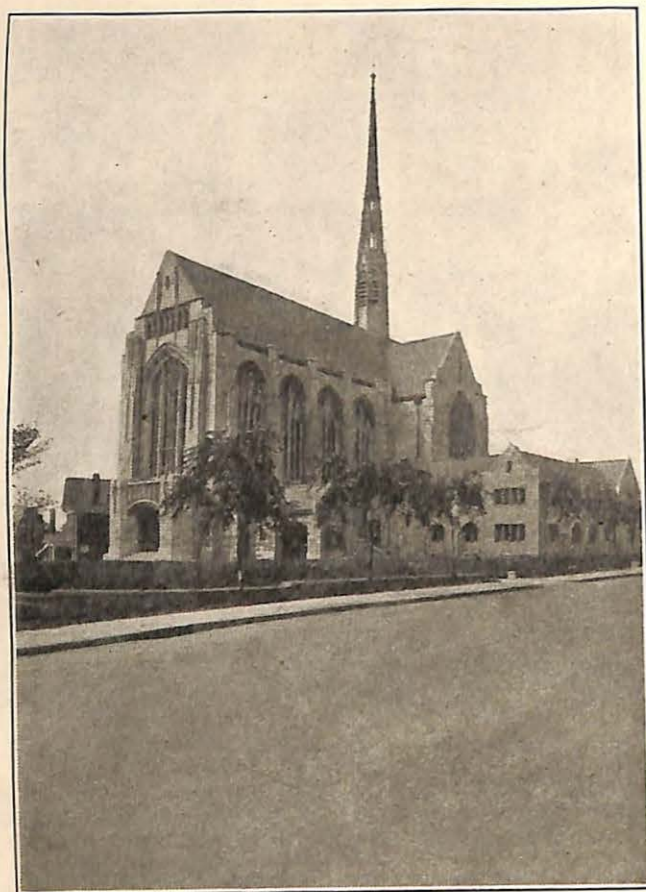
of-doors seemed to have a character all its own, and actually to have an attraction. A little later when the trees were out, and all the orchards in bloom, and the wild flowers blowing in the breeze, he could rave over spring; but he had never seen the charm of its beginnings before. He wondered curiously over the fact of his keen appreciation now.

The sky was opalescent with lovely pastel colors along the horizon, and a few tall, lank trees had put on a soft gauze of green over their foreheads like frizzes, discernible only to a close observer. The air was getting chilly with approaching night, and the bees were no longer proclaiming with their hum the way to the skunk-cabbages; but a delicate perfume was in the air, and though perhaps Graham had never even heard of skunk-cabbages, he drew in long breaths of sweetness, and let out his car over the smooth road with a keen delight.

Behind a copse of fine old willows, age-tall and hoary with weather, their extremities just hinting of green, as they stood knee-deep in the brook on its way to a larger stream, he first caught sight of the old barn.

He knew it at once by something indefinable. Its substantial stone spaciousness, its mossy roof, its arching tree, and the brook that backed away from the wading willows, up the hillside, under the rail fence, and ran around its side, all were unmistakable. He could see just as the girl had seen it, and something in him responded to her longing to live there and make it into a home. Perhaps he was a dreamer, even as she, although he passed in the world of business for a practical young man. But anyhow he slowed his car down and looked at the place intently as he passed by. He was convinced this was the place. He did not need to go on and find Allister Avenue—though he did, and then turned back again, stopping by the roadside. He got out of the car, looking all the time at the barn and seeing it in the light of the girl's eyes. As he walked up the grassy slope to the front doors, he had some conception of what it must be to live so that this would seem grand as a home. And he showed he was not spoiled by his life in the lap of luxury, for he was able to get a glimpse of the grandeur of the spot and the dignity of the building with its simple lines and rough old stones.

The sun was just going down as he stood there looking up. It touched the stones, and turned them into jewelled settings, glorifying the old structure into a palace. The evening was sweet with the voices of birds not far away. One above the rest, clear and occasional, high in the elm-tree over the barn, a wood-thrush spilling its silver notes down to the brook that echoed them back in a lilt. The young man took off his hat and stood in the evening air, listening and looking. He could see the poetry of it, and somehow he could see the girl's face as if she stood there beside him, her wonderful eyes lighted as



The Meeting Place of the Coming Triennial Conference

Where will the next Triennial Conference be held? In Pittsburgh! The Conference meetings will be held in the city's most beautiful church, the First Baptist Church of Pittsburgh, situated in the exclusive Oakland district on Bellefield Avenue.

The church is considered one of the finest examples of Gothic architecture in America. From the outside there is the impression of architectural perfection heightened by the simple and classical lines of the building. The gray exterior walls of limestone rise upward to meet the pointed roof of slate, which in turn is surmounted by a graceful spire of steel and copper rising like an arrow 96 feet into the air. On the spire are two crosses which are illuminated at night to shine forth the message of Christianity. Over the imposing front entrance is an exquisite carving emblematic of the Trinity and the Twelve Apostles.

The interior of the building is even more of a treat for the soul thirsty for beauty than the outside. The walls are of sandstone. The windows, in beautiful colors, depict the words and deeds of our Lord, Jesus Christ. The pulpit is of oak, beautifully carved and surrounded by the statues of St. Augustine, Bernard de Clairvoux, Martin Luther, Roger Williams, Count von Zinzendorf and Adoniram Judson. The entire effect of the church auditorium is the calm and peace of some old world cathedral.

The First Baptist Church of Pitts-

burgh was organized in 1812 with twelve members. The present beautiful structure was completed just one hundred years later at a cost of \$385,000. All the most recent improvements, possible to have in a church, to carry on the work of the Lord are embodied in this edifice. The seating capacity is 1350.

The pastor is the Rev. Wallace C. Petty, nationally known lecturer and divine. Dr. Petty has the unique distinction of coming from a family of preachers. His father has been as pastor in California for years, and his brother is pastor of the Judson Memorial Church in New York City. Dr. Petty is a graduate of Occidental College and of Rochester Theological Seminary. His doctor degrees have been conferred by his Alma Mater and by Denison University. Dr. Petty served as pastor for fourteen years in New York before coming to Pittsburgh. He has led the First Baptist Church of Pittsburgh for three years.

The district in which the First Baptist Church is situated has been called the "Naples of Pittsburgh," because of the beautiful buildings, devoted to cultural purposes, situated there. The church alone is worth a long journey to see. Fortunate, indeed, will those be who come and see for themselves at Conference time in August, and like the Queen of Sheba return saying, "The hall has not been told."

PITTSBURGH PUBLICITY COMMITTEE,

CARL GRIMM, Chairman,
409 Armandale Ave.,
N. S. Pittsburgh, Pa.



Bazaar and Concert, King's Daughters, Winnipeg

On the evening of Dec. 11 the King's Daughters celebrated their Annual Bazaar together with a very interesting Christmas Concert. A large number of friends and members were gathered in the basement of our church, which had been beautifully decorated in the royal colors of our class and yuletide decorations.

Our president, Miss A. Borm, opened the meeting with a hearty welcome to all present, after which a song, "Sweet the Bells of Christmas Ring," was rendered in German. Miss E. Borm then read a Scripture passage, and Miss Zielke led in prayer. After listening to the report of the work done during the past year, the evening's program was given in both German and English, as follows: Our class song, "Kingsdaughters;" "Christmas," a recitation by Miss M. Raabe; Song by the class, "Holy Night, Silent Night;" Dialog: "Playing Mother," by Mrs. L. Shiffers and E. Gorling. The program was concluded by a very interesting Christmas Cantata, rendered by the class. We were asked to give the same again the following Sunday. Our pastor, Bro. Leyboldt, pronounced the benediction. Then we entered into the most important part of the evening, our Bazaar.

The willing hearts and hands of the Kings' Daughters had prepared many beautiful pieces of fancywork, toilet articles, home-made candies and sundry surprises for the children and young people. Coffee, cake and ice cream were sold by the members of the class. Everybody helped to make the evening pleasant and encouraging. The total income for the evening was \$102.25. May God bless us in the future!

M. RAABE, Sec.

* * *

Those who think wholly about themselves have small thoughts.

Our Devotional Meeting

G. W. PUST

March 8

The Master's Method of Winning Followers

John 1:35-51

Jesus must have been a most eloquent preacher or the multitudes would never have gone after him as they did. But his success in winning followers seems to have been due, perhaps exclusively, to personal evangelism.

It is by far the most effective method. By stating the matter thus, we do not intend to underrate preaching. Both methods are directed by God and show large results. Preaching to a multitude has been likened to artillery fire in warfare, which breaks down fortifications and opens the ranks of the enemy, thus being a necessary preparation and preliminary to hand to hand fighting. But individual evangelism has been compared to sharpshooters, or any form of engagement in which one man picks his one man. Jesus won at least seven of his disciples by the latter method, and perhaps also the other five. (See also John 4:5-26; 3:1-21.) Why do evangelists insist on a large force of personal workers in evangelistic campaigns?

Our Master's Tact. In trying to win men, our Lord commended the good he found in them. To faulty Simon he said: "Thou shalt be called Rock," as though to say, "for you deserve a stalwart name." He admired Nathanael, in that he was particularly free from deceit. He gave the interests of those he sought to win prominent place. To fishermen he spoke of fish; to the thirsty of water; to the hungry of bread. He would presently lead them up higher; but he began where they were.

March 15

Preparation for Winning Others to Christ

Matt. 4:18-20; Acts 1:14; 2:1-4

The work of winning others to Christ is the greatest work that God permits men to do. How eager then we should be to line up and to equip ourselves for the task!

We can prepare by actually going to work. The main requirement is that we are saved and know it. We should not let our feelings keep us from it; they are not always a safe guide. We will, no doubt, make plenty of blunders; but in spite of it all, it is true that no one can really prepare himself for winning others, unless he actually gets into the game.

Bible study is a great help. We should make it our business to know the Bible. It is the guide book to the way of life. "The Workers' Testament" is a fine tool for the beginner.

Read good books on the subject. These

point out certain guiding principles that are invaluable.

How about a class in personal evangelism? Ask the president of the B. Y. P. U. or some other wideawake person to lead it.

Pray for the indwelling of the Holy Spirit. Without him all of your efforts will be of no avail. He must be your motive power and guide. He is also able to apply the message and to make it fruitful unto eternal life.

March 22

What Can We Do to Win Others to Christ?

1 Pet. 3:8-16; 1 Thess. 1:8

Perhaps God is calling some that read this for some special work in his kingdom. There are some things we can recommend in general.

We can earnestly pray for others. Sometimes this may be all we can do. Then we should pray and trust God to do the rest. Great revivals have had their origin in prayer.

We can invite and bring others to the services. Andrew brought Peter to Jesus. Many have performed the same service by bringing others with them to church.

We can speak to others about their soul's salvation. It is easy enough to say, "I can't." Have you ever tried?

We must make our lives ring true. A pious tongue and a godless life are not an asset to Christianity.

A striking fact. "Suppose you were the only Christian among 100,000,000 persons. You win one other to Christ today, then you two win one each to Christ tomorrow. On the following day you four do the same, each winning one soul to Christ. On the following day the eight repeat this. If each of these Christians and the newly won Christians should win one soul a day to Jesus, how long would it take for the 100,000,000 to be won to him? Just one month from the time the first one began."

March 29

Friendliness as Expressed Through Evangelistic Missions

Matt. 9:35-38; Acts 8:35-37

Evangelistic meetings are a yearly recurrence in most of our churches. They have become our spiritual harvest seasons. They are also expressions of friendliness, because they are meant for the good of the men, women and children of the community.

The special prayer-meetings. Many have adopted the cottage prayer-meeting plan. But whether in church or cottage plan, prayer-meetings are of vital importance. They help to bring us into the right relation to our Lord and fellow men, and enable our Master to use us to better advantage in saving those who are without.

A band of workers. Every church member should be a worker, but it is especially the duty of this band to urge the unconverted to make the great decision. Many through all eternity will be grateful because of a friendly word spoken at the right moment.

Special music. A large chorus is a good attraction. Consecrated singers have lifted many souls into the kingdom.

A special preacher. He may, or he may not, be a professional evangelist; but he must have a message.

Of necessity such arrangements require effort, time and money; but these are ungrudgingly given, so that men may be brought to the saving knowledge of the Lord. Incidentally the community is enriched because some of its citizens are lifted up to a higher plane of life. All of this is friendliness.

April 5

What Should the Church Expect of Me?

2 Tim. 2:1-7. 15-26

(Consecration Meeting)

It should expect me to attend its services. Unless some urgent duty or sickness compels me to be absent, my place is in the church during its services. They were planned for my benefit, and I need the uplift that they give. At the same time, I may be of help to the preacher and others with whom I rub elbows.

It should expect me to serve. If I can sing, how can I use my voice to better advantage than to sing for the glory of God and the inspiration of his children? Men and women have their temptations, their sorrows and their disappointments; by serving with my talent—whatever that may be—I may be helping them more than I know.

It should expect me to contribute proportionately to my income. If I earn \$1200 annually, \$10 for church support and \$10 for missions are miserly gifts; and I ought to be told so in plain terms, instead of being allowed to pat myself on my back. If the church is to carry the Gospel into all the world, I am expected to do my share.

It should expect me to live as becomes a Christian. I know that times have changed; but the principles of Christ have not. They apply to all times and climes. If I live the life of a heathen, the church should not keep me in its membership solely because I happen to be liberal with my financial contributions.

* * *

In a survey of theological seminaries in the United States and Canada, it is shown that the number of theological students is not decreasing. Many of them have little training, however.

Our Women and Girls

Edited by MRS. R. E. HOEFFLIN

Prayer Topic For Medical Missions and Schools

Following are some interesting quotations from missionary reports concerning medical and educational work on our mission fields.

"Education for girls has been gaining rapidly in the last few years. The Baptist Mission has always led Burma in this respect, and recent government encouragement has led to still more emphasis being set upon it."

Capiz, Philippine Isle. The school has over 80 scholars. A period of Bible study every day has fruitful results. Twenty of the 29 intermediate pupils have been baptized. I challenge any American children to surpass these Filipino children on our compound in memorizing and reciting Bible verses, and their repertoire of hymns has no limit.

Kurnool, S. India. As soon as these people become Christians, their first request is for a school and a teacher. This is as it should be, in fact it is the best indication of the stirring of a new life in the hearts of these poor, despised outcasts. Our settled policy, therefore, is to send a teacher and open school for them as soon as they are baptized. The problem has been to meet the pressing demand for teachers.

Myitkyina, Burma. The Kachins are spirit worshippers, but when they become Christian the whole town or the part becoming Christian moves out and forms a town with a schoolhouse or chapel as the central feature. The Kachins are demanding an education, and the school on the mission compound is trying to do what it can to give some industrial training along with its other work. They are a promising people with a promising future, a people with whom it is a delight to work. This is most wonderful when it is remembered that only a few years ago these people were uncouth savages.

Mikir, Assam. The aim of the school is not only to give the boys a primary education, but first and last to try to win them for God. During the last cool season several of our Mikir boys formed themselves into a preaching band. They tramped from village to village in the Mikir mountains, singing gospel songs and telling of God's love to their own people. They were received with kindness and respect wherever they went. They visited 62 villages. The immediate result was that shortly after their visit we had applications from many boys who wished to enter our school.

Tura Bible School, Assam. I have seen these stolid, matter-of-fact, unimaginative Garo students break down in tears as they grasped in their inner heart the great tenderness of God's love. At times as I have read to them some great passages from one of the Old Tes-

tament prophets, or some Psalm like the fifty-first, or some good word from His lips, I have noticed a great quiet steal over the class—no one coughed, paper ceased to rustle, the creaky seats became silent all at once—and I have looked up from the Old Book and found them with heads bowed and sometimes in tears. The wonderful message from God's heart was finding them.

Clough Memorial Hospital at Ongole, India. The standing of the hospital in the community is constantly growing better and its influence is spreading. The doctors, evangelists and other staff members believe that impression is being made on the minds and hearts of these people which will have no small part in bringing about a great ingathering among them.—The majority of the people have all sorts of queer notions about operations. Many think that a hospital is a place where they butcher people. In order to remove such false impressions we often let some of the friends of the patient stand inside the operating room and watch the procedure. Large numbers of patients come with eyes practically or completely ruined by malpractice. Pulverized red peppers and other equally injurious substances are put into the eyes to keep the patient awake when he gets fever. Several such cases come nearly every week. We stop our work frequently when a group bring such a patient and lecture them and the others around about the care of the eyes, but it will take many, many years to change the habits of these ignorant people.—A. B. F. M. Soc.

Missionary and Benevolent Offering

We would like to add our word of entreaty to the appeal made for an Easter Offering to support the work of the German Baptist Churches of North America. What more appropriate item could there be, to show our love for the Master by a special gift, even though it were a sacrifice, than at the time when we specially remember our risen Lord, who honored womankind by giving her his first message, "Go tell my brethren." Let every mother and daughter help swell the fund, which carries out the message then given.

Listening In

Those of us who have been privileged to enjoy a Radio, have no doubt "listened in" on many inspiring addresses, lectures, music, etc., and many of us have especially been interested in the talks given by Jewish women, under the auspices of the United Synagogues. The splendid talks on the subject of their religion, explaining in detail the meaning of the different names, usages, commands, etc., were really wonderful, but

greatest of all is the earnest, prayerful appeal, made to the "mothers in Israel" to teach and instruct the children in the "Faith of their God and Fathers," quoting every time God's own command, "thou shalt teach them."—There is a solemn lesson contained in these appeals for us Christian women. You, dear mother, to whom God has entrusted a brown-, grey- or blue-eyed darling, do not overlook the opportunity of the "crooning, twilight hour" when your little ones snuggle up to you, just like the little chicks, under the wing of their mother,—that is the time when you can tell them the stories of the Bible, of which you can always say, "they are absolutely true and did happen just so," which is not always the ending of other lovely and interesting stories,—or sing with them the beautiful hymns and teach them to bring "every thing to God in prayer." Rest assured that such hours will always return in memory to them, even though you may already be "seeing that which you have believed."

When Spring Comes Back

*When Spring comes back the violets lift
Their shyly hooded faces,
Where late the frozen snows adrift
Heaped high the woodland spaces.
When Spring comes back the sunbeams
dance*

*On green leaves all aquiver,
And grasses rally, spear and lance,
By rippling brook and river.*

*When Spring comes back the lilies haste,
What time the bells are ringing,
To bring their perfumes, pure and
chaste,*

*From hallowed censers swinging.
Shine dim church aisles on Easter day
Beneath the lily's whiteness,
And happy children kneel and pray
Amid the serried brightness.*

*When Spring comes back a merry train
Of merry wings come with her,
The robin and the wren again
Come gayly fitting hither;
The bluebird and the oriole,
The martin and the swallow.
"Away," they chant, "with grief and
dole,
Here's spring, and summer'll follow!"*

*When Spring comes back, when Spring
comes back,
Chill winter will be over!*

*Ere long we'll hear the elfin drums
Where bees are deep in clover.
After we catch the swaying tilt
Of winds among the daisies,
And see the rose-cups' sweetness spilt
Among the garden mazes.*

—Margaret E. Sangster.

* * *

Education will help a man more if he uses it to help others.

Bestirring Bostonians

Greetings! Though you haven't heard of us for quite a while, we're still here and plugging along the same as ever. Perhaps you have forgotten our existence, but grasp this, friends: We are very much "on the job" and have made a promising start in this our second year of Christian Endeavorship. Since our enlistment in this world-wide-known band in December 1923, we have flourished surprisingly and boast several new active members. We're not a conceited bunch; not a bit! However, between you and I, we think our meetings are pretty peppy and we are rather proud of the fact that not one of our audience has fallen asleep yet. Some record, you say? We think so!

As far as activities are concerned, we opened our second fiscal year with a public installation of officers, introducing the following newly elected individuals: President, Paul Schlichting; Vice-President, Howard Lyons; Secretary, Dorothy Zeise; Treasurer, Elsie Ziegler.

On December 6 we had the pleasure of celebrating the Poling Union Social at our church and the result proved more than enjoyable, but the hilarity subsided rather suddenly on the part of our society when they received the terrible news that one of their number, Richard Praetsch, had been killed in an automobile accident a few hours before. We indeed mourn the loss of our young brother who was well known and loved by all.

We are now ambitiously trodding a path which, we have good reason to believe, leads to success and you'll hear from us again before long.

Watch out for the *First German Baptist Christian Endeavor Society of Boston.*

Second Church, Portland, Ore.

No, you never heard from us before, but you will right now.

We are the young people of the Second German Baptist Church, Portland, Ore. We follow the group plan in our society and find it very helpful and interesting. A few weeks ago upon arriving at the Young People's meeting we found ourselves not in America, as we supposed, but in Cherry Blossom Land. Japanese lanterns shaded the lights, beautiful Japanese kimonos, parasols and brightly colored butterflies completed the very effective decorations. In this setting we enjoyed a unique missionary program. The representatives of the Japanese, the Chinese, the Hindu, the Indian and the South American were all with us in their native costumes. These people told us of their life and the hardships they must endure. They told us that they needed and wanted the Gospel to help them out of the darkness into the light.

After this part of the program some missionary letters from Korea were read and an appropriate missionary solo was rendered. We concluded our meeting by taking a missionary offering. This is to be sent to our own denominational



The Choir, Second German Baptist Church, Philadelphia, Pa.

society to help fill the deficiency in the treasury.

We have started the new year with well attended meetings and we wish all of our fellow societies a successful and blessed New Year in the work for the Master.

EMMA FREITAG, Sec.

A Festal Day in Vienna

The congregation in Vienna experienced such a day on December 7 when they could leave the cellar-room in "Magdalenengasse" and move into the new beautiful church building in the "Mollardgasse." Indeed, finishing this building demanded extraordinary sacrifices, and difficulties and doubts were not to be avoided. But all sacrifices will not be in vain if the new building

will become a place from which streams of blessings will go over all Austria.

Up to now we have in this country of 8 million inhabitants only a small work. There is a lot of work to do among these people who are living in darkness. If the work begun shall bring much fruit, some mission workers are urgently required as well as an evangelist who at the same time will care for Young People's Work. In this regard the Methodists are ahead of us. They have already 7 ministers and 2 secretaries for young people's work, while we have only one mission worker for the whole country! In this time of religious liberty we have open doors and ought not to lose this chance to extend the work. May God therefore open your

Bible School Contest Standing

	Date	Attendance	Offering	Enrollment
Oak St., Burlington	1/11/25	400	\$16.59	564
"	1/18/25	366	16.31	...
"	1/25/25	398	15.03	...
"	2/1/25	388	17.24	...
"	2/8/25	405	15.40	...
Evangel, Newark	1/11/25	417	65.00	494
"	1/18/25	452	53.07	...
"	1/25/25	506	42.69	...
"	2/1/25	547	64.20	...
"	2/8/25	483	55.69	...
Temple, Pittsburgh	1/11/25	264	15.57	320
"	1/18/25	257	18.16	...
"	1/25/25	289	17.54	...
"	2/1/25	297	18.66	...
"	2/8/25	322	18.41	...
Clinton Hill, Newark	1/11/25	318	41.33	327
"	1/18/25	303	34.49	...
"	1/25/25	317	30.83	...
"	2/1/25	303	27.09	...
"	2/8/25	298	35.53	...

hearts, my dear brethren, that you may know your task and become willing to make sacrifices to enable us to bring salvation and light to the people in darkness.

I was glad to participate in the joy of the Vienna Church on that festival day. A number of ministers from Hungary, Czecho-Slovakia, etc., from north and south, east and west were present. Dr. Rushbrooke, London, as representative of the Baptist World Union, took part in the festival gathering and spoke the dedicatory prayer. The dedicatory sermon was preached by Pastor Saare of the Vienna Church. It was an overcrowded meeting. Representatives of the magistracy of Vienna as well as of the republic were present. Ten years ago nobody would have thought this possible. What a change by God's grace!

It was gratefully remembered that only by your help and sacrifice it was possible to build this house and to start the work on a larger scale.

May the completion of the church be the beginning of a time of spiritual awakening in Vienna and over all of Austria!

WALTER HOFFMANN.

Braunau, Jan. 8, 1925.

A 1925 Parable

E. P. KOPPIN, EBENEZER, DETROIT

Christ found in the use of the parable his strongest form of speech. Although the parables as recorded in the Gospels are nearly 2000 years old, they are still as modern today as when Christ first used them. In fact, one of the strongest proofs that the Bible is the inspired word of God, is the fact that *the Book never gets stale or out-of-date.* If Christ would have wanted to warn us against some of the things that are known only in the 20th century he would have, in all probability, used a parable. It is a matter of pure speculation, but the following parable would not be considered impossible.

And it came to pass that three men set out for a distant city that lay away from Jerusalem. And they traveled not on beasts, nor by foot, but each man unto himself upon a chariot that was neither drawn by any living animal nor driven by slaves, and they went like the wind for the speed thereof.

Now, when they had but covered a short distance knockings came upon the ears of the travelers and immediately each man stopped his conveyance to seek the cause thereof.

And when the first man, he with the unpleasant odor upon himself, had determined the cause, according to his knowledge, he said unto his fellow-travelers, "It was but my tappits," and he straightway proceeded to adjust the tappits.

And likewise the second, when he had determined the cause according to his knowledge, his physical cultural chest expanded as he said, "It was but heart-murmuring. I have been sitting in a cramped position for too long a period." And he straightway began to exercise his body.

And when the third man, he with the calm countenance, had determined the cause according to his knowledge, he cried out, "It is the voice of the Lord. I have set forth toward the city of the wicked, but the Lord did see and he did whisper in mine ear." And he straightway retraced his way towards Jerusalem, while the other two travelers continued on their way to the city and destruction.

Verily, verily, I say unto you, many are they whose ears are susceptible to the faint noises of their worthless treasure, while the ears of their souls are stopped forever.

* * *

Our citizenship is in heaven, but our duties are on earth.

* * *

Do not be afraid to utter deserved commendation. The world is sufficiently free with adverse criticism to serve as an antidote for self-conceit.

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

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

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

WHEN IN 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 WELCOME

FOOD, SHELTER, CLOTHING

Food is the most important necessity of life. The first cry of an infant is for food. "Give us this day our daily bread," has been and will, forever, be the prayer of the human race. Shelter is an important necessity. We cannot do without a house. Clothing is a third need. Man must provide them for his family.

Every home in America must have these three necessities. We can not live without them. We may forego comforts and refrain from luxuries, but of life's necessity we must have a part. Food, shelter and clothing men must provide for their families. Work is necessary for every man who would satisfy these needs. Thrift must be a part of his program if he would meet certain contingencies, such as dull seasons, lack of employment, sickness or any form of distress.

Our German Baptist homes in America are classed as the average home of the average citizen. Before a man becomes a Baptist he must show that he is worthy of friendship and one of the most decided proofs of his worthiness is his love for Christ, church and family. To remain a Baptist a man must continue to perform the functions of a Christian husband and father and to provide for those bound to him by the ties of his home. His loyalty to the Church of Christ and his willingness to carry out the lessons of Christianity is proven largely by his care of his loved ones.

Thus we have little to fear as to the welfare of the Baptist family while the husband lives. The incidents leading to the failure to perform his duty during his life are so rare in Baptist experience as to be almost nil. It is an exception when any Baptist fails in this performance of sacred and loving duty. It is when the Baptist husband and father has suddenly been taken from his family that there is great danger of suffering, because life's necessities are not provided. When his pay check is stopped or his income ceases, then the family faces a grave problem.

There are thousands of Baptist brethren who have accustomed their families to live in comfort, who, if called away suddenly, would leave their loved ones practically without a cent for immediate use for ordinary necessities, some of them without actual cash to pay the expense of the last illness and the funeral bill. Many of these insure their homes, their stock and their business; but he does not think enough of his own life to protect those who may be in straightened circumstances if he should suddenly be called.

Baptist insurance is intended to replace his earning capacity. Of course, no insurance possible can compensate for a useful human life, but a certificate issued by the German Baptists' Life Association will go a long way in meeting the need which arises in appalling magnitude when the breadwinner is gone. It is as much your duty to care for your family after you are gone as it is to provide for them when you are a participant in the benefits of your income. If you would assure food, shelter and clothing, if you would meet your responsibility to your loved ones as fully after your death as before, if you would prove yourself a genuine Baptist who has taken recognition of the lessons of the German Baptists' Life Association, then you will have made provision to have at least a part of your income continue after you are gone. Your Insurance Association makes it possible for you to leave an estate which will provide the necessities for a time until the family may adjust themselves to meet the new conditions in life.

Our local agent in your church, or your Pastor will gladly assist you if you need their help. But why not write to us direct? We will gladly mail you circulars explaining our \$50 monthly income policy.

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