

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., APRIL, 1925

Number Four

A CHALLENGE OF THE RISEN CHRIST

A Message from A. P. Mihm

Executive Sec'y of Young People's and Sunday School Workers' Union

WHAT a glorious figure is the risen Christ! He is indeed the Christ of comfort, and griefstricken hearts ever have turned to Him and found consolation in the Easter hope. The risen Christ is the Christ who comes to us when we are fearful and affrighted and says as he did to the disciples in the shut room: "Peace be unto you."

But the risen Christ is also the Christ of world-wide vision, the Christ of power and of conquest, the Christ in whose soul there burns the assurance of victory.

It is the risen Christ who empowers his followers and whose majestic voice rings out: "All authority has been given unto me in heaven and earth."

It is the risen Christ who gives us the great commission: "Go ye therefore and make disciples of all the nations."

It is the risen Christ who promises the equipment of power and fulfills the promise by the gift of the Holy Spirit.

Can we see the risen Christ in the glory of his great loving purpose? Do we hear his compelling message? Does it stir our hearts again at this Eastertide as we hear him say: "Go tell my brethren"?

The early disciples met the challenge of the risen Christ. The early disciples were mostly young men. Their fulness of young life, their vigor, their enthusiasm were given to the risen Christ.

Their witness was irresistible because they went forth in the power of the Christ to whom they had made glad and full surrender.

The risen Christ is challenging the young people of our day and generation. His work is still unfinished; his task not yet completed. It calls for our participation. The Lord hath need of us. Shall we fail him?

The risen Christ is testing the measure of our love to him as he did at day-break on the shore of lake Galilee with Simon Peter and saying: "Lovest thou me?" What is your answer to the Lord who knoweth all things?

Young People, let us not love in word, neither with the tongue; but in deed and truth.

ONCE MORE! AND AGAIN!

A Message by Walter A. Staub
Chairman of the Finance Committee

HAVE you ever observed a gang of men trying to lift a heavy object and to place it in the position planned for it? Perhaps after much effort they have gotten it partly raised, then the leader cries out, "Once More!" and every man exerts himself to the utmost, trying to surpass his previous efforts, strenuous though they may have been; then they pause for a moment with the task almost, but not quite completed. After but an instant's pause to regain breath the leader shouts, "Again!" and with one supreme effort the heavy object is lifted still higher and put in the desired place.

We are at the point with our Missionary and Benevolent Offering where we need to respond to the call of "Once More!" and to meet the cry of "Again!" with one more supreme effort.

Only a few weeks remain before the three-year period for our present Missionary and Benevolent Offering will come to a close. July 31, 1925, is the fateful closing day. Our EASTER OFFERING affords us all a fine opportunity for doing our part "Once More!" and "Again!" If we all put forth an utmost effort now, we shall be able to close the triennium without any debts and with the thought of having rendered our Savior an acceptable service, and we can meet at the Bundeskonferenz in Pittsburgh with thankful and joyful hearts. Let us do it "Once More!" and "Again!"

Personally, I dislike making an appeal for funds for the Lord's work. It seems a bit degrading to be begging for funds to carry on the work of Him who gave His all for us and to whom we should be only too glad to bring generously our substance to show our gratitude to Him and our concern for those who still need to be reached with the message of salvation. Let us in this matter of the stewardship—the trusteeship of and accountability for—the material things entrusted to us by our Father in Heaven, have the mind of Christ Jesus. (Phil. 2:5.) If we have that mind—if we are filled with His spirit—it will be a joy to respond to the utmost when the call of the EASTER OFFERING brings us not merely the duty, but the privilege, of giving "Once More!" and "Again."

OUR EASTER OFFERING

Easter recalls to all of us the debt we owe as the Redeemed of the Lord.

* *

A special EASTER OFFERING will not violate the financial system of any church.

* *

Many compelling reasons appeal convincingly to our young people to move into the front line of our financial supporters.

* *

With each copy of April "Mission" special Easter Offering Envelopes were sent. Use them.

* *

Sunday schools and all young people's organizations might with propriety vote special appropriations to the EASTER OFFERING.

OUR DENOMINATIONAL ACTIVITIES

It would be a most inspiring sight if we could see at a glance all of our denominational activities. We can do no more, however, than to enumerate these activities. They are all supported from our Missionary and Benevolent Offering. In the following list we show what each department has received during the period of thirty-one months from August 1, 1922, to February 28, 1925.

Home Missions	\$161,942.93
Foreign Missions	80,949.11
Ministers' Pension	27,748.93
Chapel Building	22,534.96
Superannuated Ministers	18,469.83
Relief	114,185.15
Publication Society	7,001.30
Orphans Society	27,748.93
Seminary at Rochester	26,821.02
Reserve Fund	25,318.69
For "Mission"	6,565.25
Chicago Altenheim	6,937.23
Philadelphia Altenheim	6,937.23
Portland Altenheim	2,297.68
Chicago Deaconess Home	3,225.59
Miscellaneous Missions, not under the Missionary and Benevolent Offering.....	29,494.79

Total Receipts for thirty-one months from Aug. 1, 1922, to Feb. 28, 1925.....\$568,178.62

The Baptist Herald

Not Despising the Day of Small Things

SOMETIMES workers in a little Sunday school or a small B. Y. P. U. have their hour of discouragement and then give expression to the vain and unprofitable wish: "O, were I a member in the large school or society yonder! Then I would feel inspired to do my best. Then I would be able to show more enthusiasm and could surely accomplish more. But here, in this place—"

But that mood is a test of real leadership. The prophet Zechariah in one place asks this question: "Who hath despised the day of small things?" A real leader despises no small work but seeks to develop it. He displays a willingness to do work, his best work, with that which is available within himself and with what he finds at hand in his appointed field of work.

We need to see that a small occasion may be glorified by the earnest spirit of the action. A place of much limitation and many handicaps may be made a place of power. Many workers fail because they do not realize what they have at their command; they refuse to see the value of little things.

Meager material is no barrier to success. Rittenhouse, the astronomer, calculated eclipses on a plow handle. Benjamin West's first brushes were made from the cat's tail at home. Yet today some of his paintings grace our national capitol. Stothard, an English artist, learned the art of combining colors from the wings of butterflies. Abraham Lincoln's first library consisted of only a half dozen books, but the frequent reading of these made him a well-educated man.

It is not easy for anyone to tell when he is doing his most significant and far-reaching work. Appearances often deceive. An entry in the diary of Dr. John Ryland reads: "I have this day baptized a journeyman cobbler." The cobbler was none other than William Carey, the father of modern missions.

Do not despise the day of small things. Pitch in and do your best now, just where you are. It is not necessary to wait for great gifts and large opportunities. A small talent diligently used will accomplish more than large talents carelessly applied. Faithfully to make the most of the small opportunities is the best way to put oneself into touch with larger opportunities and to become worthy of them.

Let us work faithfully, carefully, devoutly, since we cannot tell how great may prove the seemingly little thing that we may do. That is also the best training for taking over and carrying out the larger responsibilities.

So far as results are concerned, man is wholly incompetent to judge as to what is little or what is great. God only can do that. But the smallest thing we do, if it be accepted and blessed by him, is well worth doing.

Your Young Men Shall See Visions

THERE are certain mystery words in our language, said the editor of one of our great American magazines not long ago, and vision is one of them. It builds colleges, cathedrals and factories,—but how? In what does it consist? No one stops to define the word, yet everybody uses it quite casually as though we were all perfectly agreed as to what it means.

One of America's great spiritual leaders gives us this definition: "Vision is the capacity to see what others do not see, to see further than they see, to see before they see." Vision then means sight. We must see things before we shall appreciate them enough to do them.

Visions are not confined or limited to a few lucky folks. We all have them to a certain extent. You may call them visions, or air castles, or day dreams, or anything you choose. We all have imagination in some degree. It is difficult to conceive of any one living so heavy and lifeless a life as never to dream dreams or see visions. Even the most practical men pride themselves upon the fact that they "look ahead" and consider consequences. It would be hard to find anyone who lives only in the immediate present.

Our dreams reflect our present characters and indicate what we are to become. Through the door of the imagination God has access to us. When we cease to paint pictures of the future, death has already set in on us. It is imagination that lifts man above the "dumb driven cattle" and makes him a "hero in the strife." Our dreams are the real reality out of which the actual comes.

Visions are not for idle enjoyment but for uplift and development. Visions are to be employed, not simply enjoyed. To see visions, to dream dreams and have great ideals is not enough. If that is all, you may be only a visionary, a blower of soap bubbles.

But each glimpse of the ideal is a direct challenge to the individual to make it come to pass. After rearing our castles in the air, we must put foundations under them. Belief and work furnish the building materials to make a solid foundation. A vision without a task makes a visionary. Vision means work revealed, work that must be done. Vision is the first step to victory. Visualize your vision in terms of life.

"Hitch your wagon to a star," says Emerson. Our only greatness is that we aspire. "I was not disobedient unto the heavenly vision" was Paul's explanation to King Agrippa as to the secret of his life. We need pure air for our heavenly visions. The "heavenly vision" may always be known by the element of unselfishness. It leads us to practical service for our fellowmen. It is in accord with the spirit of Jesus.

"Your young men shall see visions." May they not be sordid or selfish, but splendid, heavenly and triumphant!

Common-Sense "Hows"

III—How to Save a Nest-Egg

JOHN F. COWAN

SAVE a nest-egg, if it's no larger than a humming-bird's egg. Much less than Rockefeller's "first thousand" may start one towards economic independence. The reason many people never arrive on "Easy Street" is because they never START SAVING. They're always "going to by-and-by."

The smallest weekly saving makes the beginning of a habit—it's habits of wasting or saving that make or break. A club of newsboys who had squandered their money on slot machines and soda fountains, were induced to buy school saving stamps. When they saw the first four cents interest on each dollar deposited credited on their bank books, and got their first taste of money earned without work, part of it while they slept, they were amazed and rejoiced. A bond salesman advises, "Don't spend your interest; make it buy another bond. Having got ahead a dollar, don't feel rich and begin to squander." Saving is as exhilarating a game as baseball.

"Earning on the side" is one way of breaking economic fetters. For those whose daily needs absorb every cent of income, "side lines" of earning are emancipators. Recently I wrote to a young man who complained of meager income, "Why not try writing newspaper fillers, selling insurance, raising rabbits, or something on the side?" I know girls who weave fancy baskets in a night school, mend, darn, mind children, collect and sell back-number magazines, etc., to get nest-eggs.

Nest-eggs multiply into basketfuls. The joy of watching them has to be experienced to be appreciated. A dollar saved has more cents (and sense) in it than a hundred inherited, picked up on the street, or received as a gift. Next to the Bible and spelling-book, a savings-bank book is man's best friend. With it in his pocket, he feels richly rewarded for all his sacrifices and pinching. It is the small hoards that make France one of the strongest nations financially—back of Rothschild was the savings of the middle class. The millions of savings accounts in America give stability in times of financial stringency. Your little nest-egg is more important than a dinosaur's egg.

Savings lift one's chin; he has demonstrated his ability to fight against circumstances and WIN. It changes his whole attitude towards life. His self-

respect, confidence, independence are worth more than the dollars saved. His morale is raised. He fights all his battles more vigorously. The saver is a WINNER!

Editorial Jottings

THE TEXAS CONFERENCE was ahead of all others in the proportionate increase of subscribers sent in by boosters in the contest. In 1924, the number was 27. In 1925 (Jan. 31) 63, an increase of 133.33%. It may have been easier for Texas to do it, because their number was low to begin with. But their field is also not as large as other Conferences. The total number reported Feb. 12 was 93. We congratulate our Texas co-workers on the advance. May it spur them on to further success!

Where Is God?

O. E. KRUEGER

The Hole in the Sky A budding philosopher of three summers who calls me "Uncle Otto" started on an interrogation rampage one day when a big straw-stack in the barn-yard impressed him with its presence as it seems never to have done before. Desiring to obtain the facts he asked his father, "Where did that straw-stack come from?" His father replied, "We built it there when we threshed the wheat." "Where did the wheat come from?" "From the field." "How did it get into the field?" "It grew there." "Who made it grow?" "God made it grow." "Where is God?" "In Heaven." "Is he ever going to come down?" "Yes, I suppose so." Then the little fellow cast an intensely searching look into the sky and said: "I don't see any hole there for him to come through."

Throne and Footstool By taking only one set of prooftexts from the Bible some people have imprisoned God in the sky. True, Jesus does speak of "coming from heaven" and of "ascending to his Father." We read that "God raised him from the dead and set him at his right hand in the heavenly places." "Stephen looked up steadfastly into heaven and saw the glory of God and Jesus standing at the right hand of God." But to harmonize these scriptures with many others that speak of being present everywhere it is necessary to regard them either as symbolic expressions of his exaltation above sinful man and mere matter or to accept the thought that there is a fullness of the manifestation of God's presence in some places not given in others.

God's Everywhere-ness The Bible very clearly teaches that God is present everywhere. It is impossible to flee from his presence. "If I ascend into heaven, thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." In that wonderful dedicatory prayer Solomon recognizes the omnipresence or everywhere-ness of God: "Will God indeed dwell on the earth, be-

hold the heaven and the heaven of heavens cannot contain thee." Paul said, "In him we live and move and have our being." In Jeremiah we read, "I am a God at hand, saith the Lord, and not a God afar off, do not I fill heaven and earth?"

"I see Him not"—thus Job speaks of the invisible presence. The human race has ever been conscious of that unseen One. Abraham felt himself exposed and helpless in a cold and unfriendly world until he heard him say, "Fear not, Abraham, I am thy shield and exceeding great reward." Jacob awoke in that lonely wilderness with a quickening conviction, "Surely the Lord is in this place and I knew it not." Hagar, driven into exile and despair, had a peculiar experience at a well, possibly she had contemplated ending all her misery there, but she went forth with a firm step because she had a new hold on God. She called the place, "The-well-of-him-that-liveth-and-seeth-me." Moses received the assurance, "My presence shall go with thee."

The Reality of the Unseen Strange that man is prone to regard only the visible as having reality. But sight is only one of the five senses which all bring us into contact with realities. We cannot see the fragrance of the roses, nor the taste of honey, nor the voice of the President that bounds across the continent and leaps into your ear from your "loud speaker," nor can you know the warmth of a room by looking through the window. All of these unseen things are very real to us. Moses desired to see God's face only to receive the answer, "Thou canst not see my face, for there shall no man see me and live." "No man hath seen God at any time." "Ye have neither heard his voice at any time, nor seen his shape." "Who is the image of the invisible God." "Now unto the king eternal, immortal, invisible." In spite of the invisibility of God many have known his presence as very real and have done the thing that Moses did, "For he endured, as seeing him who is invisible."

"A Spirit hath Not Flesh and Bones" The Bible speaks of God's hands and feet, eyes and ears, face and mouth. Jesus said, "God is a spirit." A spirit hath not flesh and bones. If his hands were like our hands he could not make atoms, snow crystals and amoebas. If his eyes were like ours he could not see in the dark, but darkness and light are both alike to him. Darkness does not hide before him. If his feet were like our feet he could not be in New York and Chicago at the same time. We must emphasize what Jesus taught about God. A child will think of God as a body. We must, however, lay the foundation for a spiritual conception very early. The late Dr. H. F. Cope tells of a group of boys discussing the bigness of God and the wonderful feats he could perform, and one tried to outdo the other in ascribing marvels to him. The climax was reached when one said, "God is so big that he can spit from here to the barn." A high

school student asked one of his instructors here recently: "Do you believe all that 'Bible stuff' that is taught in our Sunday schools today?" Now we know that the Bible itself is "good stuff," the difficulty arises from what wellmeaning teachers have made it say. The right conception of God is the fundamental of all fundamentals. Our minds and hearts can never be satisfied with a great big man-God in the sky but they do respond to the promise, "Lo, I am with you alway, even unto the end of the world."

On the Sun and on Sirius Sirius is one of the nearest fixed stars and still it takes its light eight years and seven months to reach us at the rate of 186,000 miles a second. Astronomers tell us that "our universe" is so great that it requires a ray of light 50,000 years to measure the distance saying nothing about the universe that is beyond the reach of our telescopes. "God's omnipresence is not the presence of a part but the whole of God in every place" (Strong). "Though God extends beyond creation's rim, Each smallest atom holds the whole of him" (Alger). So it was possible for God to be in Christ Jesus without being withdrawn from the universe. So it is possible for an individual to possess the whole of Christ without depriving anyone else. The radio again comes to our assistance. If only one person "tunes in" when President Coolidge gives his inaugural address only one will hear him, if his instrument is right he will hear all of his voice and speech. If twenty-five million "tune in" all will hear all of his voice. God is not divisible as though a part of him were present on the Sun and a part on Sirius, rather the whole of God is in every place as the broadcasted message is present throughout the entire atmosphere going through our very bodies but only perceptible to the one who has the proper instrument properly attuned.

Comfort or Discomfort Adam and his wife tried to hide themselves from God; Jonah attempted to flee from his presence; Job said, "I am troubled at his presence." Lafayette tells how nerve-shattering it is to have a prison guard peer through a little hole in the door at a prisoner day and night. The preaching of George Fox, himself overwhelmed with the consciousness of God's presence, caused the people to "quake." The fact that sinners seldom quake today tells the story of a lost consciousness of his presence or a changed conception of his being.

The thought of God's presence should always be a source of strength and courage to his children. "My presence shall go with thee." "Be not afraid, I am thy shield." What an encouragement to prayer, to continual fellowship, to holy living. All the resources of God are at hand, we need not ascend into heaven to bring Christ down, nor need we descend into the deep to bring him again from the dead, nor need we travel to California to receive his healing power. All he has and all he desires to impart may be had just where we are, because he is there.

What's Happening

Rev. F. Bueerman, pastor of the Third Church, Portland, Ore., has resigned and closed his work on March 31. Bro. Bueerman has been with the Third Church since 1915. Before that he was pastor of the Second Church in Portland from 1904-1915.

Rev. A. J. Harms, pastor at Lorraine, Kans., has accepted the call of the Oak St. Church, Burlington, Iowa, as successor to Rev. O. E. Krueger. Bro. Krueger begins his work in Cleveland in July.

Rev. Wm. A. Zeckser, pastor at Pound, Wis., has resigned his charge and closed his work with the church end of March.

Rev. F. Dobrovoly, who has been pastor of the church at Ashley, N. D., for a number of years, will be the new district missionary for Western Montana. He will reside at Polson and begin his new work July 1.

Rev. A. A. Schade baptized 13 new converts at the Temple Church, Mt. Oliver, Pittsburgh, on Feb. 22. The church was crowded. Several were also recently received by letter. Another baptismal service will undoubtedly be held shortly. Missionary-elect, Miss Metta Johnson of Kansas has accepted the call extended to her.

A farewell banquet in honor of Rev. W. A. Lippard and wife was given by the German Baptist pastors of Chicago and vicinity and their wives on Feb. 18 in the Fraternity Room of the Great Northern Hotel. Short impromptu addresses were made after the repast by Rev. C. A. Daniel, Rev. Wm. Kuhn, Prof. J. Heinrichs and Rev. A. P. Mihm, in which the high regard in which the guests of honor are held by their fellow pastors was voiced. God's blessing was invoked upon them as they together enter the Evangelistic field. Their first engagement was at Folsomdale, N. Y., after which they began meetings in Pekin, Ill.

The church at Baileyville, Ill., has experienced a blessed revival as a result of special meetings, conducted for about four weeks by the pastor, Rev. J. J. Abel. Twenty persons rejoice in having found peace. A great baptismal service is being planned for Easter Sunday.

Inter-Pastoral Evangelism has recently been the order of the day in Oklahoma. Last November, Rev. A. J. Harms of Lorraine, Kans., held meetings with the church at Okeene. A number were converted. Rev. D. Klein of Gotebo assisted Rev. L. Hoeffner at Ingersoll. During January, Rev. L. Hoeffner has been helping Rev. D. Klein on his field. A number of souls were saved. During February Rev. P. Geissler has been conducting meetings for Rev. G. Bornschlegel at Bessie.

A Men's Club was recently organized in the Riverview Baptist Church, St.

Paul, Minn., Rev. Wm. E. Schmitt, pastor. It promises to be a live organization. It has a fine staff of officials as follows: George Kramer, ex-mayor of So. St. Paul, is president; Henry Marks (everybody knows him), vice-president; Martin Binder, treasurer, and Harold Stassen, secretary. They ought to keep things moving. Rev. Edgar C. Steinberg of China spoke at the church service Feb. 22. The work at Riverview is going along nicely.

The church at New Kensington, Pa., Rev. C. E. Cramer, pastor, voted unanimously to start with the construction of their new church edifice this spring as soon as the weather allows. Bro. S. A. Hamel, a member of the Temple Church, Pittsburgh, is the architect. The cost of the new building will probably be in the neighborhood of \$35,000.

From Syria comes this encouraging word: "A startling fact is the increase in the number of non-Christian scholars in our Sunday schools. In the past three years the number has more than trebled. One out of every five boys and girls enrolled in our Sunday schools is either a Moslem, a Jew, a Druze, or a Masaru. What greater challenge could be made to Sunday school workers than this?"

The Sunday schools of the Second Church, Philadelphia, Rev. S. A. Kose, pastor, and the Second Church, Brooklyn, N. Y., Rev. W. J. Zirbes, pastor, were engaged in an attendance contest, which stretched over a number of months and recently came to a conclusion. The contest was very close. The Philadelphia school won by an eye-lash, with a percentage of 91 3/18 over Brooklyn, whose record was 91 2/18 per cent. Both schools deserve credit for their good run. Abiding results are looked for.

Anniversary in Gatesville, Tex.

On Friday evening, Feb. 20, our B. Y. P. U. in Gatesville, Tex., celebrated its anniversary in a very entertaining way. Visitors were present from our neighboring B. Y. P. U.'s of Waco, Dallas, Crawford and Lorena. After the welcoming address by our president the reports of the secretary and treasurer were read. Even if they didn't show that we were an A-1 B. Y. P. U., it could be seen that our work was not all in vain.

These were followed by several recitations, three dialogues, several solos and quartets. Rev. A. Knopf, pastor of the Lorena church, gave a very inspiring talk, choosing as his text Phil. 3:13. 14. Bro. G. Hege also further discussed the Sunday School Training Course with us which we are planning to study in the near future.

Refreshments were served after which we returned to our respective homes.

SELMA KOCH, Sec.

Anniversary at Salt Creek, Ore.

On the 20th of February our Young People's Society celebrated its 29th anniversary. The church was nicely decorated and well filled with visitors from far and near, among whom we were glad to see quite a number of the Young People from Salem.

Our committee had arranged a program as usual of recitations, dialogues and different kinds of music, vocal as well as instrumental, which was enjoyed by all.

The speaker for the occasion was Rev. J. J. Lucas, pastor of the German Baptist Church of Salem. His theme was, "Let no man despise thy youth" (1 Tim. 4:12).

The secretary's report showed that we had 24 meetings in all, 11 Bible studies, in which we studied First Epistle of John, Hebrews and James, 5 song services, 4 program meetings, 3 literary programs and one evening our beloved pastor, Bro. Schunke, gave an interesting account of his trip to New York.

In the past year we had the privilege of receiving 11 new members, so that our membership is now 52.

The treasurer reported that the money raised during the year was given to missions and a small sum towards the new piano that was purchased by the church.

Refreshments consisting of sandwiches, cake and coffee were served at the close of the program, while the orchestra played several selections. We then departed for our respective homes with the feeling that we had obtained something worth while in the line of spiritual nourishment.

We are grateful to God for his many blessings heretofore and pray to be found faithful in the future.

ELLA AEBI, Sec.

The Baptist Herald

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

A. P. Mihm, Editor
Contributing Editors

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

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

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

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

All business correspondence to German Baptist Publication Society, 3804 Payne Avenue, Cleveland, Ohio.

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

For Bible Study

The Young Christian and Missions

A. P. MIHM

The young Christian who has acknowledged Jesus Christ as his Lord and Savior and who has united with the church, ought to have a deep and vital concern in missions. The cause of missions is dear to the heart of our Lord. The more we are in touch with Christ, the more interested we will be in the great concerns of our Lord. "Missions is Christianity in earnest." The Christian life of our young people cannot afford to lack the quality of earnestness.

Missions, the Big Business of the Church

We all prefer to deal with the really big things of life. Every young Christian has a chance to do just this when he links up his thought, his prayer, his personal endeavor, his giving with missions. The population of the earth in round numbers is about 1,748,000,000 people. To reach all these people with the Christian message; so to present that message that they will not only accept it for themselves, but will reform their conduct and reshape their customs,—in short to make Christ the supreme and controlling influence in the lives of men and nations and races,—this is surely a big thing. It is a colossal enterprise. It is a stupendous task, but "he is able."

The work calls for and utilizes the best energies of the churches. It saves them from ease, selfishness, luxury, materialism and low ideals.

No young Christian can afford merely to look on while others, in the spirit of Christ, carry on. Christ wants every one of his followers to be an active, working, missionary-minded Christian.

The Basis of Missions

Missions are based upon four fundamental doctrines.

1. The universal sinfulness and guilt of men.
2. The substitutionary sacrifice of Jesus, the Son of God, to save them.
3. That this life only is the time to accept God's plan of mercy.
4. That the heathen are lost unless we carry to them the gospel.

In Jesus Christ is the temporal and eternal salvation of men. (Acts 4:12.) In none other is there salvation. Therefore we must convey the gospel of Christ to the world. The light shines for all, and is needed by all who are in the darkness. Those who see it must spread the tidings.

Again, we may ask

What Is the Reason for Missionary Work?

We can approach this question from the personality of Jesus. Apart from Christ there is no disposition toward missions. But love for Christ is inseparable from love for men. Our reasons for missions are found in

1. *The Command of Jesus.* Matt. 28: 16-20. Here is a definite, clear, peremptory command of our Lord. It lays upon his followers an inescapable obligation. "If a man love me, he will keep my word," says Jesus.

2. *The Attitude of Jesus.* Luke 19: 10. Here Jesus gives us the object and purpose of his life. Jesus in his earthly life looked upon himself as a missionary from God to man. The evangelization of the world was the supreme thought of Christ.

3. *The Work of Christ.* Matt. 9:35; 4:17. 23. Jesus was one of the busiest men the world has ever seen. Back of all his activity lay his conception of the kingdom of God. He was trying to build up that kingdom in the world. For that purpose he came into the world. His entire ministry was a missionary ministry—preaching, teaching and healing.

4. *The Nature of the Church.* John 17:18-21. The church must keep expanding. If the church is to live, it must grow. It can only grow by extending its influence and its membership. The means to this end are personal testimony and invitation from the lips of the individual Christian.

5. *The Church's Task.* Mark 16:15. 16. Missionaries are sent out by the church to home and foreign lands in obedience to the instructions of our Lord. The telling of the good news (gospel) concerning Jesus, the Savior, is a matter of life and death for the soul. It is therefore the most urgent work to be found anywhere.

The Golden Thread of God's Love

The golden thread of God's love and his desire for the salvation of his lost children, runs through all history. We can find it in the Old Testament if we look for it. We have foreshadowings of it when God revealed his larger purposes for mankind to Abraham. (Gen. 12:1-3.) Jonah's expedition to Nineveh was distinctly a missionary journey. (Jonah 3:1-4.) The Hebrew nation was a messianic and therefore a missionary race. The noblest prophets of Israel realized that their nation was saved to serve. (Isa. 42:1-4; 49:6; 60:1-3; Hag. 2:8.)

Of course, we have the great divine purpose revealed fuller and clearer in the New Testament. (John 3:16; Matt. 24:14.) In Acts 13:1-3 we have the germ of the organized missionary effort of the church. Paul, from the first to the last, was a missionary of the Cross; probably the greatest missionary that Christianity ever had. (Acts 22:31; Rom. 1:13-16; Col. 1:25-27.)

For What Does the Church Exist?

Missions is the organized effort to carry out the will of the Master. The conquest of the nations for Christ is not

a side issue, but the chief object for which the church exists. Failure to do the will of Christ cuts away the essential idea of the church. There may be a noble edifice, a large congregation, brilliant oratory, inspiring music, but if the call to service for others is not heard or heeded, it cannot be a church of the living God.

Take out of a church the missionary idea and you have a ship without a port, an athlete without a goal, a soldier without an order, a life without an objective.

People who say they do not believe in missions are usually quite unconscious of the indictment which they bring against their own spiritual experience. He who has no religion of his own that he values of course is not interested in the effort to make it known to others. If our religion is *not* true, we ought to change it. If it is true, we are bound to propagate what we believe to be true. Because we believe Christianity the universal, ultimate and complete religion, we must bring it to all the world.

The Immediate Needs

a) *An enlarged interest and more adequate instruction about missions in the Sunday school, in the Young People's and Junior Societies.* Good missionary programs arranged for the meetings. A rich material is available. Make use of it. Do not forget charts, maps and posters and pictures.

b) *We ought to do more praying for missions.* Too often our praying for missions is only incidental and spasmodic. (See Eph. 6:18. 19; Col. 4:3.) Every marked advance in the missionary enterprise has been preceded by prayer.

c) *Aid those who are engaged in missions.* (Rom. 16: 1. 2; 3 John 5-8.) Be a fellow-helper to the truth. Support the cause regularly, systematically, faithfully with your giving. Only about one-half of the membership of the average church participate in the gifts for missions. The typical Christian could quadruple his gifts to missions. Young laymen are doing big things in business. Why should they not do things for God?

Learn to give through your denominational society. Our General Missionary Society is the channel through which our gifts to the missionary cause reach the field. It is the hands of our churches stretched out to "raise the fallen, cheer the faint, heal the sick and lead the blind."

d) *Recruits are needed.* The forces on the field must be greatly increased. Young men and women must enlist for service. Giving money is a little thing. Giving self is vastly more. Every young Christian ought to definitely face and settle the question of personal going and self-giving. If God wants you, no other offering will do.

The Enchanted Barn

Grace Livingston Hill

Copyright, 1917, by The Golden Rule Company — Copyright, 1918, by J. B. Lippencott Company

(Continuation)

CHAPTER V

As the morning passed on and it drew near to the noon hour Sidney Graham found himself almost excited over the prospect of the girl's coming. Such foolish fancies as a fear lest she might have given up the idea and would not come at all presented themselves to his distraught brain. When at last she was announced, he drew back his chair from the desk, and prepared to meet her with a strange tremor in his whole bearing. It annoyed him, and brought almost a frown of sternness to his fine features. It seemed not quite in keeping with his dignity as a junior in his father's firm that he should be childish over a simple matter like this, and he began to doubt whether, after all, he might not be doing a most unwise and irregular thing in having anything to do with this girl's preposterous proposition. Then Shirley entered the office, looked eagerly into his eyes; and he straightway forgot all his reasoning. He met her with a smile that seemed to reassure her, for she drew in her breath half relieved, and smiled shyly back.

She was wearing a little old crepe de chine waist that she had dyed a real apple-blossom pink in the wash-bowl with a bit of pink crepe-paper and a kettle of boiling water. The collar showed neatly over the shabby dark-blue coat, and seemed to reflect apple-blossom tints in her pale cheeks. There was something sky-like in the tint of her eyes that gave the young man a sense of spring fitness as he looked at her contentedly. He was conscious of gladness that she looked as good to him in the broad day as in the dusk of evening. There was still that spirited lift of her chin, that firm set of the sweet lips, that gave a conviction of strength and nerve. He reflected that he had seldom seen it in the girls of his acquaintance. Was it possible that poverty and privation and big responsibility made it, or was it just innate?

"You—have found out?" she asked breathlessly as she sat down on the edge of the chair, her whole body tense with eagerness.

"Sure! It's all right," he said smilingly. "You can rent it if you wish."

"And the price?" It was evident the strain was intense.

"Why, the price will be all right, I'm sure. It really isn't worth what you mentioned. It's only a barn, you know. We couldn't think of taking more than ten dollars a month, if we took that. I must look it over again; but it won't be more than ten dollars, and it may be less."

Young Graham wore his most businesslike tone to say this, and his eyes were on the paper-knife wherewith he was mutilating his nice clean blotter on his desk.

"Oh!" breathed Shirley, the color most leaving her face entirely with the relief of his words. "Oh, really?"

"And you haven't lost your nerve about living away out there in the country in a great empty barn?" he asked quickly to cover her embarrassment—and his own, too, perhaps.

"Oh, no!" said Shirley with a smile that showed a dimple in one cheek, and the star sparks in her eyes. "Oh, no! It is a lovely barn, and it won't be empty when we all get into it."

"Are there many of you?" he asked interestedly. Already the conversation was taking on a slightly personal tinge, but neither of them was at all aware of it.

"Two brothers and two sisters and mother," said the girl shyly. She was too full of delight over finding that she could rent the barn that she hardly knew what she was answering. She was unconscious of the fact that she had in a way taken this strange young man into her confidence by her shy, sweet tone and manner.

"Your mother approves of your plan?" he asked. "She doesn't object to the country?"

"Oh, I haven't told her yet," said Shirley. "I don't know that I shall; for she has been quite sick, and she trusts me entirely. She loves the country, and it will be wonderful to her to get out there. She might not like the idea of a barn beforehand; but she has never seen the barn, you know, and, besides, it won't look like a barn inside when I get it fixed up. I must talk it over with George and Carol, but I don't think I shall tell her at all till we take her out there and surprise her. I'll tell her I've found a place that I think she will like, and ask her if I may keep it a surprise. She'll be willing, and she'll be pleased, I know!" Her eyes were smiling happily, dreamily; the dreamer was uppermost in her face now, and made it lovely; then a sudden cloud came, and the strong look returned, with courage to meet a storm.

"But, anyhow," she finished after a pause, "we have to go there for the summer, for we've nowhere else to go that we can afford; and anywhere out of the city will be good, even if mother doesn't just choose it. I think perhaps it will be easier for her if she doesn't know about it until she's there. It won't seem so much like not going to live in a house."

"I see," said the young man interestedly. "I shouldn't wonder if you are right. And anyhow I think we can manage between us to make it pretty habitable for her." He was speaking eagerly and forgetting that he had no right, but a flush came into the sensitive girl's cheek.

"Oh, I wouldn't want to make you trouble," she said. "You have been very kind already, and you have made the rent so reasonable! I'm afraid it isn't right and fair; it is such a lovely barn!"

"Perfectly fair," said Graham glibly. "It will do the barn good to be lived in and taken care of again."

If he had been called upon to tell just what good it would do the barn to be lived in, he might have floundered out of the situation, perhaps; but he took care not to make that necessary. He went on talking.

"I will see that everything is in good order, the doors made all right, and the windows—I—that is, if I remember rightly there were a few little things needed doing to that barn that ought to be attended to before you go in. How soon did you want to take possession? I'll try to have it ready for you."

"Oh, why, that is very kind," said Shirley. "I don't think it needs anything; that is, I didn't notice anything, but perhaps you know best. Why, we have to leave our house the last of this month. Do you suppose we could have the rent begin a few days before that, so we could get things moved gradually? I haven't much time, only at night, you know."

"We'll date the lease from the first of next month," said the young man quickly; "and then you can put your things in any time you like from now on. I'll see that the locks are made safe, and there ought to be a partition put in—just a simple partition, you know—at one end of the up-stairs room, where you could lock up things. Then you could take them up there when you like. I'll attend to that partition at once. The barn needs it. This is as good a time as any to put it in. You wouldn't object to a partition? That wouldn't upset any of your plans?"

He spoke as if it would be a great detriment to the barn not to have a partition, but of course he wouldn't insist if she disliked it.

"Oh, why, no, of course not," said Shirley, bewildered. "It would be lovely. Mother could use that for her room, but I wouldn't want you to do anything on our account that you do not have to do anyway."

"Oh, no, certainly not, but it might as well be done now as any time, and you get the benefit of it, you know. I shouldn't want to rent the place without putting it in good order, and a partition is always needed in a barn, you know, if it's to be a really good barn."

It was well that no wise ones were listening to that conversation; else they might have laughed aloud at this point and betrayed the young man's strategy, but Shirley was all untutored in farm lore, and knew less about barns and their needs than she did of Sanskrit; so the remark passed without exciting her suspicion.

"Oh, it's going to be lovely!" said Shirley suddenly, like an eager child, "and I can't thank you enough for being so kind about it."

"Not at all," said the young man

gracefully. "And now you will want to go out and look around again to make your plans. Were you planning to go soon? I should like to have you look the place over again and see if there is anything else that should be done."

"Oh, why," said Shirley, "I don't think there could be anything else; only I'd like to have a key to that big front door, for we couldn't carry things up the ladder very well. I was thinking I'd go out this afternoon, perhaps, if I could get George a leave of absence for a little while. There's been a death in our firm, and the office is working only half-time today, and I'm off again. I thought I'd like to have George see it if possible; he's very wise in his judgments, and mother trusts him a lot next to me; but I don't know whether they'll let him off on such short notice."

"Where does he work?"

"Farwell & Story's department store. They are pretty particular, but George is allowed a day off every three months if he takes it out of his vacation; so I thought I'd try."

"Here, let me fix that. Harry Farwell's a friend of mine." He caught up the telephone.

"Oh, you are very kind!" murmured Shirley, quite overcome at the blessings that were falling at her feet.

Graham already had the number, and was calling for "Mr. Farwell, Junior." "That you, Hal? Oh, good morning! Have a good time last night? Sorry I couldn't be there, but I had three other engagements and couldn't get around. Say, I want to ask a favor of you. You have a boy there in the store I want to borrow for the afternoon if you don't mind. His name is George Hollister. Could you look him up and send him over to my office pretty soon? It will be a personal favor to me if you will let him off and not dock his pay. Thank you! I was sure you would. Return the favor sometime myself if opportunity comes my way. Yes, I'll hold the phone till you hunt him up. Thank you."

Graham looked up from the phone into the astonished, grateful girl's eyes, and caught her deep look of admiration, which quite confused Shirley for a moment, and put her in a terrible way trying to thank him again.

"Oh, that's all right. Farwell and I went to prep school together. It's nothing for him to arrange matters. He says it will be all right. Now, what are your plans? I wonder if I can help you in any way. How were you planning to go out?"

"Oh, by the trolley, of course," said Shirley. How strange it must be to have other ways of travel at one's command!

"I did think," she added, half thinking aloud, "that perhaps I would stop at the schoolhouse and get my sister. I don't know but it would be better to get her judgment about things. She is rather a wise little girl."

She looked up suddenly, and seeing the young man's eyes upon her, grew ashamed that she had brought her private affairs to his notice; yet it had

seemed necessary to say something to fill in this embarrassing pause. But Sidney Graham did not let her continue to be embarrassed. He entered into her plans just as if they concerned himself also.

"Why, I think that would be a very good plan," he said. "It will be a great deal better to have a real family council before you decide about moving. Now I've thought of something. Why couldn't you all go out in the car with me and my kid sister? I've been promising to take her a spin in the country, and my chauffeur is to drive her down this afternoon for me. It's almost time for her to be here now. Your brother will be here by the time she comes. Why couldn't we just go around by the schoolhouse and pick up your sister, and all go out together? I want to go out myself, you know, and look things over, and it seems to me that would save time all around. Then, if there should be anything you want done, you know—"

"Oh, there is nothing I want done," gasped Shirley. "You have been most kind. I couldn't think of asking for anything at the price we shall be paying. And we mustn't impose upon you. We can go out in the trolley perfectly well, and not trouble you."

"Indeed, it is no trouble whatever when I am going anyway." Then to the telephone: "Hello! He's coming, you say? He's on his way? Good. Thank you very much, Harry. Good-by!"

"That's all right!" he said, turning to her, smiling. "Your brother is on his way, and now excuse me just a moment while I phone to my sister."

Shirley sat with glowing cheeks and apprehensive mind while the young man called up a girl whom he addressed as "Kid" and told her to hurry the car right down, that he wanted to start very soon, and to bring some extra wraps along for some friends he was going to take with him.

He left Shirley no opportunity to express her overwhelming thanks, but gave her some magazines, and hurried from the room to attend to some matters of business before he left.

CHAPTER VI

Shirley sat with shining eyes and glowing cheeks, turning over the leaves of the magazine with trembling fingers, but unable to read anything, for the joy of what was before her. A real automobile ride! The first she had ever had! And it was to include George and Carol! How wonderful! And how kind in him, how thoughtful, to take his own sister, and hers, and so make the trip perfectly conventional and proper! What a nice face he had! What fine eyes! He didn't seem in the least like the young society men she knew he must be from the frequent mention she had noticed of his name in the papers. He must be a real gentleman, a real nobleman! There were such. It gave her a happier feeling about the universe just to have seen how nice a man could be to a poor little nobody when he didn't have to. For of course it couldn't be

anything to him to rent that barn at ten dollars a month! That was ridiculous! Could it be that he was thinking her an object of charity? That he felt sorry for her and made the price merely nominal? She couldn't have that. It wasn't right nor honest, and—it wasn't respectable! That was the way unprincipled men did when they wanted to humor foolish little dolls of girls. Could it be that he thought of her in any such way?

Her cheeks flamed hotly and her eyes flashed. She sat up very straight indeed, and began to tremble. How was it she had not thought of such a thing before? Her mother had warned her to be careful about having anything to do with strange men, except in the most distant business way; and here had she been telling him frankly all her private affairs of the family and letting him make plans for her. What must he think of her? This came of trying to keep a secret from mother. She might have known it was wrong, and yet the case was so desperate and mother so likely to worry about any new and unconventional suggestion. It had seemed right. But of course it wasn't right for her to fall in that way and allow him to take them all in his car. She must put a stop to it somehow. She must go in the trolley if she went at all. She wasn't sure but she had better call the whole thing off and tell him they couldn't live in a barn, that she had changed her mind. It would be so dreadful if he had taken her for one of those girls who wanted to attract the attention of a young man!

In the midst of her perturbed thoughts the door opened and Sidney Graham walked in again. His fine, clean-cut face and clear eyes instantly dispelled her fears again. His bearing was dignified and respectful, and there was something in the very tone of his voice as he spoke to her that restored her confidence in him. Her half-formed intention of rising and declining to take the ride with him fled, and she sat quietly looking at the pictures in the magazine with unseeing eyes.

"I hope you will find something to interest you for a few minutes," young Graham said pleasantly. "It won't be long, but there are one or two matters I promised father I would attend to before I left this afternoon. There is an article in that other magazine under your hand there about beautifying country homes, bungalows, and the like. It may give you some ideas about the old barn. I shouldn't wonder if a few flowers and vines might do a whole lot."

He found the place in the magazine, and left her again; and strangely enough she became absorbed in the article because her imagination set to work thinking how glorious it would be to have a few flowers growing where Doris could go and water them and pick them. She grew so interested in the remarks about what flowers would grow best in the open and which were easiest to care for that she got out her little pencil and notebook that were in her

coat-pocket, and began to copy some of the lists. Then suddenly the door opened again, and Graham returned with George.

The boy stopped short on the threshold, startled, a white wave of apprehension passing over his face. He did not speak. The boy-habit of silence and self-control in a crisis was upon him. He looked with apprehension from one to the other.

Shirley jumped to her feet.

"Oh, George, I'm so glad you could come! This is Mr. Graham. He has been kind enough to offer to take us in his car to see a place we can rent for the summer, and it was through his suggestion that Mr. Farwell let you off for the afternoon."

There was a sudden relaxing of the tenseness in the young face and a sigh of relief in the tone as the boy answered: "Aw, gee! That's great! Thanks awfully for the holiday. They don't come my way often. It'll be great to have a ride in a car, too. Some lark, eh, Shirley?"

The boy warmed to the subject with the friendly grasp the young man gave him, and Shirley could see her brother had made a good impression; for young Graham was smiling appreciatively, showing all his even white teeth just as if he enjoyed the boy's offhand way of talking.

"I'm going to leave you here for ten minutes more until I talk with a man out here in the office. Then we will go."

"Gee, Shirley!" said the boy, flinging himself down luxuriously in a big leather chair. "Gee! You certainly did give me some start! I thought mother was worse, or you'd got arrested, or lost your job, or something, finding you here in a strange office. Some class to this, isn't there? Look at the thickness of that rug!" and he kicked the thick Turkish carpet happily. "Say, he must have some coin! Who is the guy, anyway? How'd ya get onto the tip? You don't think he's handing out Vanderbilt residences at fifteen a month, do you?"

"Listen, George. I must talk fast because he may come back any minute. Yesterday I got a half-holiday, and instead of going home I thought I'd go out and hunt a house. I took the Glenside trolley; and, when we got out past the city, I heard two men talking about a place we were passing. It was a great big, beautiful stone barn. They told who owned it, and said a lot about its having such a splendid spring of water beside it. It was a beautiful place, George; and I couldn't help thinking what a thing it would be for mother to be out in the country this summer, and what a wonderful house that would make."

"We couldn't live in a barn, Shirl!" said the boy, aghast.

"Wait, George. Listen. Just you don't say that until you see it. It's the biggest barn you ever saw, and I guess it hasn't been used for a barn in a long time. I got out of the trolley on the way back, and went in. It is just enormous, and we could screen off rooms and

live like princes. It has a great big front door, and we could have a hammock under the tree; and there's a brook to fish in, and a big third story with hay in it. I guess it's what they call a hay-loft. It's great."

"Gee!" was all the electrified George could utter. "Oh, gee!"

"It is on a little hill with the loveliest tree in front of it, and right on the trolley line. We'd have to start a little earlier in the morning; but I wouldn't mind, would you?"

"Naw!" said George, "but could we walk that far?"

"No, we'd have to ride, but the rent is so much lower it would pay our carfare."

"Gee!" said George again, "isn't that great? And is this the guy that owns it?"

"Yes, or at least he and his father do. He's been very kind. He's taking all this trouble to take us out in his car today to make sure if there is anything that needs to be done for our comfort there. He certainly is an unusual man for a landlord."

"He sure is, Shirley. I guess mebbe he has a case on you the way he looks at you."

"George!" said Shirley severely, the red staining her cheeks and her eyes flashing angrily. "George! That was a dreadful thing for you to say. If you ever even think a thing like that again, I won't have anything to do with him or the place. We'll just stay in the city all summer. I suppose perhaps that would be better, anyway."

Shirley got up and began to button her coat haughtily, as if she were going out that minute.

"Aw, gee, Shirley! I was just kidding. Can't you take a joke? This thing must be getting on your nerves. I never saw you so touchy."

"It certainly is getting on my nerves to have you say a thing like that, George."

Shirley's tone was still severe.

"Aw, cut the grouch, Shirley. I tell you I was just kidding. 'Course he's a good guy. He probably thinks you're cross-eyed, knock-kneed—"

"George!" Shirley started for the door; but the irrepressible George saw it was time to stop, and he put out an arm with muscles that were iron-like from many wrestlings and ball-games with his fellow-laborers at the store.

"Now, Shirley, cut the comedy. That guy'll be coming back next, and you don't want to have him ask what's the matter, do you? He certainly is some fine guy. He's a peach of a looker. Say, Shirley, what do you figure mother's going to say about this?"

Shirley turned, half mollified.

"That's just what I want to ask you, George. I don't want to tell mother until it's all fixed up and we can show it to her. You know it will sound a great deal worse to talk about living in a barn than it will to go in and see it all fixed up with rugs and curtains and screens and the piano and a couch, and the supper-table set, and the sun setting

outside the open door, and a bird singing in the tree."

"Gee! Shirley, wouldn't that be some class? Say, Shirley, don't let's tell her! Let's just make her say she'll trust the moving to us to surprise her. Can't you kid her along and make her willing for that?"

"Why, that was what I was thinking. If you think there's no danger she will be disappointed and sorry, and think we ought to have done something else."

"What else can we do? Say, Shirley, it would be great to sleep in the hay-loft!"

"We could just tell her we were coming out in the country for the summer to camp in a nice place where it was safe and comfortable, and then we would have plenty of time to look around for the right kind of a house for next winter."

"That's the dope, Shirley! You give her that. She'll fall for that, sure thing. She'll like the country. At least, if it's like what you say it is."

"Well, you wait till you see it."

"Have you told Carol?" asked George, suddenly sobering. Carol was his twin sister, inseparable chum, and companion when he was at home.

"No," said Shirley, "I haven't had a chance; but Mr. Graham suggested we drive around by the school and get her. Then we can see how she likes it, too; and, if Carol thinks so, we'll get mother not to ask any questions, but just trust to us."

"Gee! That guy's great. He's got a head on him. Some lark, what?"

"Yes, he's been very kind," said Shirley. "At first I told him I couldn't let him take so much trouble for us, but he said he was going to take his sister out for a ride—"

"A girl! Aw gee! I'm going to beat it!" George stopped in his eager walk back and forth across the office, and seized his old faded cap.

"George, stop! You mustn't be impolite. Besides, I think she's only a very little girl, probably like Doris. He called her his 'kid sister.'"

"H'm! You can't tell. I ain't going to run any risks. I better beat it."

But George's further intentions were suddenly brought to a finish by the entrance of Mr. Sidney Graham.

"Well, Miss Hollister," he said with a smile, "we are ready at last. I'm sorry to have kept you waiting so long; but there was something wrong with one of my tires, and the chauffeur had to run around to the garage. Come on, George," he said to the boy, who hung shyly behind now, wary of any lurking female who might be haunting the path. "Guess you'll have to sit in the front seat with me, and help me drive. The chauffeur has to go back for mother. She has to go to some tea or other."

George suddenly forgot the possible girl, and followed his new hero to the elevator with a swelling soul. What would the other fellows at the store think of him? A whole half-holiday, an automobile-ride, and a chance to sit in

the front and learn to drive! But all he said was: "Aw, gee! Yes, sure thing!"

The strange girl suddenly loomed on his consciousness again as they emerged from the elevator and came out on the street. She was sitting in the great back seat alone, arrayed in a big blue velvet coat the color of her eyes, and George felt at once all hands and feet. She was a slender wisp of a thing about Carol's age, with a lily complexion and a wealth of gold hair caught in a blue veil. She smiled very prettily when her brother introduced her as "Elizabeth." There was nothing snobbish or disagreeable about her, but that blue velvet coat suddenly made George conscious of his own common attire, and gave Shirley a pang of dismay at her own little shabby suit.

However, Sidney Graham soon covered all differences in the attire of his guests by insisting that they should don the two long blanket coats that he handed them; and somehow when George was seated in the big leather front seat, with that great handsome coat around his shoulders, he did not much mind the blue velvet girl behind him, and mentally resolved to earn enough to get Carol a coat like it some day; only Carol's should be pink or red to go with her black eyes and pink cheeks:

After all, it was Shirley, not George, who felt embarrassment over the strange girl and wished she had not come. She was vexed with herself for it, too.

But Elizabeth was not frightened. She had been brought up in the society atmosphere, and was at home with people, always, everywhere. She tucked the robes about her guest, helped Shirley button the big, soft dark-blue coat about her, remarking that it got awfully chilly when they were going; and somehow before Shirley had been able to think of a single word to say in response the conversation seemed to be moving along easily without her aid.

"Sid says we're going to pick up your sister from her school. I'm so glad! How old is she? About my age? Won't that be delightful? I'm rather lonesome this spring because all my friends are in school. I've been away at boarding-school, and got the measles. Wasn't that too silly for a great big girl like me? And the doctor said I couldn't study any more this spring on account of my eyes. It's terrible lonesome. I've been home six weeks now, and I don't know what to do with myself. What's your sister's name? Carol? Carol Hollister? That's a pretty name! Is she the only sister you have? A baby sister? How sweet! What's her name? Oh, I think Doris is the cutest name ever. Why don't we go and get Doris? Wouldn't she like to ride, too? Oh, it's too bad your mother is ill; but of course she wouldn't want to stay all alone in the house without some of her family."

Elizabeth was tactful. She knew at a glance that trained nurses and servants could not be plentiful in a family where the young people wore such plain-old-style garments. She gave no hint of such thought, however.



Bible Course Class of B. Y. P. U., Crawford, Tex.

"That's your brother," she went on, nodding toward George. "I've got another brother, but he's seventeen and away at college, so I don't see much of him. Sid's very good to me when he has time, and often takes me to ride. We're awfully jolly chums, Sid and I. Is this the school were your sister goes? She's in high school, then. The third year? My! She must be bright. I've only finished my second. Does she know she's going with us? What fun to be called out of school by a surprise! Oh, I just know I'm going to like her."

Shirley sat dumb with amazement, and listened to the eager gush of the lively girl, wondered what shy Carol would

George came out with Carol in a very short time, Carol struggling into her coat and trying to straighten her hat, while George mumbled in her ear as he helped her clumsily: "Some baby doll out there! She's been gassing with Shirley to beat the band. I couldn't hear all they said, but she asked a lot about you. You should worry! Hold up your head, and don't flicker an eye-lash. You're as good as she any day, if you don't look all dolled up like a new house. But she's some looker! Pretty as a red wagon! Her brother's a peach of a fellow. He's going to let me run the car when we get out of the city limit; and say! Shirley says for me to tell you we're going out to look at a barn where we're going to move this summer, and you're not to say a word about it's being a barn. See? Get onto that sky-blue-pink satin scarf she's got around her head? Ain't she some chicken, though?"

"Hush, George! She'll hear you!" murmured Carol in dismay. "What do you mean about a barn? How could we live in a barn?"

"You just shut up and saw wood, kid, and you'll see. Shirley thinks she's got onto something pretty good."

Then Carol was introduced to the beautiful blue-velvet girl and sat down beside her, wrapped in a soft furry cloak of garnet, to be whirled away into a fairy-land of wonder.

(To be continued)

Successful Bible Course in Crawford, Texas

Since our new pastor, Rev. G. Hege, has come to us, the folks in our church, especially the young people, are kept on the working line.

Our B. Y. P. U. meetings are real work-shops when we meet Sunday evenings. But Bro. Hege was not satisfied with them. He is always planning to bring us further in the Lord's work. Since entering on the pastorate of our little church, he frequently spoke to us of a Bible course. At last we were willing and undertook the same after careful preparation on Nov. 24.

Our pastor gave us a new part to read and study every Sunday in the text book, which was the Third Division of the New Convention Normal Manual. Our real class work took place the first week of February, Bro. Hege giving us at the start a very instructive address on Feb. 1. Twenty-one members of the Society passed the twofold examination with surprising grades.

Enthusiasm and ambition increased as the meetings of the class went on. We are all looking forward for the next course. After the close of our course, our pastor's wife, Mrs. Hege, surprised us with a wonderful party. This received the high appreciation of all present.

May the Lord bless the great work being done among the young people by Bro. and Sister Hege!

MARTHA MASSIERER, Sec.

* * *

If you wish to appear agreeable in society you must consent to be taught many things which you know already.—Lavater.

* * *

It is great, and there is no other greatness—to make one nook of God's creation more fruitful, better, more worthy of God; to make some human heart a little wiser, manlier, happier—more blessed.—Carlyle.

The Sunday School

Five Needs

1. Every school should have a complete and constantly corrected list of all members on file with the secretary.
2. Every school should have a complete record of attendance and collection, by individuals, classes, and departments on file with the secretary.
3. Every school should have some follow-up system for absentees, and the record and the reason should be on file with the secretary.
4. Every school should have a record of its withdrawals, with the reasons studied and analyzed, on file with the secretary.
5. Every school should have a list of its members who are not church members and of those who come into the church from the school on file with the secretary.

A few lines of type serve to list these requirements. To many schools the list will be very incomplete; to the average school most of it will be new.

They Called the Service Off

A Sunday school secretary tells of an interesting experience that he had on one of his field trips. One Saturday late in the fall he attended a Sunday school convention in a prairie town. The sessions extended into the evening. To reach his engagement for Sunday he should have to motor one hundred miles.

A young farmer cheerfully offered to take him in his small car. As soon as the evening service was concluded they started and drove all night. It was dark and rainy, and the roads were bad, but the young fellow didn't seem to mind at all.

They reached their destination at breakfast time, tired but looking expectantly forward to the public worship. Shortly after the morning meal the telephone rang, and a message came from the superintendent of the local Sunday school; he said that because of the rain and the bad roads they had decided to omit the services.

The young farmer was much disappointed, and he could not understand why those folks should be afraid of rain and mud; few of them lived more than two or three miles from the church, and all had automobiles or horses. It seemed to him that a little determination would have filled the pews; but unfortunately they exaggerated the difficulties and allowed their fears to conquer.

Whether we meet with success or failure in our ordinary tasks or in our church work depends largely on our attitude toward the duties that face us. Consider the attitude of the young farmer on the evening of the convention; a hundred miles of hard driving lay before him, but he made light of the task and did it cheerfully.—Youth's Companion.

Small School Problems

The teacher in the small school is often discouraged after attending conventions and institutions or reading books, telling of the great things to be accomplished by those who have separate departments and the full Sunday school hour for their Junior teaching and training service. We make no plea for poor equipment. The story is told of a great violinist who took a cheap violin with one string and charmed an audience of men and women by his music. Then casting aside the makeshift instrument he took up a violin into the making of which an old master had put years of skill and painstaking care. With this he made music of such power and majesty that his audience were lifted out of themselves in very ecstasy. That many a teacher has done and is doing telling work with little or no equipment, a long line of many of the earth's great ones bear indisputable evidence. One can but wonder what such teachers might have done and might be doing with good equipment.

There are two ways in which one may meet a situation which is discouraging. To borrow a homely Texas adage, one may "sit down and sit," or she may "git up and git!" Certainly the teacher who "stands strong where she is now," who makes the best possible use of the equipment she has and leaves no stone unturned for getting better, is most likely to make wise use of good equipment when she gets it. God has not given to all the gift of versatility, the ability to adapt the raw materials which lie at hand to their use. Some teachers there are, who find in wood and field teaching material such as no school supply house can boast of. For a vase they use a gnarled hollow limb. For ornamentation they use the swelling buds of spring, the glowing flowers of summer, or autumn's brilliant leaves. Even in mid-winter, pine and holly branches lend themselves to their magic touch. For a sand table they use an old suit box, sifting out their own sand with a sifter. When crayon is lacking they utilize a soft piece of charcoal. There seems no limit to their ingenuity. Less gifted ones ask blindly, "Why did I never think of that before?" Yet it is a gift that all may cultivate—this gift for adaptation. Love for one's pupils; a realization of how much very simple touches of beauty and interest may mean to them; that losing of self which counts time, toil and deep thinking a pleasure for the dear Lord's sake, will quicken one's mind and enlighten her eyes that she may see the things which lie at hand which she may use.—Junior Teacher.

* * *

A gloomy face helps neither the wearer of it nor his neighbor.

How the Secretary Helped

I find that when our school faced its responsibility to "win every available member of the community," and we had fully recognized that the best way to win new pupils was to make those we already had so happy in their membership that they *wanted* to bring in their friends, that the secretary could help in reaching others. I prepared a sketch or diagram showing the location of every house in our little community and the surrounding rural section. I marked those where the folks were members of our school with a gold star and those of non-members with a red star. We made the gold star folks responsible for changing all the red stars *closest to them*, each family to win its neighbors. We kept this chart before the school and commented on the changes. While we never criticized the others, every one always felt that everybody else was looking at their red stars right close to the gold stars which meant *me*, and we had splendid results. We did not stop with the first Sunday. The fellow who won his neighbor was to see that he stayed loyal.

The Ideal Teacher

In presenting the prizes at the Norwich Training College, the Bishop of Norwich gave from his own experience as a schoolmaster the following advice to future teachers:

Love your subject; such love is infectious. Those who work for salary alone will have no enthusiasm.

Keep your own study fresh; he teaches best who knows more than he brings out.

Do not rely too far on machinery and apparatus. Dr. Westcott taught in a hay loft. Education is human.

The true disciplinarian is one who controls by quiet personality, like a good chairman or the leader of a party. One in control of a class should be as unruffled as in his own armchair at home. I always despised the teacher who had to rely upon punishments.

Praise, and not faultfinding, is the teacher's best weapon.

Wisely make friends of your pupils, and they will confide in you; but do not make yourself cheap.

You must be their hero as well as their companion.—Scottish National Sabbath School Magazine.

* * *

Be Glad

There are 800 texts in the Bible that encourage us to rejoice and be glad, but the average man manages to manufacture something like 900 reasons why he should not.

When You Come to Pittsburgh

to the conference, you no doubt want to stop at as convenient and as attractive lodgings as can be secured. We hope you will not be disappointed. The committee in charge has secured the use of the dormitories at the University of Pittsburgh and Carnegie Institute of Technology. The two photographs are pictures of the dormitories at Carnegie Tech and will be assigned to the lady delegates. The dormitories at Pitt are equally attractive, so that all delegates will have the same convenience.

The section in which these dorms are located is one of the most famous and attractive in the city. In it are located Syria Mosque, Memorial Hall, the Pittsburgh Athletic Association, Hotel Schenley, the new and wonderful Schenley Apartments, Carnegie Museum and Music Hall and Schenley Park.

Carnegie Tech and Pitt are two widely known universities, recognized for their high degree of scholarship and also for their success in the field of sports. Students from almost all parts of the globe are registered in both schools, further testifying to their fame. The buildings of both schools are interesting and attractive structures.

The section in which you will enjoy the conference has rather an interesting history. Some 25 years ago, or more, a certain man viewed a tract of land in the Schenley Farms district and was struck with its natural beauty and caused him to dream of erecting a center of learning and fine arts in the section. To bring about his dream, it was necessary to interest financial aid to carry out the work. After spending some time in the woods in West Virginia, the man made a plan of the district, enumerating the type of buildings that he wanted to have there. He then returned to Pittsburgh, secured the aid necessary, and set about making his dream come true. Today that section is one of the spots that Pittsburghers point out with pride. We feel almost certain that you will concede our right to be proud when you see it for yourself.

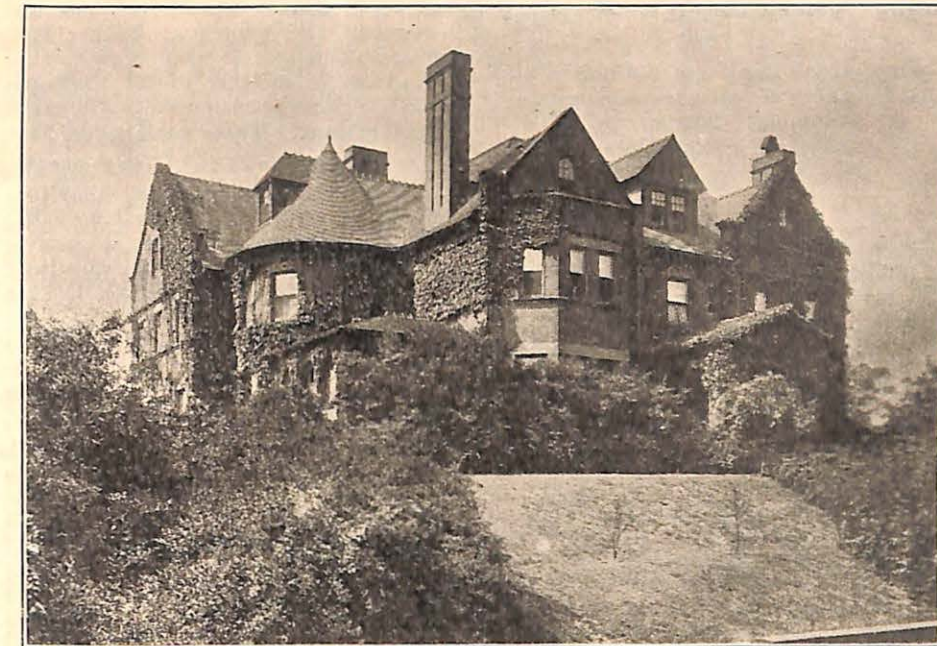
Come to Pittsburgh!

PUBLICITY COMMITTEE.

A White Christmas at North Avenue

This report should have gone to our "Herald" readers some months ago. We are not so anxious to write a report about how we celebrated Christmas as we are to tell you of the experience that has come to us in celebrating a white Christmas. If this writing helps to revive the Christmas spirit within you, then all the better, as possession of the Christmas spirit would not only be a matter of a few days, but should be an abiding experience throughout the year.

In recent years much has been said about a white Christmas, so much in fact that we began to be curious. When a man becomes curious he usually looks into a thing. Upon examination of the idea we found that back of it was the



One of the Dormitories at Carnegie Tech, Pittsburgh

Christmas spirit, the spirit of giving rather than that of receiving. It is only too true that throughout all these many years we have made so much of receiving and have even gone so far as to stimulate this idea in the lives of our boys and girls instead of showing them that we get only by giving. The business of the church should be to inculcate into the lives of men the Christ spirit which is the spirit of giving, the spirit that thinks of others first. A wonderful opportunity presents itself in the Sunday school. Here are boys and girls that will be Christlike only in so far as we show them how much more beautiful it is to give than to receive. Boys and girls are always ready and willing to respond if the matter is properly presented to them.

At one of our regular monthly conferences of the teachers and officers of the school some time before Christmas it was decided to promote this spirit in the different classes. A letter was written to the parents of the scholars in the school asking their co-operation. After a period of time the matter was presented to the school as a whole. A vote was taken. All voted in favor of a white Christmas. They were told about the boys and girls in our orphanage in St. Joseph, Mich. All agreed to think of these boys and girls at Christmas time. It was not to be the usual Christmas offering taken in connection with the Christmas program, but the amount that would otherwise be expended was to be added.

The program committee chose a pageant, "White Gifts for the King," by E. E. Davison. This was presented in a way that gripped the audience and brought to all again the Christmas story and its true meaning. Each department of the Sunday school presented its white Gift to the King, after which our pastor made an appeal to all those who had not yet given their lives to the King. While

no one responded publicly, we do believe that someone in the quietness of the moment made the supreme decision of life.

The White Gifts to the King from the different departments of the Sunday school and the usual offering amounted to \$175.

The plan has worked so well that we expect to make it permanent in the future. No one knows just how much good comes from such a procedure until he himself has tried it. It is a plan worth while. We are by no means the first school that has tried it and we are sure that others will bear us up in the statements made. Let all Sunday schools throughout the land fall in line and think of others. True happiness comes only to those who impart happiness to others. Helping others is helping yourself. Ours was a happy Christmas.

MRS. BERNHARD WENZEL, Sec.,
Milwaukee, Wis.

They Needed a Large Orchard

How many apples did Adam and Eve eat? Some say Eve 8 and Adam 2—a total of 10 only.

Now we figure this out far differently. Eve 8 and Adam 8 also—total 16.

On second thought we think the above figures are entirely wrong.

If Eve 8 and Adam 82, certainly the total would be 90.

Scientific men, however, on the strength of the theory that the antediluvians were a race of giants, reason something like this: Eve 81 and Adam 82—total, 163.

Wrong again. What could be clearer than if Eve 81 and Adam 812, the total was 893?

We believe the following to be the true solution. Eve 814 Adam, and Adam 8124 Eve—total, 8938.

Still another calculation is as follows: If Eve 814 Adam, Adam 81242 oblige Eve—total, 82,056.—Haversack.

Seeing Americans With Oriental Eyes

A purported letter from a Chinese student, taking a postgraduate course in Columbia College, to his father in Pekin, China

R. T. WEGNER

(Read before the W. C. T. U. of Jamesburg, N. J., published by request)

My adorable Parent:—

In my former letters I have told you of my interesting ocean trip and my safe arrival in this unique land of the setting sun. Am glad that my reception at the seat of learning in New York impressed you favorably. Shall now attempt to convey to you an idea of the queer modes of living these occidentals have. Indeed they are our antipodes in everything. But the outstanding difference is

The Noticeable Unrest

of the people of all castes. They are continually on the rush, moving along fast and feverishly. They not only have their trams on the streets, but also under the streets and even above the streets. They call those people who are most feverish in their haste "hustlers." It is no common thing to find many of these bustling folks suffer from what they call "nervous prostration." They collapse prematurely, falling into a state of hysteria. To get themselves out of this state, they visit health homes, rest cures and asylums. They use up their energy in the frantic pursuit of money; and then they frantically spend that money to get themselves out of that hysteria. Even more singular is

Their Mode of Clothing

Do not be surprised if I tell you that they have a deity to regulate their apparel: the God of Fashion. We at home know nothing of this cruel God. What was considered appropriate ten years ago, is ridiculous today, especially in women's dress. It is surprising to see how the women fill the temples erected to this God. In their own homes they have altars, decorated with silver and cut glass. Here they do their daily worship. Some years back women wore large comfortable sleeves, these they called "Mutton-legs," now they scorn these. They also wore cumbersome arrangements protruding from their hips, called "bustles." Today they laugh at these oddities their God imposed, but to which they readily yield. This is also true of their headgear. The large hats with wide rims are now superceded by hats with no rims, fitting snugly over the ears. These impositions of their God they are pleased to call "the very latest." Very striking also is the way

Women Arrange Their Hair

Time was when they wore their hair like our sensible Chinese women do. Some have improved on this by knotting the hair over their ears. After that they let their hair fall over their forehead, calling this "banged." But now they cut off their hair abruptly back of their ears; this is "bobbed." Now they

God says: Unbob your hair! The women must wear switches. Father! tell our sales-manager to send over at once 500 gross of switches of all sizes and shades. The open market will yield ample returns. These occidentals have

Very Queer Methods of Amusement

As I have already stated they are feverishly on the go all day long. But when night comes they force themselves to go still faster. They accelerate their tired feet, by forcing themselves to keep step to music, they call jazz.

Women are scantily clothed, which interests the men. They passionately embrace each other, whirling themselves about for hours. After a whole night of such strenuous exertion in which they cover a distance of about seven miles, and when utterly exhausted, they say: "We won't go home till morning." On separating and completely fatigued they reiterate: "What a wonderful time we have had!" How foreign and foolish this all is to us. We at home recompense our servants when they whirl themselves about for our amusement. But these poor Americans do it personally. And here let me state that these people have copied our

Caste-System

They, however, term it, the different classes, and these do "not associate." The upper, the middle and the lower classes. These are again subdivided. They speak of an upper crust. The highest official of the land is inaugurated, the governing caste also whirl themselves, all night long, at the inaugural ball. Do you, father, remember the great outcry these people raised when one of our day laborers committed

Hari-Kari

It will surprise you, however, to learn that Americans do this far oftener. They have various methods of expediting the soul out of the body. A popular method just now, is old way, forced upon Socrates; he was compelled to drink hemlock. But these people do it voluntarily, by drinking hooch or moonshine. It is surprising how many avail themselves of this opportunity. There is, however, a band of noble women, who heroically endeavor to stem this method of freeing the soul from its earthly home. They are similar to our order of Wu Cin Tea Foo; they call themselves the W. C. T. U. You have not forgotten their outcry against our system of early marriage. But they practice something far worse:

Child Labor

Millions of children of tender age are forced into factories and have their young lives ground out by the American Juggernaut of commercialism. In this land of the free and the home of the brave the lives of children profited. And then my beatified parent! How these people of the setting sun scorn our age old usage of respecting our beloved ancestors, while they also have an elaborate system of

Ancestor Worship

They have a day even set apart by the government, when everybody goes

to the city of the dead, to show respect to their ancestors. They do as we do, bring flowers and wreaths. They erect great monuments to the Father of the country and to Father Abraham. They name cities after their ancestors, and in these cities many streets bear those names. Even into Religion they carry their ancestor worship. One woman they adore as the Mother of God. They erect great temples in honor of their male and female ancestors. Here in New York I find a great temple erected in honor of an ancient snake-charmer. There you will find flags, incense, chiming, intoning; like we have in our temples at home. And the attire of the priests is almost identical. The attitude of these Americans is also singular. They prefer to call themselves Trinitarians, while they call us

Polytheists

The most zealous propagandists are, however, split into numerous factions. I find here 12 different kinds of Presbyterians, 15 opinions among Baptists, 16 brands of Methodists and 21 different species of Lutherans. I am informed that in the U. S. there are 164 different types of Christians, and in England even 183. Some of these Christians go to church to weep, others are very stoic, some are real demonstrative, they jump, yell, hop, they are a good reproduction of the howling dervishes. Am trying to learn if they have 164 Gods or 164 conceptions of their God. It is also interesting to note how these American people take to our century old game of

Mah Jong

Just read that from the great Chicago Stock Yards, where thousands of animals are slaughtered, they recently sent over to our country two carloads of bones, of these butchered animals. We return them as Mah Jong sets, and the people buy them as ivory. We find the people here

No More Honest and Dependable than Our Own Folks

At court, they will not believe one another, till they first kiss a book and raise their right hand. The unwashed children of Canton are no dirtier than those of Philadelphia, and the clean children of Pekin are no cleaner than those of New York.

In my next letter I will try and tell you about the business methods and the politics of this Christian land.

With affectionate regards

your dutiful son

TING FAU.

* * *

Bibles in Print

More than six hundred and sixty million Bibles, in whole or in part, have been printed in seven hundred and seventy different languages and dialects since the invention of printing.

* * *

To have a healthy soul life, we must take spiritual exercise.

Our Devotional Meeting

G. W. PUST

April 12

What Does the Resurrection of Jesus Mean to Me?

1 Cor. 15:1-20. 49

Easter Meeting

The Bible contains few chapters that hold the attention of Christ's followers more absorbingly than Paul's triumphant resurrection message in 1 Cor. 15. The reason, of course, is obvious, dealing, as it does, with a truth that so vitally concerns our eternal destiny.

Christ's resurrection inspires faith in him as the "only begotten" Son of God. We do not underestimate the life of Jesus. How wonderful it was in all of its manifestations! No one like him ever walked on this earth at any time. No wonder that Peter felt constrained to make the great confession. (Matt. 16: 16.) But would the account of his marvelous life have satisfied us? The resurrection, therefore, is the cornerstone of the edifice of faith. One that rose from the dead must have lived the unique life of the gospels. And, surely, he must have been what he claimed to be—the Son of God.

As the risen Lord he must be able to forgive sins. Indeed, he proved that he possessed that power even before his death. (Mark 2:10. 12.) But how much stronger his claim is because of his resurrection. And it matters not how deep the stains, "he is able to save unto the uttermost." What a message for a sin-stained world!

Christ's resurrection inspires within us the hope of glory. To the eye of sense death is ever an impenetrable mystery. There is that within us which bears witness to immortality; and yet at death the whole man seems to perish; but Christ's resurrection "brought immortality to light." Nor shall we exist as disembodied spirits, but possess a body "fashioned like unto the body of his glory."

April 19

My Denomination: Its History and Principles

Acts 1:1-8; 2 Tim. 3:14-17

The name "Baptists" does not imply that we are followers of John the Baptist; but was first applied in England to those who practiced believers' baptism. It serves as a convenient designation to distinguish us from the adherents of other denominations.

The origin of the Baptists. There are those who believe in an unbroken succession of Baptists—under various names—from the time of the apostles. History, however, does not justify such a claim. There were long periods of time when the light was hid under a bushel. The first Baptist church was organized by English refugees in Holland in 1608

or 1609. John Smyth, its pastor, first baptized himself and then as a baptized believer baptized the other members. In 1611 the majority of these, under the leadership of Thomas Helwys and John Murton, returned to England where the new movement was eminently successful. In 1626 there were 17 and in 1644 there were 48 Baptist churches in England.

The Mode of Baptism. The new baptism that Smyth introduced was in all probability affusion. This fact seems clear from the relation existing between Smyth's church and the Mennonites, who, as far as we are aware, did not practice immersion. Our present mode of baptism probably dates from the year 1640. (See Geschichte der Baptisten, by Prof. A. J. Ramaker, pp. 45-51; History of Anti-Pedobaptism by Newman, pp. 376-391.)

Our Principles. These are treated in a little book—"A Restatement of Baptist Principles" by Philip L. Jones—under the following headings: The Soul's Direct Relation to God; Faith the Key to the Kingdom; Jesus Christ's Supreme Headship; The Church a Spiritual Democracy; The Ordinances of the Church and their Symbolism; Obedience to Jesus Christ, the Test of Discipleship; The Absolute Severance of Church and State; Individual Freedom to Progress; Love, Not Law, the Binding Factor; A Redemptive Service the Church's Supreme End.

April 26

Friendliness is Expressed Through Educational Missions

Acts 18:1-11; 19:8-10

Here is the testimony of a prominent Jewish broker and trader: "I am glad to inform you that the American missionaries all along the Nile are doing splendid work. You can scarcely enter a town or village without finding one of these nicely constructed schoolhouses, where the Arabs are taught, and it would astonish you to hear with what pride they say they were taught at the American mission school." This testimony applies to other mission fields as well. Wherever Protestant missionaries have gone, there school houses and higher institutions of learning have sprung into being, expelling ignorance and superstition.

The main purpose of missions. This has ever been to win men and women for Christ. No other motive would have been strong enough to compel missionaries to leave country, friends and loved ones and to bear privation, persecution and even death. But to assure a healthy, growing Christianity, it was necessary that education become a part of the mission program. Only thus could men

and women derive the full benefit of an open Bible.

Education makes for better living conditions. It increases the earning capacity of the natives, thus making better homes possible. It instructs them in the laws of hygiene, producing cleanliness and health.

It brings out the latent power and bestows a larger outlook. It thus multiplies the capacities, making a person much more than he could be without it. It also opens up in some measure the treasures of knowledge and thought which the race has garnered through the ages. It awakens an interest in something besides the commonplace.

Christian missions aim at developing the entire man. Education is training on the intellectual side, religion is training on the spiritual side. No part of our being should therefore be neglected. That is why education has such a prominent place in the mission program.

May 3

How Can We help to Make Home Happy?

Eph. 4:29-32; 5:1. 2

(Consecration meeting)

The home must ever be the well-spring of all that works towards the bettering of individual and national life. This being the case, no effort should be spared to give it the brightest and happiest atmosphere that is possible.

The importance of courtesy and forbearance. We should consider it as necessary to manifest these traits toward those of the same household as we do toward those without. Yet how conspicuously absent they are in some homes! It has been said: "No society, however noble its purpose or ardent the enthusiasm of its adherents, could exist for a week were the same blunt indifference to another's feelings or interest shown at its meetings that is all too common in many homes." There is deep truth in the following verse:

"We have careful thought for the stranger,

And smiles for the sometime guest,
But oft for our own

The bitter tone,
Though we love our own the best.

Ah, lips with curse impatient!
Ah, brow with that look of scorn!

'Twere a cruel fate
Were the night too late
To undo the work of the morn."

We should share in burden-bearing. These burdens may consist of work, or they may be of a financial nature. Surely if we partake of the benefits that the home bestows, we ought also to share in its burdens.



Baraca Class, Oak Park, Ill.

New Baraca Class at Oak Park

It is quite a difficult matter to get a group of men together in this day and age for the purpose of organizing a Sunday school class, and we would therefore like to relate our experiences for the benefit of those who may feel the need of such a class, as we did.

In the first place, we had a class of young men and older men who are taught in the German language by our pastor, but the need was for a class to take care of those who did not as readily understand the German. The new class could not draw its members from any of the existing classes, which made it much harder to get a start.

The burden of this need lay upon the hearts of our superintendent, two of the young men who wished to start such a class and our secretary. These four called a meeting of all the young men believed available. Just seven men came out that evening including the above mentioned four. However, this was a sufficient number to appoint an organization committee and outline plans of procedure. A good teacher was of prime importance, but there was no one regularly active in the school who was capable and available. It was decided to ask Rev. A. P. Mihm to teach the class as often as he was in town, but after due consideration he decided that it would not be well for the class to have a teacher who would necessarily be absent so much.

At a meeting in November about twice as many were present and the class was regularly organized. After due consideration it was thought possible to interest Mr. O. C. Braese in the work, and he was elected as teacher and a committee appointed to present the matter to him for his consideration.

At the December meeting the committee on constitution presented a constitution which is believed to be a very

good one, and was adopted with a few minor changes. A copy may be had on request. Mr. Braese was present at the meeting and accepted the office of teacher for the class year, which was set to end with the regular meeting on the second Tuesday in December.

From here on the class attended to develop and the average attendance on Sunday is about eighteen. Hardly a Sunday passes without a new member being present. We have had the pleasure of having Rev. Mihm assist Mr. Braese as teacher on a few occasions.

The picture shown in this issue was taken at the January meeting and is representative of the regular attendance, quite a number being absent for various reasons.

Father and Son Banquet in Winnipeg

A successful Father and Son Banquet was held at the McDermott Ave. Baptist Church, Winnipeg, on Feb. 17, under the auspices of "The Reliabilities." The banquet was well attended with our eighty Dads and Lads present. In the opening speech Mr. Erich Bledow, president of "The Reliabilities," stressed the need of a better understanding between fathers and their sons. He said that not only should they be intimate friends but should regard, and associate with, each other as chums, and that it was essential for the father to be with the boy in play as in work. He expressed confidence in the annual father and son event as helping to bring about such desired understanding and relationship. Mr. Bledow then admonished the boys to appreciate fully their fathers while they are with them, and said, "When you lose your father you have lost your best friend." In this Mr. Bledow speaks from experience, for he has long since been deprived of the comradeship of his father.

The toast to the fathers was proposed by R. Werger and replied to by Mr. F. Dojacek; Mr. D. Salak to the mothers and Paul Henkle to the homes. Rev. J. Leyboldt then spoke to the church, speaking twelve minutes in German and six minutes in English. He revealed to us that the church is not merely a formality but our spiritual home and we should regard it as such. The church is where we get our spiritual training, recreation and rest, and the only place we can satiate our soul's hunger and thirst. Mr. P. Penner then played two selections on the violin and a cornet duet was given by Erich and Wilfred Bledow with piano accompaniment by Mrs. J. Leyboldt. Mr. C. Epp spoke on what a boy expects from his dad, and was replied to by Mr. Strueber. A thunderous applause was then given the mothers who had prepared a most sumptuous dinner. A special applause was given Mrs. J. Leyboldt in appreciation of her untiring efforts in promoting and building up a really reliable and Christian young men's class. Mrs. Leyboldt gave a very inspiring acknowledgement of the applause. Among the young men Mrs. Leyboldt has a great influence, as she makes it her special effort to build up and prepare them as leaders of the future. After the banquet we went home, knowing that as fathers and sons we have still much to learn of each other and that it is essential that we learn it.

WILLIAM BAKER, Sec.-Treas.

Ordination of Rev. V. C. Brace

Bro. V. C. Brace, who has been serving the Baptist church of Warren, Ill., was ordained in his home church, the German Baptist Church of Minneapolis, Minn., March 4, 1925. The representatives of a number of the German Baptist churches of Minnesota composed the Council. Following the introductory remarks from his pastor, Bro. F. L. Hahn, and the reading of the resolution of the church authorizing the call of the Council, our brother informed us in regard to his personal Christian experience, his call to the ministry and his doctrinal views. After a satisfactory examination the Council recommended the church to proceed with the ordination.

The ordination service took place on the evening of the above date. The following program was carried out: Rev. F. L. Hahn, pastor of the candidate, preached the ordination sermon. Rev. F. H. Heineman, St. Bonifacius, led in the ordination prayer. The hand of fellowship was extended by Rev. C. F. Stoeckman, St. Paul. The charge to the pastor was given by Rev. Wm. E. Schmitt, St. Paul. Rev. C. M. Knapp, Hutchinson, gave the charge to the church. The Rev. V. C. Brace pronounced the benediction. Our brother received his preparation for the ministry at the "Moody Bible Institute" and the "Northern Baptist Seminary."

C. F. STOECKMAN, Moderator.
WM. E. SCHMITT, Clerk.

News Budget from Immanuel B. Y. P. U., Milwaukee

The Young People's Union of the Immanuel Church of Milwaukee, Wis., has for some years conducted annual Mid-Winter Banquets and Rallies, but never before has such an inspiring number attended nor so splendid a program been rendered as this Jan. 20, 1925. The spirit of fellowship permeated the dining room. A very enjoyable program was arranged for the evening. The Rev. F. H. Fahringer of Wauwatosa kindly accepted our invitation and gave a splendid address. The dominating tone of his message was an inspiration for the Evangelistic Meetings to follow.

The North Ave. Church and our church combined efforts in a series of evangelistic meetings, conducted on Jan. 21-30 inclusive. The Rev. C. A. Daniel of Chicago was the special evangelist. A great number attended daily. We are indeed happy that a number of young persons have taken the forward step for Jesus and asked that they may be baptized. May the messages and appeals of Rev. Daniel continue to influence and pervade our ranks!

A good attendance has been kept in our B. Y. P. U. Sunday evening services. The four group leaders are faithfully planning inspirational programs and also encouraging discussions on the thoughts of the evening, thus hoping to stimulate interest.

On Feb. 22 a group of 25 young folks visited the County Hospital just to help spread joy into the lives of these weary inmates. The blessings each one derived from this brief visit can not be expressed in words. We plan to make similar visits to other institutions.

A Missionary Drama is only one of the many things our B. Y. P. U. is planning to undertake this spring.

May the spirit of service in the cause of Christ grip every soul among our Young People! DOROTHY DIEHL.

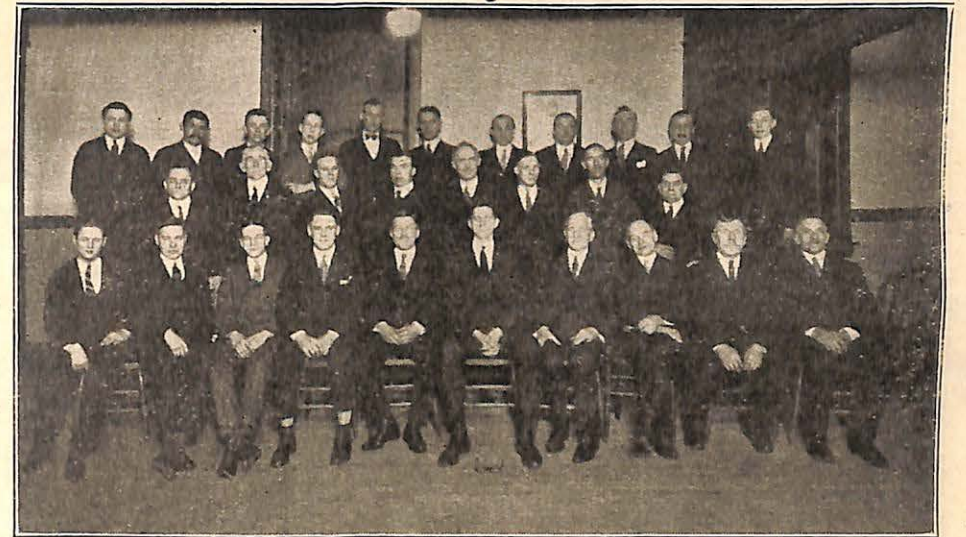
ANYONE

receiving the "Baptist Herald" this year against his wish is requested to notify the office of publication.

Subscribers of last year will continue to receive it without interruption if not ordered discontinued, and bills will be rendered to them accordingly as is expected by many.

But to avoid duplication and to prevent the periodical from going to such who do not want to receive and pay for it they are asked to kindly advise the publishers.

Address such notices to The Baptist Herald, 3804 Payne Ave., Cleveland, O.



Baraca Class, Humboldt Park Church, Chicago

Baraca Class Banquet at Humboldt Park

The Baraca Class of Humboldt Park Baptist Bible School, Chicago, had another banquet in the church parlors on February 23. Forty-two men responded to the invitation and enjoyed doing unusual justice to the meal fit for a king prepared by several ladies, wives of the Baracas.

Our recently installed president, Mr. Bert White, presided and made his maiden speech. William Haack, one of the two survivors of the charter members of the class, visualized some of the early history of the class. Mr. Smith, a student at the Seminary, favored us with several solo selections. Dr. S. J. Reid, pastor of the Tabernacle Baptist Church, first entertained us with some Irish wit, then gave us some practical lessons from the sleeping Eutychus.

We rejoice that our class is not asleep but able to withstand the bombardment of indifference and discouragements. We heartily invite any man, young or old, when in Chicago over Sunday to meet with us in the study of God's Word from eleven to twelve-fifteen. Our pastor, Rev. E. G. Kliese, is our teacher and Mr. Walter Laetsch is his able assistant. THE CLASS SCRIBE.

Springtime

*Never yet was a spring-time,
Late though lingered the snow,
That the sap stirred not at the whisper
Of the south wind, sweet and low;
Never yet was a spring-time
When the buds forgot to blow.*

*Ever the wings of summer
Are folded under the mould;
Life, that has known no dying,
Is Love's, to have and to hold,
Till sudden, the bourgeoning Easter!
The song! the green and the gold!*

—Margaret E. Sangster.

The Worst Fooled Man

Is one who fools himself.
Is one who things profanity strengthens his arguments.
Is one who thinks his own case is peculiar.
Is one who thinks dirty money can buy a clean bill of health.
Is one who believes his own excuses.
Is one who thinks he can hoard his money and enjoy it.
Is one who believes his own flatterers.

—Roy L. Smith.

Bible School Contest Standing

	Date	Attendance	Offering	Enrollment
Oak St., Burlington	2/15/25	442	\$16.84	564
" "	2/22/25	310	13.81	...
" "	3/1/25	404	15.76	...
" "	3/8/25	440	17.95	...
Evangel, Newark	2/15/25	439	64.12	494
" "	2/22/25	612	80.89	...
" "	3/1/25	387	56.89	...
" "	3/8/25	602	81.59	...
Temple, Pittsburgh	2/15/25	256	15.58	320
" "	2/22/25	316	18.85	...
" "	3/1/25	260	19.74	...
Clinton Hill, Newark	2/15/25	258	24.38	327
" "	2/22/25	336	48.55	...
" "	3/1/25	230	28.34	...
" "	3/8/25	325	33.25	...

Waco Celebrates Anniversary

On January 23 our B. Y. P. U. celebrated their 13th anniversary. We had a splendid turnout; visitors coming from Dallas, Gatesville, Crawford and Cottonwood. We were especially delighted to have quite a number present from Crawford, the baby union of Texas.

Under the efficient leadership of our worthy "Miss President," Miss Minnie Schlitzkus, a very interesting program had been arranged. Four dialogues, piano solo, duet and trio, vocal duets and choir selections were skillfully rendered, making the program a spiritual inspiration for all those hearing it. Two special numbers, consisting of two chalk talks by Mrs. Skinner of the Evangelia Home, who so beautifully illustrated "The Old Rugged Cross" and "The Little Brown Church in the Wildwood," and two poems, "How a B. Y. P. U. Should Not Be" and "How a B. Y. P. U. Should Be," by Mr. A. Neiderer and Mr. B. Stobbe respectively, honorary members of our union, added to making our program a success.

The speaker for the occasion was Rev. A. Knopf of Cottonwood. He especially directed our attention as to how we may use our talents in serving our Master. His words were a blessing to all.

The secretary and treasurer's report showed that although not accomplishing a great deal in the past year, we had tried to do something for the furtherance of our Lord's Kingdom.

Refreshments of coffee and cake were enjoyed, after which we departed for our respective homes.

May our Heavenly Father crown our efforts with success in the new year!

GUSSIE B. HIRSCH, Sec.

The Knights of Honor

of the
German Baptist Church
Tacoma, Washington

Extend a Warm-Hearted Invitation to all young men visiting the Pacific Coast to join the class of GOOD FELLOWSHIP. SPLENDID LESSONS
9:45 A. M. every Sunday. So. 20 & J St.

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 WELCOME



One of the Dormitories at Carnegie Tech, Pittsburgh
(See page 11)

TWO CORRECT VIEWPOINTS

TO ALL THE MEMBERS OF THE GERMAN BAPTISTS' LIFE ASSOCIATION

Permit us to say a few words about this Association to which you belong. Many of you think you merely carry so and so much insurance with the G. B. L. A. You seem to think the G. B. L. A. is a concern in Buffalo, N. Y. Now, dear member, such is not the case. YOU are the G. B. L. A. The nearly half-million dollars invested funds belong to YOU; each and every one of you members owns a part of this. It is YOUR Association, and you derive your share of this large fund.

Now then, since the G. B. L. A. belongs to you, it is your business, and as a good business man gets behind his business and pushes it with all his might and brains to make it grow, so it is up to each and every one of you members to get behind this YOUR BUSINESS, the G. B. L. A., and push it with all your might and brains to make it grow faster, for it is growing fast now.

Now, dear Members, let us increase our membership one hundred per cent in 1925. You may ask: "How can this be done?" I answer: "Very easily." Let each and every one of you members,—I don't mean Bill or George or someone else, I mean you,—make up your mind that you will see that you will get one or more persons to join the G. B. L. A. and that you will not wait till Fall to do it, but will do it NOW. There is a lot in those three words "DO IT NOW."

When you get someone interested kindly tell your local secretary, or your pastor, and see that the prospect signs up an application. That way, dear members, we shall have instead of 2700 members now, 5500 members by December 31, 1925.

TO ALL WHO SHOULD BE MEMBERS

"Gee! that was some fire at Schultz's last night," said a merchant to me the other day. "I didn't sleep a wink after that pesky fire bell rang. The insurance on my store expired the other day and if that had been my store I'd been broke, for that store is my living and I could never start another."—"Did you get it insured this morning?"—"Yes, sir, bright and early."—"Say, do you own the house you live in?"—"No, I wish I did."—"Anybody helping keeping your family?"—"Why, no. What are you getting at?"—"Got any other means to help keep your family besides the store?"—"No, not a dollar. Why?"—"How does your wife sleep,—well?"—"Why, yes. What are you driving at now?"—"Say, Schmidt, do you think SHE could sleep if your life would be snuffed out instead of your neighbor Jones' yesterday? I happened to find out you carry no insurance and the income from your store is your only living. Why don't you, as a good Baptist, join our German Baptists' Life Association?"

I AM DEBTOR

THROUGH this notable utterance the passion and zeal of the Apostle Paul as a Christian missionary found classical expression. He recognized and accepted his obligation to preach the Gospel of Christ to the Greeks and to the Barbarians, to the wise and to the unwise. His one life purpose was to pay his debt and faithfully carry out his commission.

What a wonderful time of revival would dawn for us if we all even in a small degree were burdened by the sense of our obligation to proclaim the Gospel of Christ. Let us honestly and sorrowfully confess our lack in this respect.

Three experiences will help us.

1. If we personally experience in full measure the richness and the power of the Gospel of Christ. We must sit at the Gospel-feast, and not only pick up a few crumbs that fall from the table.
2. If we as the Redeemed understand our "Commission" and take it seriously. We have received the Gospel to "Pass it on."
3. If we get into the right relationship to our fellow-men. Our nearest neighbor as also the foreigner dwelling in the most distant part of the earth—all we together belong to the same human family, for whose evangelization God holds us responsible.

PRAYER

Our Father, through thy Holy Spirit burn into the soul of each of us the personal inescapable conviction "I AM DEBTOR," and may this energize us to a flaming passion for sacrificial service for Christ.

NEWLY ESTABLISHED LEPER COLONY, SWATOW, CHINA

Inclosed please find two photos of our newly established Leper Colony. The Swatow city municipality has paid the entire cost of this plant, nearly \$16,000, perhaps \$20,000, for all I know and has definitely asked the Christian Institute to manage the plant. We have installed a Christian ordained pastor, Lim Liang-ti, who has been one of our co-workers for twenty-five years, to be superintendent. An able Christian doctor has charge of the lepers and is using the new method of injecting Chamoorgal Oil, which in some cases results in a cure. We do not possess absolute proof that the cure is permanent, but some authorities are very hopeful and optimistic. Our poor lepers are a long way from a cure as they have just been picked up from the streets—all of them were miserable beggars. They are being well-fed now and as you see they are clothed with thick winter clothing, though we never have frost or ice in Swatow. Soon we will see improvement in our lepers too. We have room in this first unit of our colony for 80 lepers, but we must go slow, for our Christian co-workers are not expert Leper colony men. They must feel their way and learn by experience.

Our Institute plans for 1925 are to open a DOOR OF HOPE in Swatow. Such an institution is badly needed and everybody urges us to go forward in the matter. We need your prayers for wisdom. Mrs. Speicher has a number of fine Christian women who will form the Executive Commit-

tee to run the Institution. One or two of our Christian co-workers (women of course) will have to become superintendents.

However, these things are but the fruits of Christian life. The ESSENTIAL must ever be EVANGELISM. "YE MUST BE BORN AGAIN" that is the message that we bring to all—high or low, but in a practical country such as China we must show forth the fruits of Christian life and faith.



A GENEROUS EASTER OFFERING SUPPORTS OUR WHOLE WORK

YE SHALL BE WITNESSES UNTO ME

OUR COMMISSION

Go to thy house unto thy friends and tell them.

OUR PREREQUISITE

And they took knowledge of them, that they had been with Jesus.

OUR SPHERE OF ACTIVITY

In all Judea and Samaria and unto the uttermost parts of the earth.

OUR EQUIPMENT

Ye shall receive power, after that the Holy Ghost is come upon you.

OUR COMPELLING URGE

We cannot but speak the things which we have seen and heard.

OUR PROSPECT

Behold I send you forth as sheep in the midst of wolves.

OUR SECURITY

The very hairs of your head are all numbered.

OUR SUCCESS

If they have kept my saying, they will keep yours also.

OUR COMPENSATION

And they departed from the council, rejoicing that they were counted worthy to suffer shame for his name.

OUR PARTNER

And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

OUR WARNING

Whosoever will save his life, shall lose it.

OUR REWARD

Whosoever therefore shall confess me before men, him will I confess before my father which is in heaven.

WITNESSING IN THE FIERY FURNACE

Missionary Podsoroff, Sibiria

I AM sorry that I could work only five weeks in S...., but it was a time of many spiritual blessings. I had just prepared a winter campaign and started to visit some of the villages where our church members live when I had to face fatal difficulties. On October 14, I visited the village of C.... and baptized eight converts. Many spectators had come to witness the baptism. Some of them wanted to disturb but when the scripture was read they all were quiet. Some of them had tears in their eyes while others affirmed the truth of the scripture and confessed that they were sinners. I went on with my work till November 10, on which day I received a subpoena. I had to see the Tsheka at once and there was no getting out of it. I was accused of espionage for the American bourgeoisie. They questioned me closely about Brother Wiens and his work in the Far East. It took six long hours until at last I could go home. The next day I was summoned again. Threatening with terrible punishment they

tried to extort a confession that I was a spy. God gave sufficient grace that I could stay firm as his servant. When they saw they could not do anything with me they let me go with the remark that they would arrest me in a few days. After this I went to B.... to talk over the matter with the leading brothers. I was there hardly a day when agents of the Tsheka were after me. They indicated that I was to be shot. The saddest thing here is that some of our brethren who have become backsliders are now agents of this terrible institution. I have prayed a great deal in those days and asked God whether I should submit myself to the Tsheka or leave the country. On November 28, I felt that it was God's will that I should leave the country. I went to and had no difficulty in getting there a passport. On December 7 I arrived at I do not know now what will become of me but I trust in the Lord that he will make everything well. Will you pray for me?

Gypsy Missionary Beiram, Bulgaria

BEIRAM was not able to write the report himself as he is confined to the hospital since a couple of weeks. On one Sunday he went to a village to preach the Gospel in the Bulgarian language. He conducted two meetings at Stubel, without any disturbance. But late at night a prominent man came to him to take him to the police station. On the way this man began to hit Beiram on the head with a club. Some watchmen who heard the noise came to his rescue. They took him to the police station where the same dreadful thing happened in presence of the police officials. They asked Beiram whether the "Holy Synod" had sent him to preach. Beiram answered that he was sent by the Baptist Church of Ferdinand, whereupon his tormentor, a priest's son, again started to hit Beiram, and has hurt him very

severely. He has five large wounds on his head and bears a mark of heavy beating on his left shoulder. Brother Beiram works for a very small remuneration, and in this case a special sum of money was sent him to enable him to do something extra for his recovery. Religious intolerance made him suffer for Christ's sake like many other missionaries.

In his previous report Beiram wrote that he was able to visit 27 villages and worked almost exclusively among his own tribe. In 24 places he was permitted to testify for Christ. He sold many Bibles, New Testaments and other religious books. In three villages people drove him away but he thinks that they also will soon open their doors to the Gospel.