

The Baptist Herald

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

Volume Four

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Number Nine



King's Daughters Class, Anaheim, Cal.

What's Happening

Rev. J. H. Landenberger, who has been engaged in our German Baptist work in Argentina and Brazil since 1911, has returned to the United States to locate here permanently. He is making his home in Detroit for the present.

The J. J. Kebler Bible Class of the First church, Brooklyn, N. Y., sponsored a concert in the church by the Junior Musical Art League of New York on April 30. The league is an aggregation of boys and girls under 16 years, already highly proficient in music. The proceeds were for the church building fund.

The palms in the back ground of our front page picture would lead us to guess it came from Southern California, even if the title was missing. It presents the King's Daughters Class of the Bethel Church Sunday school, Anaheim, Mrs. Leuschner, teacher. This class was organized on May 12, 1925. It numbers 25 members at present and every member is strong to win others. Business meetings are held monthly. Miss Hulda Stark is secretary.

Rev. Wm. E. Schmitt of the Riverview Church, St. Paul, gave the hand of fellowship to 17 new members on Sunday, April 11. Fifteen of these had been baptized on Easter Sunday and two were received by letter.

Rev. S. Blum, pastor of the Emery, S. D., church, baptized five converts on Easter Sunday. The Easter offering of the church amounted to \$458. On April 11, eight new members were welcomed into the fellowship. The work is progressing.

Rev. Herman Lohr, pastor of the Unityville and Spring Valley churches, S. D., has accepted the call of the church at Cathay, N. D. He enters upon his new pastorate the early part of July.

The General Missionary Committee met in Forest Park, Ill., April 13-15. The new officers of the Committee are Rev. S. A. Kose, chairman; Rev. J. F. Olthoff, vice-chairman; Rev. H. Kaaz, recording secretary.

Rev. Jacob Herman of Benton Harbor has accepted the pastorate of the churches at Washburn and Bethel, N. D., and will begin his new work on July 1. Pastor Herman's resignation was a great surprise to his church and his people were loathe to accept it, but he had already accepted the call to North Dakota, and so left them no alternative. Bro. Herman will have completed ten years and eight months of able and honorable service with the Benton Harbor church when he closes his pastorate there. The church has already extended a call for a successor.

The Young People's Society of the Second Church, Brooklyn, N. Y., arranged a concert on April 14 for the benefit of the Building extension of our

Seminary in Rochester. The talent was furnished by the Wurlitzer Piano Co. The Immanuel Class and the Veritas Bible classes of the Sunday school have consolidated under the name of Knights of Gideon. Miss Bickel is the teacher. At Easter the choir rendered the cantata "Cross and Crown," assisted by Miss Hilda Becker.

Palm Sunday was a joyful day for the New Haven, Conn., church, Rev. Julius Kaaz, pastor. Six persons followed the Lord in baptism. During Passion week the pastor preached on the seven words of Jesus on the cross. The church has suffered a great loss by the death of Bro. J. A. Eichmann. He served the church as treasurer for 40 years and since 1905 was deacon and trustee.

Pastor D. Hamel of the Andrews St. church, Rochester, N. Y., baptized eight young people on Easter Sunday morning. At the communion service in the evening the newly baptized ones with seven others received the hand of fellowship. Bible Day was observed in the Sunday school with a fitting program and good offering. The splendid musical program of the day added much to the Easter joy.

The Elgin, Ia., church had the pleasure of having the splendid Easter cantata "Hosanna" rendered by a choir of 33 voices under the leadership of Bro. H. Keiser on Easter Sunday afternoon. The congregation filled the church to capacity and made an offering of over \$50. A special feature of the program was the Junior choir composed of 13 girls who did excellently. By request, the cantata was repeated at Sumner, 35 miles from Elgin on April 18 in the Methodist church.

Rev. David Zwink, one of our retired ministers, passed peacefully away after a short illness on April 13. He was almost 86 years old. He served many of our churches faithfully from 1872-1913, since which time he lived in Rochester. He was buried April 16. Pastor D. Hamel conducted a memorial service for him on April 18.

Rev. A. F. Runtz of the East St. Church, Pittsburgh, N. S., baptized two on Easter Sunday. One was a young man and the other a young girl from the Sunday school. Miss Marie Grieger has been elected president of the B. Y. P. U. Miss Frieda Uffelman has undertaken the organization of a Junior society in the church.

Rev. W. P. Rueckheim, who has been with the Publication Society in Cleveland for about two years, has resigned his position to become pastor of the Alpena, Mich., church as successor to Rev. G. Wetter.

The church at Durham, Kans., deserves honorable mention in the recent subscription drive for the "Baptist Herald." With a church membership of 103

and a young people's society of 61, it reports 30 "Herald" subscribers. Mr. K. F. Ehrlich is the devoted booster. Twenty-eight were converted at the revival meetings held by Rev. and Mrs. Lippard some months ago. Pastor J. Kepl is highly esteemed by his flock and his work for the young people deserves special recognition.

Mr. Oscar Wm. Schmidt, an ardent young people's worker in the Walnut St. church, Cincinnati, O., is the Miami Association transportation leader for the B. Y. P. U. of A. convention in Los Angeles, July 7-11.

Personal evangelism has been the keynote of North Ave. church, Milwaukee, Rev. L. B. Holzer, pastor, since the beginning of the new year. Ten were baptized on Easter Sunday, all the result of personal work. The B. Y. P. U. observed "Win my friend week." This helped a great deal in fostering the work.

The Fraternity Bible Class of Men of the Spruce St. Church, Buffalo, has pledged \$50 toward the Rochester Seminary Building Fund. The Easter issue of the "Messenger," the church bulletin, presented a fine appearance with its tinted titlepage.

The Passaic church, Rev. E. G. Kliese, pastor, is taking on new life in all departments. The Sunday school gave a cantata on Easter under the direction of Mr. Oscar Conrad before an audience that filled the church. Miss Elsie Schauer, Joseph and Oscar Conrad were soloists. A mixed choir and a men's choir have been organized. A newly formed mandolin orchestra is diligently rehearsing for a concert in May. A home department of the Sunday school has been started with Mrs. Kliese as superintendent. Two weeks of pre-Easter services were unusually well attended and a number made a decision for Christ.

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The Baptist Herald

Mothers' Day

May Ninth

ON each recurring Mothers' Day we pause in the feverish rush of life to pay a worthy and deserving tribute of love, gratitude and honor to our mothers.

It is wonderful how with the passing years the charm and spell increases that weaves itself about the picture and memory of mother. Its secret lies in the truth that here we find human love in its purest form, revealed in the most unsparing and unselfish manner. It is no exaggeration to say, a good mother is God's masterpiece.

There is no mother but who risked her life at least once for her child,—when she gave it life. And every normal mother is ready ten times over to make the same sacrifice for her child. That fact grips the strongest masculine hearts. Mother gave us life by endangering her own life. Mother laid the foundation of our physical, moral, mental and religious education. The early years, the pre-school years are largely under the control of mother. She taught us to walk, to speak, to think, to pray. She protected us inwardly and outwardly. No heart can beat for us with the same devotion and loyalty as a mother-heart. No one is forsaken who still has a mother. The joys we cause our mothers are our own blessings. The grief and sorrow we cause her are our own curse.

Mothers' Day would teach us reverence and constancy, gratitude and unceasing love for our mothers. Mothers' Day ought to convince our women and girls that the highest honor and dignity of womanliness is found in motherhood. And while mother is still with us, let us all make life's remaining days for her smoother, sprightlier and sweeter.

Why Vacation Bible Schools?

DAILY VACATION BIBLE SCHOOLS are no longer to be thought of as fads. They are the answer to a great need. They have added to the churches another strong arm with which to reach the boys and girls of the community. They have proved not only workable but extremely valuable. A real missionary spirit gave birth to the movement.

Some churches or communities may for a time ignore these Vacation schools. Others may oppose them or assume they are beyond their reach, but in many others the D. V. B. S. has already become an essential. Many Christian workers keenly feel that the church must arrange for more teaching time for religious instruction and must attract to itself more children to be taught. Highly as we

value the Sunday school, we would not claim for it the function of being the sole possible agent of religious education. The work of the Bible school needs to be supplemented. The D. V. B. S. supplies this need. It is a real religious educational enterprise and its primary purpose is also the development of Christian character.

A vacation school is a school in which girls and boys are taught under competent leadership to think, to play, to do, to act, to worship. The Bible is the textbook from which all lessons are taught and around these lessons all other activities are built. The school is held in the summer vacation season when other schools are closed and offer no counter appeal. It is a time when the school of religion has the field.

A problem with many parents is to keep their children profitably occupied during the long vacation period. The Vacation school furnishes an opportunity for the child's wholesome employment of a good part of its leisure time. It withdraws the children from the heat and evil influences of the street into the wholesome and helpful environment of the church. Why should our church plants be closed all through the summer when they can be used to bless the boys and girls in body, mind and spirit and make them have a happy time also?

But the D. V. B. S. is not merely a means of keeping the boys and girls off the street in summertime, keeping them amused and incidentally teaching them good habits and some Christian truth. It is one of the greatest opportunities open to our churches today for teaching children the truths of the Bible as related to everyday conduct and winning them for the Master. Into the leisure time of the child the D. V. B. S. brings a skillfully constructed program designed to touch the child's life, naturally and effectively at every point.

It lays the foundation for real Christian character. Upon Christian character rests the welfare of our nation. The church that would save itself and the world must first save its children.

What the Vacation Bible School Does

THE Vacation school in the course of five weeks of daily work can do wonders with the child's religious and moral intelligence. It is a wonderful opportunity to have the boys and girls from five to fifteen years of age for every day except Saturday from nine o'clock until noon for five or six weeks and to teach them in that time the things the Vacation school sets out to do.

The central theme of this vacation activity is the Bible. It teaches as many Bible lessons in five or

six weeks as the Sunday school teaches in six or eight months. The Bible is made a familiar and usable book. Bible stories and memory work, hymns and prayers are added to the child's store for use as a worshipper. In the supervised play of the Vacation schools habits of co-operation and teamwork have an unusual chance to form and set. In its handwork such virtues as self-reliance, industry and perseverance may be achieved. It puts idle hands to work in useful "handcraft." It keeps the body healthy through organized play and exercise.

The D. V. B. S. appeals to and enlists many children who for various reasons shy at Sunday school. Many strange faces never before seen in Sunday school appear the first day of Vacation school. Many of these are enrolled in the Sunday school before the Vacation school comes to a close. It increases Sunday school interest and attendance. It ties the children into the membership of the church and trains them for future Christian service. It makes many new home contacts and promotes community good will toward the church.

A D. V. B. S. will not just happen. For it to be a success there must be information, enthusiastic promotion, intelligent planning and a willingness to do some real hard work. If the pastor gives loyal support the success of the school is assured. No Vacation school has ever yet failed where the faculty meant business and were "on the job." A praying, sympathetic church will be of the greatest aid in giving success to the school. In schools of one hundred or more enrollment the average cost per pupil is little more than a dollar. Many get along on less.

This agency, so full of promise for character in our children and youth is within the reach of every community. It is feasible in the open country as well as in the village or city, an asset that may be of value to every church of every size, city, suburban, village or rural.

Begin to get ready now! Plan now to have a Vacation Bible school in your church this summer and you will not spend another summer without one.

Service and Christianity

MABEL JAEGER WIRTH

A SOFT warm twilight was gently lowering over old Judea, as a group of weary men stopped and removed their sandals at the door of an oriental house. Slowly they climbed the stairs to the upper room. How refreshing the cool water would be to their tired, dusty feet! But who should do this menial service? Naturally this would fall to the lot of the youngest, with no servant present, or to the disciples in turn, but on this evening no one seemed inclined to serve. In fact, a child-like dispute had arisen among these men, over the question, which of them was the greatest.

The Master, more than weary with the burden of the cross, which so soon would be claiming his life-blood, calmly listened to his quarreling disciples. In his masterful mind a plan was forming by which

New Subscribers Wanted The Baptist Herald

has not yet covered its entire field. There are still some in our churches who have not subscribed to this progressive paper so full of interest to our entire membership and especially to our young people.

A TRIAL OFFER

is therefore announced, so that many more will be encouraged to get acquainted with this new medium of denominational communication.

A TRIAL SUBSCRIPTION FOR 75 Cts.

Commencing with May we will mail the "Herald" twice each month up to and including December for the modest sum of seventy-five cents.

All boosters are authorized to accept subscriptions on this basis and we count on their enthusiastic co-operation in extending the usefulness of the "Herald."

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he could teach his disciples and us, a forceful lesson of true service. Without a word of reproach to the twelve, he arose from the table, girded himself with a towel and proceeded to wash their feet. Slowly their heads drooped in shame. Only Peter had courage to remonstrate, then yielded to his Master's kind reply.

"He that is greatest among you let him be as the younger, and he that is chief, as he that doth serve." "I have given you an example, that ye should do as I have done to you."

With that the Master finished his task and left to the world the keynote of his religion.

Identified by Service

Service is linked so closely to the Christian life, that a true Christian is identified by it. It is very important in our journey through life that we should appreciate the dignity of service and realize that doing deeds for others is much more desirable than to be waited upon. Henry Van Dyke has said, "The reason for your existence is not what you are going to get out of life; but what you are going to put into life."

A Miserable Failure

On that memorable evening of the Passover feast, there was one disciple who carried upon his lips the words, "What will ye give me?" That was the controlling motive of his life. It took the strength lightning out of his eye and the sweetness out of his heart. With all his wonderful opportunities, the

life of Judas ended a miserable failure. In trying to gain wealth and honor for himself, he had lost all. He was a living example of the words spoken by Jesus, "He that loveth his life shall lose it."

But on the other hand, he who forgets himself in the service of suffering humanity for our Master's sake, not only brings blessing and happiness to those he helps, but enriches his own life and prepares it for the heavenly home, proving Christ's words, "He that hateth his life in this world, shall keep it unto life eternal."

The Scope of Service

Christian service includes not only the ministry, mission field, or some such work, but endless little things which come within the reach of every follower of Christ. And even though we are called to some special service in the Kingdom of God, we must first be found trustworthy in the small things, and then if God wills it so, he will lead us to larger fields.

Surely, he who made every power and virtue, can use these, however small, in his service, if we will but let him. Often in the most unexpected ways and at the most unexpected turns, something read or acquired long ago, suddenly comes into use. We cannot foresee what will thus "come in useful," but God knew when he guided us to learn it, that it would be wanted in his service.

Practicing the Virtue of Kindness

Our daily lives are training schools in which God seeks to call out and develop our virtues and talents, for surely he deserves only the best that we can offer him. But how often we misuse our Father's mercy by our indifference and thoughtlessness! He may require today only a kind word or a cheery "Good morning," to some discouraged neighbor, but we pass coldly on, shattering God's plan for our training and our neighbors encouragement. You have felt the balm of a kind word when you were disheartened. Why not pass it on? You would be serving your Christ in one of those many small ways. How different this world would be if every one practiced this one virtue of kindness in the way Jesus did.

You have heard the saying,

"Smile and the world smiles with you."

What a simple service for our King and yet sometime we carry a frown for him. Humanity is in a constant search for happiness but the fountain of joy lies within our own soul, from which it radiates to the lives of those about us. Doesn't it seem quite possible that a place may become charged with happiness? Is it any more wonderful to think that our emotions give out vibrations than that this room can be filled with vibrations of light and heat and sound?

God has intrusted so much of the molding of our lives into our own hands, not for a selfish purpose but for the honor and glory of his name. Our lives will never glorify God if we use these intrusted talents for self alone but will remain void and un-

fruitful. Dr. Myers has said, "Making a life is to live outside of self." That is exactly what our Father expects us to do. Selfishness is the cause of trouble and sadness. As Christ's followers, let us banish this from our lives by forgetting self in the service of others.

Editorial Jottings

OUR NEW CONTINUED STORY, "Jessica of the Camerons," will begin in June. Watch for the fuller notice about it in the next "Herald." Don't miss the start of this new serial story. This is a good time to win some more new subscribers. See the special offer on opposite page.

ON ACCOUNT of the pressure of various immediate news items and Mothers' Day articles, the conclusion of "A. J. Gordon—His Life and Work" by Rev. J. G. Draewell is deferred to the "Herald" for May 15.

THY MOTHER'S HANDS

EUGENE P. KOPPIN

Kiss thy mother's hands, my child,
They have toiled for thee—
Long ere thine own heart did beat
Or thine eyes did see.
Hands that labored silently
Far into the night,
Always caring, hands preparing,
Tasks that ne'er seemed slight.

Kiss thy mother's hands, my child,
They have watched o'er thee.
Thy first footsteps they did guide
With anxiety.
Hands that stroked the fevered brow
When danger hovered nigh,
Mother singing, gladness bringing
With the lullaby.

Kiss thy mother's hands, my child,
They have wrung for thee
Prayers to God that with thy years
Thou might Christlike be,
Hands that held aloft the cross
And brought thee to his throne,
Mother pleading, interceding,
Just for thee alone.

Kiss thy mother's hands, my child,
Now, ere comes the day
When they'll lifeless folded be
In that peaceful way.
Just a kiss, but mother knows
And gladly understands,
Gently press them, kiss, caress them,
Mother's tired hands.

For Bible Study

The Minor Prophets—Jonah

A. P. MIHM

The book of Jonah has been called the worst treated book in the Bible. It is the butt of the scoffer, a ready missile which the infidel likes to hurl at the head of the believer. Even among many Christians this book serves only to point an inane joke. Meanwhile the book remains unread, its contents unknown, the preciousness of its revelation undiscovered and unsuspected.

The book of Jonah is largely autobiographical, there being apart from the prayer in chapter two, only one sentence, which can in strictness be called prophetic discourse. (3:4.) The book is a story and the story is the message. It was not written for Nineveh but for Israel.

Sellin regards it as "one of the most precious jewels of Hebrew literature." It is not only a gem of literature, a masterpiece of rare excellence, described by Charles Reade as the "most beautiful story ever written in so small a compass," it is also a pearl of divinely revealed truth. The Jews read it on the great day of atonement.

In Amos Jehovah's sovereignty of the nations is revealed. In Obadiah he is revealed as the God of Judgment. In Jonah the supreme revelation is that he is a God of mercy, a God of pity. The character of God exhibited in Jonah reaches the high water mark of the Old Testament revelation.

Is the Book Historical?

That is the paramount question. Some tell us: in Jonah we are "in Wonderland;" the story is poetry, not prose; it resembles in character Bunyan's Pilgrims Progress, or the Parable of the Prodigal Son, or the Good Samaritan, it bears everywhere the signs of allegory, symbol, parable. Many treat the narrative as religious romance, a piece of religious fiction, having value because of its moral and spiritual lessons. This allegorical interpretation of Jonah is widely accepted.

We regard it as the true record of a series of events, wonderful in their nature, which by their actual occurrence provided a type and foreshadowing of the events associated with the death and resurrection of our Lord Jesus Christ.

1. *Jonah himself was unquestionably a historical character.*

He was no more a myth than was Elijah or Elisha. He lived in the days of Jeroboam II, the greatest king of Israel since the days of Solomon, who reigned from 823-782 B. C. In 2 Kings 14:25 we have a glimpse of the nature and scope of his ministry. He was a native of Gath-hepher in Galilee, about 4 miles north of Nazareth. He was the direct successor of Elijah and Elisha as a prophet in northern Israel and the senior contemporary of Amos and Hosea.

As to the authorship of the book, there is no certain evidence to prove that it came from any other than Jonah himself. It has been the uniform tradition among the Jews that Jonah himself wrote the story of his mission and on that principle alone was his book placed among the prophets.

2. *The Narrative bears upon its surface the impress of being history.*

No other allegory in the entire Old Testament has as its hero a historical person. Modern novelists produce what we call historical fiction. The ancient Hebrews never did.

Anyone reading Jonah for the first time would certainly regard it as meaning to be a piece of history. Again, the miraculous is contrary to the very genius of the parable or allegory.

3. *Jewish tradition in one unbroken line testifies to a belief in the historical character of the book.*

Philo, the Jewish philosopher, and Josephus, the Jewish historian, believed Jonah to be history. Its place in the Canon of the Old Testament is proof that the ancient Jewish church believed it to be historical.

4. *The Christian Church with a remarkable degree of unanimity, has confirmed the Jewish tradition.*

Jerome, Augustine and other church fathers, Calvin, Luther and the great Bible scholars of the Reformation had unquestioning belief in the book. The rationalists of our time were the first to question its historicity.

5. *The Testimony of Jesus Christ in reference to the recorded experiences of Jonah is robbed of its force and significance if the historicity of the narrative is rejected.* See Matt. 12:39. 40; 16:4; Luke 11:29-32.

In the same connection where Jesus refers to Jonah, he refers to the queen of the South. Unlikely that he would mix real and fictitious persons in the context. Jesus pointed to the prophets' experience of entombment and deliverance as a type and foreshadowing of his own death and resurrection.

The testimony of Jesus ought to be conclusive. The history of Jonah is proved to be true by the testimony of him who is the Truth. Why should we reject the testimony of the ages and that of the divine Lord of the ages to land ourselves in the quagmire of inconsistency and perplexity because of the presence of the supernatural?

One says: "Jonah is fictitious"—Another says: "Jesus is fictitious."—One saying may represent the first milestone, the other the last, on the road of Biblical unbelief. Old Testament foundations cannot be undermined and New Testament superstructure stand firm.

Why Did Jonah Flee to Tarshish? Not because of cowardice. It was not fear for his own safety that led him to

flee. On the contrary, see 1:12. It has been often said, Jonah was jealous lest the privilege which belonged to Israel should be extended to the Gentiles. Jonah's refusal to go was not because he was a religious monopolist. He was not commissioned to proclaim a gospel; he was sent only to be a messenger of judgment.

Jonah's refusal sprung from a two-fold fear. As an intense patriot he hated Nineveh. These Assyrians were violent, fierce and cruel. They lived on the spoils of military conquest. The ancient monuments bear complete witness to this. A preserved Nineveh would mean a destroyed Israel. A destroyed Nineveh might mean a saved Israel. For Israel's sake, Jonah resolves that Nineveh shall have no chance for repentance. As a prophet, he knew the ways of Jehovah. He was fearful of the tenderness in the heart of God, afraid of the divine compassion. See 4:2. Being a narrow patriot, Jonah could not see why God should wish him to preach to a people who stood eager to devour Israel. So he resolves to disobey and goes out from the presence of the Lord, in his own eyes a condemned soul, resigning his prophetic work, renouncing his prophetic orders. He would be so sure a patriot that he refuses any longer to be a prophet. The spirit of humanity is killed by narrow patriotism.

"The Whale"

The particular nature of the creature that swallowed the prophet no one knows. The use of the term "whale" in the Authorized Version of the New Testament references to the story is unfortunate. The term "whale" is nowhere found in the original. In the Old Testament the creature is described as a "great fish," in the New Testament as a "sea monster."

It was probably the last purpose of the author that we should pore over the whale and forget God. The swallowing of the prophet was not an act of punishment but a means of preservation. Jonah wants to get away from God. He even chooses to be drowned as a way of escape. Cast overboard, he expected to perish, but God would he would be preserved to carry out the divine commission. So the Lord prepared, appointed a great fish to swallow up Jonah. That fish was the making of the prophet.

Jonah's prayer (Chap. 3) both begins and ends with a note of praise for the saving mercy of Jehovah. It is also a cry of penitence. Like the prodigal, destitute in the far country, he had come to himself. (3:7.) It is a vow of consecration. When the point of complete self-surrender to God's will is reached, he is freed from his ocean prisonhouse. Probably the majority of those who reject a historical Jonah do so on the ground of its miracles. But admit the

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existence of a personal God and the possibility of miracles follows at once. "Common sense alone also suggests that if a man can invent a mechanical submarine capable of preserving fifty men alive, surely it is not difficult to believe that the Almighty could, if he chose, adapt an animal submarine to be capable of holding one."

In Nineveh

Jonah became the first apostle to the Gentiles. Jonah's experience forms part of a progressive revelation. Jonah was a "sign" to the Ninevites. The miracle of his preservation prepared the way and provides the explanation of Nineveh's conversion. After his experience in the sea, he probably preached like one raised from the dead. The effect of his message was electric. Nineveh repented and as a consequence God repented of the evil which he said he would do unto them; and he did it not. (3:5-10.) God's threatenings are always conditional.

Jonah was vexed because of God's clemency toward Nineveh. In his despondency, Jonah resembles Elijah. (1 Kings 19:1-18.) He was depressed with Elijah's despondency but without Elijah's excuse. "Elijah was jealous for God; Jonah was jealous of God." (G. A. Smith.)

God's Great Heart of Pity

Jonah 4:10. 11 is the Old Testament counterpart of John 3:16, "For God so loved the world." The character of God exhibited in the final portion of the book reaches the very summit of divine revelation. Here we see the wideness of divine grace, read what God thinks of the masses. It is an unconscious rebuke to the "elder brother" spirit. Israel's hostile and exclusive spirit toward people outside the covenant was rebuked. The book of Jonah foreshadows the preaching of the gospel far and wide over the whole earth. It surely discovers the soul of the Bible and makes its own silent appeal for foreign missions.

The story ends with the picture of Jonah still in rebellion, still angry. "If he wrote the book," says G. Campbell Morgan, "then I claim God won his victory and brought him into sympathy with himself for the story told revealed his folly and his failure."

That out of the stony heart of Judaism such a book could come is nothing but a marvel of divine grace. Only God, the Holy Spirit could light this torch of illumination. And so in largeheartedness, in love of mankind and in true portrayal of the character of God, as the Eternal Father, whose mercy is over all his works, this little book stands pre-eminent as the noblest, broadest and most Christian of all Old Testament literature.

Analysis of the Book

Chap. 1. Jonah's Disobedience; "Running away from God."

Chap. 2. His Prayer; "Running to God."

Chap. 3. His Preaching to Nineveh; "Running with God."

Chap. 4. His Complaints; "Running ahead of God."

His Mother's Faith

They said he would never amount to much,

But his mother said he would;
That he never could set the river on fire,
But his mother said he could.

They said of beauty he had not a trace,
But his mother vowed he had;

When they talked of future men of state
She lovingly looked at her lad.

And it happened as months and years
Went by
This lad who was awkward and dull and shy,

Who never could set the river on fire,
Attained the goal of her heart's desire,
And he gave glad thanks, with eyes that were dim,

Because of his mother's faith in him.

Florence Jones Hadley.

Influence of a Mother

Years ago Robert Moffat, who became the celebrated missionary, was walking as a lad on the highway of Scotland, and as his mother turned to say good-bye to him she said, "Robert, you must promise me one thing." He was unwilling to do it until he knew for what the promise was to be made. At last his mother said: "Robert, trust me and give me your word that you will do what I ask?" "Very well, mother," he said, "I will." And she said: "You are going into a wicked world to live, and you will be far away from your home and your mother. Promise me that you will begin every day with God and close every day in the same way," and he said, "Mother, I will promise." She kissed him, and he says that her kiss influenced him throughout his entire life.

"Mothers must be saints if the homes where they live are to stand against the influence of the world, the snares of the devil, and the awful downward pull of life."

A Mother's Job would Be Easier

If children only were "like they used to be."

If people gave more approbation and less advice.

If toys picked themselves up and expenses kept themselves down.

If she could have been both a boy and a girl in her childhood days.

If someone invented a lever for the baby patterned after the one on the alarm clock.

If everyone concerned would give a little more thought towards making it so.

If the mere fact of children being blood relations would assure their compatibility.

If children's garments could be made out of elastic material guaranteed to stretch with the growth of the wearer.

If there were not a thousand and one other things to be attended to besides the job in hand.

If the mending basket and the market basket could interchange their methods of getting full and empty.

If her children were the only ones in the community. It would then be impossible for them to want all the things other boys and girls have.

If something could be done to have all the little folks of the family give a brief chorus, instead of a drawn-out solo performance, in the matter of crying.

If it were any other job than mothering; but then, too, it would not be the greatest and most worth-while vocation in the whole world.

A Mother's Job Would Be Harder Yet

If there were no compensating kisses and satisfying hugs.

If bedtime did not come along just at the psychological moment.

If everything that might happen to children really did happen.

If she really had to find a way of getting everything that her children want.

If children were twice as inquisitive and thrice as mischievous as they are.

If children were as much worse in each succeeding generation as they are reputed to be.

If her multiplied duties came overwhelmingly en masse instead of mercifully moment by moment.

If she did not know that any sacrifice she must make for it is abundantly worth while.

If God had not wisely provided her with indescribable patience and infinite capacity for forgiveness.

—Alice Crowell Hoffman in First Steps in Christian Nurture.

No One Just Like Mother

We must remember too that not all the brave people are heroes. Some of them are heroines. Not all of them are men. Many of them are women. And among those who are the bravest of the brave, whom we love to honor on this "Mothers' Day," are our dear, heroic mothers.

"There's no one just like mother,"
So runs an old, old song;
It's true for me, for you,
And will be all life long.

The world is full of loving,
As anyone can prove,
But the love a mother gives us
Is a special kind of love.

It holds you and it folds you;
It's different from all other,
Oh, the old song says it truly—
"There's no one just like mother."

—Author unknown.

The Enchanted Barn

Grace Livingston Hill

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(Continuation)

She thought she was swooning or dreaming and that it was not really he, for how could he possibly be here? But she cried out with a voice as clear as a bell: "I'm here, Sidney, come quick!" In his efforts to hush her voice, the man stumbled and fell with her in his arms. There came other voices and forms through the night. She was gathered up in strong, kind arms and held. The last thought she had before she sank into unconsciousness was that God had not forgotten. He had been remembering all the time and sent his help before it was too late; just as she had known all along he must do, because he had promised to care for his own, and she was one of his little ones.

When she came to herself again she was lying in Sidney Graham's arms with her head against his shoulder feeling oh, so comfortable and tired. There were two automobiles with powerful headlights standing between the trees, and a lot of policemen in the shadowy background. Her captor stood sullen against a tree with his hands and feet shackled. Joe stood between two policemen with a rope about his body spirally, and the boy Hennie, also bound, beside his fallen bicycle, turned his ferret eyes from side to side as if he hoped even yet to escape. Two other men with hawk-like faces that she had not seen before were there also, manacled, and with eyes of smouldering fires. Climbing excitedly out of one of the big cars came Mr. Barnard, his usually immaculate pink face smutty and weary; his sparse white hair rumpled giddily, and a worried pucker on his kind, prim face.

"Oh, my dear Miss Hollister! How unfortunate!" he exclaimed. "I do hope you haven't suffered too much inconvenience!"

Shirley smiled up at him from her shoulder of refuge as from a dream. It was all so amusing and impossible after what she had been through. It couldn't be real.

"I assure you I am very much distressed on your account," went on Mr. Barnard, politely and hurriedly, "and I hate to mention it at such a time, but could you tell me whether the notes are safe? Did those horrid men get anything away from you?"

A sudden flicker of triumph passed over the faces of the fettered man and the boy, like a ripple over still water and died away in unintelligence.

But Shirley's voice rippled forth in a glad, clear laugh, as she answered joyously:

"Yes, Mr. Barnard, they got my notebook, but not the notes! They thought the Tilman-Brooks notes were what they were after, but the real notes are in my shoes. Won't you please get them out,

for I'm afraid I can't hold them on any longer, my feet ache so!"

It is a pity that Shirley was not in a position to see the look of astonishment, followed by a twinkle of actual appreciation that came over the face of the shackled man beside the tree as he listened. One could almost fancy he was saying to himself: "The nifty little nut! She put one over on me after all!"

It was also a pity that Shirley could not have got the full view of the altogether precise and conventional Mr. Barnard kneeling before her on the ground, removing carefully, with deep embarrassment, first one, then the other, of her little black pumps, extracting the precious notes, counting over the pages and putting them ecstatically into his pocket. No one of that group but Shirley could fully appreciate the ludicrous picture he made.

"You are entirely sure that no one but yourself has seen these notes?" he asked anxiously as if he hardly dared to believe the blessed truth.

"Entirely sure, Mr. Barnard!" said Shirley happily, "and now if you wouldn't mind putting on my shoes again I can relieve Mr. Graham of the necessity of carrying me any further."

"Oh, surely, surely!" said Mr. Barnard, quite fussed and getting down laboriously again, his white forelock all tossed, and his forehead perplexed over the unusual task. How did women get into such a little trinket of a shoe, anyway?

"I assure you, Miss Hollister, our firm appreciates what you have done! We shall not forget it. You will see, we shall not forget it!" he puffed as he rose with beads of perspiration on his brow. "You Clegg today!"

"She's done more than that!" said a burly policeman significantly glancing around the group of sullen prisoners, as Graham put her on her feet beside him. "She's rounded up the whole gang for us, and that's more than anybody else has been able to do yet! She oughtta get a medal of some kind for that!"

Then, with a dare-devil lift of his head and a gleam of something like fun in his tree spoke out, looking straight at Shirley, real admiration in his voice:

"I say, pard! I guess you're the winner! I'll hand you what's comin' to you if I do lose. You certainly had your nerve!"

Shirley looked at him with a kind of compassion in her eyes.

"I'm sorry you have to be—there," she finished. "You were—as fine as you could be to me under the circumstances, I suppose! I thank you for that."

The man met her gaze for an instant, a flippant reply upon his lips, but

checked it and dropping his eyes, was silent. The whole little company under the trees were hushed into silence before the miracle of a girl's pure spirit, leaving its impress on a blackened soul.

Then, quietly, Graham, led her away to his car with Barnard and the detectives following. The prisoners were loaded into the other cars, and hurried on the way to judgment.

CHAPTER XXVI

The ride back to the city was like a dream to Shirley afterward. To see the staid Mr. Barnard so excited, babbling away about her bravery and exulting like a child over the recovery of the precious notes, was wonder enough. But to feel the quiet protection and tender interest of Sidney Graham filled her with ecstasy. Of course it was only kindly interest and friendly anxiety, and by tomorrow she would have put it into order with all his other kindlinesses, but tonight, weary and excited as she was, with the sense of horror over her recent experience still upon her, it was sweet to feel his attention, and to let his voice thrill her through her tired heart, without stopping to analyze it and be sure she was not too glad over it. What if he would be merely a friend tomorrow again! Tonight he was her rescuer, and she would rest back upon that and be happy.

"I feel that I was much to blame for leaving you alone to go to the station with a bait like these notes in your possession," said Mr. Barnard humbly. "Though of course I did not dream that there was any such possibility as your being in danger."

"It is just as well not to run any risks in these days when the country is so unsettled," said the detective dryly.

"Especially where a lady is concerned," remarked Graham significantly.

"I suppose I should have taken Miss Hollister with me and left her in the cab while I transacted my business at the War Department!" said Barnard with self-reproach in his tones.

"They would have only done the same thing in front of the War Department," said the detective convincingly. "They had it all planned to get those notes somehow. You only made it a trifle easier for them by letting the lady go alone. If they hadn't succeeded here, they would have followed you to your home and got into your office or your safe. They are determined, desperate men. We've been watching them for some time, letting them work till we could find out who was behind them. Tonight we caught the whole bunch red-handed, thanks to the lady's cleverness. But you had better not risk her alone again when there's anything like this on hand. She might not come out so easy next time!"

Graham muttered a fervent applause in a low tone to this advice, tucking the lap robes closer about the girl. Barnard gave little shudders of apology as he humbly shouldered the blame:

"Oh, no, of course not! I certainly am

so sorry!" But Shirley suddenly roused herself to explain:

"Indeed, you mustn't any of you blame Mr. Barnard. He did the perfectly right and natural thing. He always trusts me to look after my notes, even in the most important cases; and I heard the warning as much as he did. It was my business to be on the lookout! I'm old enough and have read enough in the papers about spies and ruffians. I ought to have known there was something wrong when that boy ordered me back and said Mr. Barnard had sent me word. I ought to have known Mr. Barnard would never do that. I did know just as soon as I stopped to think. The trouble was I was giving half my attention to looking at the strange sights out of the window and thinking what I would tell the folks at home about Washington, or I would not have got into such a position. I insist that you shall not blame yourself, Mr. Barnard. It is a secretary's business to be on her job and not be out having a good time when she is on a business trip. I hadn't got beyond the city limits before I knew exactly what I ought to have done. I should have asked that boy more questions, and I should have got right out of that car and told him to tell you I would wait in the station till you came for me. It troubled me from the start that you had sent for me that way. It wasn't like you."

Then they turned their questions upon her, and she had to tell the whole story of her capture, Graham and Barnard exclaiming indignantly as she went on, the detective sitting grim and serious, nodding his approval now and then. Graham's attitude toward her grew more tender and protective. Once or twice as she told of her situation in the old house, or spoke of how the man dragged her along in the dark, he set his teeth and drew his breath hard, saying in an undertone: "The villain!" And there was that in the way that he looked at her that made Shirley hasten through the story, because of the wild, joyous clamor of her heart.

As soon as the city limits were reached, Graham stopped the car to telephone. It was after eleven o'clock, and there was little chance that George would have stayed at the phone so long, but he would leave a message for the early morning at least. George, however, had stuck to his post.

"Sure! I'm here yet! What'd ya think? Couldn't sleep, could I, with my sister off alone with a fella somewhere being kidnapped? What'd ya say? Found her? She's alright? Oh, gee! That's good! I told Carol you would! I told her not to worry! What'd ya say? Oh, Shirley's going to talk? Oh, hello, Shirley? How's Washington? Some speed, eh? Say, when ya coming home? Tomorrow? That's good. No, mother doesn't know a thing. She thinks I went to bed early. Say, Mister Graham's a prince, isn't he? Well, I guess I'll go to bed now. I might make the fishing in the morning yet, if I don't sleep too late. I sure am glad you're all right!! Well, so long, Shirley!"

Shirley turned from the phone with tears in her eyes. It wasn't what George said that made her smile tenderly through them, but the gruff tenderness in his boy tones that touched her so. She hadn't realized before what she meant to him.

They drove straight to the station, got something to eat, and took the midnight train back to their home city. Graham had protested that Shirley should go to a hotel and get a good rest before attempting the journey, but she laughingly told him she could rest anywhere, and would sleep like a top in the train. When Graham found that it was possible to secure berths in the sleeper for them all, and that they would not have to get out until seven in the morning he withdrew his protests; and his further activities took the form of supplementing her supper with fruit and bonbons. His lingering hand-clasp as he bade her good-night told her how glad he was that she was safe; as if his eyes had not told her the same story every time there had been light enough for them to be seen!

Locked at last into her safe little state-room, with a soft bed to lie on and no bothersome notes to be guarded, one would have thought she might have slept, but her brain kept time to the wheels, and her heart with her brain. She was going over and over the scenes of the eventful day, and living through each experience again, until she came to the moment when she looked up to find herself in Sidney Graham's arms, with her face against his shoulder. Her face glowed in the dark at the remembrance, and her heart thrilled wildly sweet with the memory of his look and tone, and all his carefulness for her. How wonderful that he should have come so many miles to find her! He had not been afraid to rush up to an armed villain and snatch her from her perilous position! He was a man among men! Never mind if he wasn't her own personal property! Never mind if there were others in his own world who might claim him later, he was hers for tonight! She would never forget it!

She slept at last, profoundly, with a smile upon her lips. No dream of villains nor wild automobile rides came to trouble her thoughts. And when she woke in the home station with familiar sounds outside, and realized that a new day was before her, her heart was flooded with a happiness that her common sense found it hard to justify. She tried to steady herself while she made her toilet, but the face that was reflected rosily from the mirror in her little dressing room would smile contagiously back at her.

"Well, then, have it your own way for just one more day!" she said aloud to her face in the glass. "But tomorrow you must get back to common sense again!" Then she turned, fresh as a rose, and went to meet her fellow travelers.

She went to breakfast with Sidney Graham, a wonderful breakfast in a wonderful place with fountains and palms and quiet, perfect service. Mr. Barnard had excused himself and hurried away to his home, promising to

meet Shirley at the office at half-past nine. And so these two sat at a little round table by themselves and had sweet converse over their coffee. Shirley utterly forgot that she was only a poor little stenographer working for her bread and living in a barn. Sidney Graham's eyes were upon her, in deep and unveiled admiration, his spirit speaking to hers through the quiet little commonplaces to which he must confine himself in this public place. It was not till the meal was over and he was settling his bill that Shirley came to herself and the color flooded her sweet face. What was she better than any other poor fool of a girl who let a rich man amuse himself a few hours in her company and then let him carry her heart away with him to toss with his collection? She drew her dignity about her and tried to be distant as they went out to the street, but he simply did not recognize it at all. He just kept his tender, differential manner, and smiled down at her with that wonderful, exalted look that made her dignity seem cheap; so there was nothing to do but look up as a flower would to the sun and be true to the best that was in her heart.

She was surprised to find his own car at the door when they came out on the street. He must have phoned for it before they left the station. He was so kind and thoughtful. It was so wonderful to her to be cared for in this way. "Just as if I were a rich girl in his own social set," she thought to herself.

He gave his chauffeur the orders and sat beside her in the back seat, continuing his role of admirer and protector.

"It certainly is great to think you're here beside me," he said in a low tone as they threaded their way in and out of the crowded thoroughfare toward the office. "I didn't have a very pleasant afternoon and evening yesterday, I can tell you! I don't think we'll let you go off on any more such errands. You're too precious to risk in peril like that, you know!"

Shirley's cheeks were beautiful to behold as she tried to lift her eyes easily to his glance and take his words as if they had been a mere commonplace. But there was something deep down in the tone of his voice, and something intent and personal in his glance that made her drop her eyes swiftly and covered her with a sweet confusion.

They were at the office almost immediately and Graham helping her out.

"Now, when will you be through here?" he asked, glancing at his watch. "What train were you planning to take down to the shore? I suppose you'll want to get back as soon as possible?"

"Yes," said Shirley, doubtfully, "I do. But I don't know whether I oughtn't to run out home first and get mother's big old shawl, and two or three other little things we ought to have brought along."

"No," said Graham, quickly, with a flash of anxiety in his face. "I wouldn't if I were you. They'll be anxious to see you, and if it's necessary you can run up again sometime. I think you'll find there are lots of shawls down at the cottage. I'm anxious to have you safely landed with your family once more. I

promised Carol you'd be down the first train after you got your work done. How long is it going to take you to fix Mr. Barnard up so he can run things without you?"

"Oh, not more than two hours I should think, unless he wants something more than I know."

"Well, two hours. It is half-past nine now. We'll say two hours and a half. That ought to give you time. I think there's a train about then. I'll phone to the station and find out and let you know the exact time. The car will be here waiting for you."

"Oh, Mr. Graham, that's not a bit necessary! You have taken trouble enough for me already!" protested Shirley.

"No trouble at all!" declared Graham. "My chauffeur hasn't a thing to do but hang around with the car this morning and you might as well ride as walk. I'll phone you in plenty of time."

He lifted his hat and gave her a last look that kept the glow in her cheeks. She turned and went with swift steps to the elevator.

Sidney Graham dropped his chauffeur at the station to enquire about trains and get tickets, with orders to report at his office within an hour, and himself took the wheel. Quickly working his way out of the city traffic he put on all possible speed toward Glenside. He must get a glimpse of things and see that all was going well before he went to the office. What would Shirley have said if she had carried out her plan of coming out for her mother's shawl? He must put a stop to that at all costs. She simply must not see the old barn till the work was done, or the whole thing would be spoiled. Strange it had not occurred to him that she might want to come back after something! Well, he would just have to be on the continual outlook. For one thing he would stop at a store on the way back and purchase a couple of big steamer rugs and a long warm cloak. He could smuggle them into the cottage somehow and have the servants bring them out for common use as if they belonged to the house.

He was as eager as a child over every little thing that had been started during his absence, and walked about with the boss carpenter, settling two or three questions that had come up the day before. In ten minutes he was back in his car, whirling toward the city again, planning how he could best get those rugs and cloaks into the hands of the housekeeper at the shore without anybody suspecting that they were new. Then it occurred to him to take them down to Elizabeth and let her engineer the matter. There must be two cloaks, one for Shirley, for he wanted to take her out in the car sometimes and her little scrap of a coat was entirely too thin even for summer breezes at the shore.

Shirley met with a great ovation when she entered the office. It was evident that her fame had gone before her. Mr. Barnard was already there, smiling be-

nevolently, and Mr. Clegg frowning approvingly over his spectacles at her. The other office clerks came to shake hands or called congratulations, till Shirley was quite overwhelmed at her reception. Clegg and Barnard both followed her into the inner office and continued to congratulate her on the bravery she had shown and to express their appreciation of her loyalty and courage in behalf of the firm. Mr. Barnard handed her a check for a hundred dollars as a slight token of their appreciation of her work, telling her that beginning with the first of the month her salary was to be raised.

When at last she sat down to her typewriter and began to click out the wonderful notes that had made so much trouble, and put them in shape for practical use, her head was in a whirl and her heart was beating with a childish ecstasy. She felt as if she were living a real fairy tale, and would not ever be able to get back to common every-day life again.

At half-past eleven Graham called her up and told her there was a train a little after twelve if she could be ready, and the car would be waiting for her in fifteen minutes.

When she finally tore herself away from the smiles and effusive thanks of Barnard and Clegg and took the elevator down to the street she found Sidney Graham himself awaiting her eagerly. This was a delightful surprise, for he had not said anything about coming himself or mentioned when he would be coming back to the shore, so she had been feeling that it might be some time before she would see him again.

He had just slammed the door of the car and taken his seat beside her when a large gray limousine slowed down beside them and a radiant, well-groomed, much-tailored young woman leaned out of the car, smiling at Graham, and passing over Shirley with one of those unseen stares wherewith some girls know so well how to erase other girls.

(To be continued)

What Makes a Mother Happy?

What is it in her children that makes a mother happiest? Perhaps that depends on the mother, or upon the son or daughter. But the one thing that makes a Christian mother happiest is the conversion and consecration of her child to Christ and Christian ideals and the Christian life.

Witness, for example, the following remarkable record which appeared some years ago in the minutes of the state legislature of Mississippi: "Whereas, we have read with great pleasure the following remark of the devoted mother of our esteemed Governor, the Hon. Earl Brewer, when asked if the day her son was inaugurated Governor of the State of Mississippi was not the happiest day of her life, replied: 'I was just as happy when my boy joined the church; therefore be it resolved, That the above expression be inscribed on our journal as an example to the mothers of our State, and to show our appreciation of this splendid sentiment.'—Kind Words.

THE BAPTIST HERALD

Something Else to Do

L. D. STEARNS

You are wearing a pink for your mother—

But there's something else to do; Would you brighten her life, and enrich it?—

Just tell her you love her, too!

You are wearing a pink for your mother—

But have you helped her today? Have you met, with a sympathetic smile, Whatever she had to say?

You are wearing a pink for your mother—

But are you cheery and kind? It is easy to be a bit thoughtless, Or selfish—most of us find.

You are wearing a pink for your mother—

A wonderful friend she's been! Tireless and tender, unselfish and brave, When you've needed help to win.

You are wearing a pink for your mother—

Are you making her happy, too? Do you stop, now and then, to consider The things she is doing for you?

Motherhood Proverbs

Great men from tiny toddlers grow. Make haste while the wee ones slumber. A mother is the architect of her children's future.

When angry, count a hundred before you punish; when very angry, count a million.

A burnt bairn dreads fire.

All work and no play makes mother a dull home maker.

It's the early mother who catches the glories of the waking day.

Never put off until tomorrow the word of encouragement you could give your child today.

—Alice Crowell Hoffman.

No Civilization Without Christianity

It has been proved over and over that the heathen, though furnished with ample opportunities to learn about civilization and obtain the refinements of life, do not adopt them until they become Christians, when they take to them of their own accord. Pupils in the white schools, compelled to live in civilized ways, return to their barbarism as soon as they leave school, unless they have been converted. A South African missionary tells of fourteen young men, natives who have been in his employ at different times. One was converted and continued to clothe himself, the rest went back to their heathen friends, and at once discarded their clothing. "Wash a pig," writes the missionary, "shut him up in a parlor, and you may keep him clean for a while; but as soon as he is free he will return to his wallowing in the mire. Change him into a lamb, and he will at once abandon that filthy habit."

May 1, 1926

From the General Missionary Secretary's Desk Rev. Wm. Kuhn

The General Missionary Committee met in annual session at the office in Forest Park on Tuesday, April 13. Many important missionary matters were decided during the three days session. Even a casual study of the appropriations made for the different departments of our work as shown in this column will give every reader a better comprehension of the extent of our missionary work. All appropriations were made for the fiscal year, beginning April 1.

Home Missions

This department includes the support of missionary pastors and women-missionaries, district and state missionaries, evangelists, colporters and the appointment of theological students during the summer vacation.

The Committee voted \$56,717.22.

Superannuated Ministers and Their Widows

These veterans are living in six of our nine conferences. They are deserving of every consideration we can show them. No one can be more grateful than they.

The Committee voted \$10,295.

Relief at Home and Abroad

As we have not yet reached the millennial state of perfect happiness, some of our members both in prosperous America and in distressed Europe are always looking to us to relieve their physical needs.

The Committee voted \$35,551.

Foreign Missions

In this department we are continuing our co-operation with the American Baptist Foreign Mission Society. The larger part of our foreign mission work is under our own administration, and is carried on in Germany, Switzerland, Austria, Hungary, Czecho-Slovakia, Roumania, Jugo-Slavia, Bulgaria, Poland, Russia, Siberia, Lithuania, Latvia and Brazil.

The Committee voted \$33,551.

Summary of Appropriations

For Home Missions	\$ 56,717.22
“ Superannuated Ministers and Widows	10,295.00
“ Relief at Home and Abroad	7,214.00
“ Foreign Missions	35,551.00

Total appropriations for 1926-1927\$109,777.22

It will require at least \$35,000 in addition to the appropriations made to carry on our mission work during 1926-1927.

Tyndall Society Likes Study

Although the Young People's Society of Tyndall, S. D., has not been heard of before in "The Baptist Herald," we are still alive.

Our membership is not very large—27 in number—but all are active, doing their part to help the society. Six of our members have heard the call of their Master and are now in training for greater service for him. Meetings are held every Sunday before the evening service and business meetings every third Friday of the month. At present, we meet every Friday evening and are studying the book "Christian Fundamentals for Academy Students" by A. J. Harms. Our pastor, Rev. A. W. Lang, is the teacher of the class, and through his efficient leadership we are assured of untold blessings. So far we have enjoyed our study immensely. Our aim and prayer is, that through this study we all may become better workers in His vineyard.

We are looking forward with great anticipation for the meeting of the South Dakota Jugendbund with us in June.

RUTH LEHR, Sec.

Young People's and Sunday School Workers' Union of Cleveland

This was a supper meeting held on Feb. 26 in the Second Baptist Church. After a most delicious supper during which we were led in various humorous songs, we adjourned to continue upstairs. The meeting opened with a song and Miss Gertrude Fetzler read Psalm 111, followed by prayer by Mr. Tensch. Miss Victoria Orthner sang a solo entitled, "My Task." The minutes of the last two meetings were read and accepted.

Rev. Dons gave a gratifying little speech for the good work and co-operation of all the committees. A report of the joint sub-committees of the Linwood Assembly to be held from July 26 to Aug. 1, was given by Mr. Donner. The estimate taken of the number intending to attend proved very satisfactory.

A nomination committee as follows was appointed: Mr. Tensch, Mr. Linsz, Mr. Grosse, Mr. George Zinger and Miss Gertrude Fetzler. The Erin Ave. Choir rendered a selection followed by a violin and piano duet by Mr. Elshose and Mr. Erling.

Rev. Albert Bretschneider, our Secretary, was the speaker of the evening and was introduced by Rev. Dons, the president. Mr. Bretschneider extended the greetings from Mr. and Mrs. Becker in Mantuan, Canada, to our Union. He told us many interesting things about his trip North. His topic for the evening was, "The Great Teacher, Jesus, our Ideal," and his address was rather informal, calling for answers from the audience.

Miss Victoria Orthner sang while the offering, which was sent to the Siberian Mission Fund, was taken. The meeting closed with prayer. A very blessed evening was spent. BERTHA HEIDEL, Sec.

Young People's Union of New York and Vicinity

The Young People's Union of New York and Vicinity was privileged to hold its annual meeting at the new church in West New York on the afternoon and evening of Feb. 22.

The afternoon meeting was devoted to business. This was followed by a very interesting and educational address on "China's Needs," by Mr. W. B. Lippard.

At the evening roll call, fourteen churches responded with a total of 356 delegates.

The inspiring address given by Prof. G. A. Schneider of Rochester on "Self-Expression" will be remembered by all.

The varied musical program was furnished by members of the West New York Church.

Our Union is most fortunate in possessing a fine cottage at Bradley Beach, N. J., at which many of our young people spend pleasant vacation days. Perhaps it is because of this point of contact during the summer that our mid-year meetings are always such a social as well as an inspirational success.

We are looking forward to a new year of service for the Master, of growth spiritually, mentally and socially.

It is with pleasure that we greet the following officers for the coming year: President, Mr. Earl Traver; 1st Vice-President, Miss Dorothy Zirbes; 2nd Vice-President, Mr. Clarence Becker; 1st Secretary, Mrs. F. Rauscher; 2nd Secretary, Miss Matilda Bendlen; Gen. Secretary, Rev. G. Hensel; Trustee, Mr. Fred Rauscher; four Ministers on Executive Committee: Rev. F. W. Becker, Rev. W. J. Zirbes, Rev. P. Wengel, Rev. V. Prendinger.

JOSEPHINE N. RAUSCHER, Sec.

An Off Day

"Mother," said little Bobby, "what does father go down-town for every day?"

"Why, he goes down-town to work and get money so that Bobby can have a good dinner every day," his mother replied.

A few days later, says Harper's Magazine, when Bobby sat down to dinner he viewed the table with a critical eye. Seeing none of his favorite dishes, he disdainfully shrugged his small shoulders and grunted:

"Hugh! Father didn't do so much to-day, did he?"

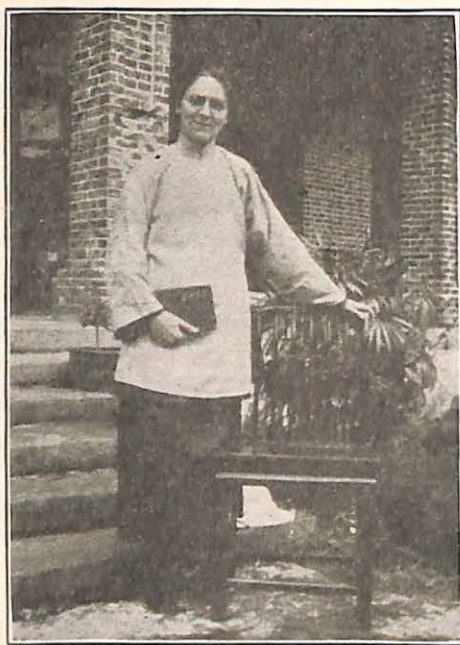
We don't pray to win. We play to win, and pray to play our best. We ask instead that, whatever the outcome, we may fight like men to the last ditch.—Bo McMillan.

This learned I from the shadow of a tree That to and fro did sway upon the wall:

Our shadow selves—our influence—may fall

Where we can never be.

—Anna E. Hamilton.



Bertha M. Lang

Letter from Miss Bertha M. Lang
China Inland Mission,
Pingyanghsien, Che., China,
March 1, 1926.

My dear co-workers and prayer helpers:—

On the first day of this year I read these words, "There is yet very much land to be possessed" (Joshua 13:1). We left on the 2nd of January for a twelve days' evangelistic trip in the country and as one saw the villages yet unreached by the Gospel and the comparatively few believers in other places, one could not help but say, "Truly there is yet very much land to be possessed."

We made our headquarters at a place called Sang-yie for three and one-half days. A large crowd gathered on the Sunday, not for the sole purpose of hearing, but "seeing" as well. We trust that those who came only to "see" the foreigners' peculiarities, may also believe. The next day the old preacher of over 70 went with us to the nearby villages for evangelistic work. Crowds gathered quickly and over and over again was the old, old story repeated. We came to a place where a number of Christians lived. They had built a tiny chapel to worship in. I was very impressed as I heard them tell how they helped the bricklayer and the carpenter so the expenses would not be so great. In order to pay the expenses, they decided to eat potato strips instead of their "much-liked" rice. The old preacher who was with us, preaches there once a month and he told us he simply couldn't ask the people to kneel on the mud floor—not yet hard—so now instead of kneeling for prayer they stand. They hadn't enough money to buy benches for their little chapel so each member brings a stool or form from his home. I was glad to be able to help them with the money you as the Iowa Jugendbund

have so kindly sent. They thank you for it.

The remainder of our twelve days was spent in a village called Sa-mang. At that place, from the very first night we felt the Lord very near. The chapel was full of people as we gathered for evening worship. Another one of our evangelists came with us to this place. The women imagined we had come to have a Bible school and so in order not to disappoint them we decided to teach them in the mornings and go to the villages in the afternoons. Every morning at least 25 women gathered for study. I shall never forget one heathen woman who came. She seemed very interested in what she heard and when a tract was given to her she tried hard to memorize the characters on it. When she left us to cook her noon-day meal, we saw her walking along, not looking up at all—simply reading the little prayer all the time. Friends at home, you can do as much for this woman as we can. Will you pray for her?

In the afternoons no matter what village or what homes we went to, we were always treated most kindly. Sometimes it was to large groups that the Gospel was preached to, sometimes the groups were small. All who heard it said, "Your doctrine is good," but alas, many, many said, "We have no time." One cannot help but look on them and have compassion for them. Oh that the light of His salvation might dawn on their darkened hearts!

Only too soon the time came to part with the little faithful band. Before leaving them they started that familiar hymn, "Blessed be the tie that binds"—then we had prayer, commending the little flock to him. About twenty of the women and girls had decided to escort us out of the city. It reminded us of Paul's journeys. We protested several times and wanted them to return. Finally they got to a place where all but three left us and these three hobbled along on their tiny feet for three miles—just half the distance of that day's journey. When we got nearly to the top of the hill where we were to part with them, one woman took my hand, squeezed it and said, "I'm very loathe to have you go and therefore the further I escort you the better." Dear souls, if only they knew how much one wished it were possible to stay with them longer. They asked if I couldn't be designated to their district and learn their dialect so as to be able to teach them. Alas, one has but one life to give! Is there not someone at home who will leave all for His Name's sake?

"I heard the call 'Come follow,'
That was all,
Earth's joys grew dim—
My soul went after him;
I rose and followed,
That was all.
Will you not follow if you hear his call?"

The money you so freely have given towards the work in China, is being spent for evangelistic work, chapels, sick, poor, etc. May the Lord bless you abundantly

for, "Whatsoever ye have done unto one of the least of these (Chinese) ye have done unto me."

Yours in His Service,
BERTHA M. LANG.

Chicago Boosts Cedar Lake Meeting

One of the most enthusiastic meetings ever held in the Jugendbund of Chicago and Vicinity was held in the First Church on the evening of April 6, one of the stormiest nights of this wintery spring-time. Rain fell in torrents and snow and slush covered the streets but 217 eager and enthusiastic young people met to hear about the young people's conference to be held at Cedar Lake, Ind., May 29-31. A strong committee had been at work for this meeting and had circulated about 500 names during the last month and invited every one to come out on April 6th.

The meeting partook of the nature of a conference meeting as they will be held in Cedar Lake. Registration bureau was there, all the signs were up denoting the different departments and even the "big guns" who are to be the speakers were cleverly impersonated by members of the Oak Park society. Most of the eight Chicago societies gave some number on the program, those rendered by South Chicago, Gross Park Immanuel and Humboldt Park being especially unusual. A number of original songs were sung and the audience had the privilege of voting which was to be the conference song. Seven ushers each bearing a letter like a "sandwich man" and together forming the word "Siberia" took up the offering for the Siberian mission, amounting to over \$38.

President Leroy Grosser and Vice-President Walter Grosser presided and by their apt remarks and guidance did much to make the meeting a success. Ice cream and cookies were served after Secretary A. P. Mihm had offered prayer. The high tide of interest and enthusiasm manifested at this meeting augurs well for a record attendance at the conference on Decoration Day in Cedar Lake.

The German Baptist church of Wilmington, Del., Rev. O. E. Schultz, is one of our oldest in the East. It celebrated its 70th anniversary on the evening of April 20. A church supper was held. Letters from former members and pastors were read. This was the Editor's first pastoral charge after graduating from the Seminary. Many faithful men of God labored there in by-gone days. Our prayer is that the great head of the Church may strengthen this flock and renew its spiritual youth.

Dr. J. H. Rushbrooke has published a directory of the Baptist World Alliance. It gives the following table of statistics of Baptist membership: Europe, 625,758; Asia, 313,701; Africa, 64,628; North America, 8,186,965; Central America, 59,302; South America, 25,928; Australasia, 31,752. And he renews his estimate of at least 11,000,000 members of Baptist churches in the world as a whole.



Mrs. Ts'a, converted at 76.

(Her wedding clothes, which were never worn, were put on for the occasion of having her picture taken.)

The Young People's and Sunday School Workers' Union of Lake Erie and Ontario District—Institute Program

Rochester, N. Y.
May 29, 30 and 31

Saturday—Registration.

Saturday Evening—Opening Address—Prof. Lewis Kaiser.

Sunday Morning—Sunday school session. Minute Reports from each Sunday school represented.

Address—"Developing the Spirit of Worship." Rev. Albert Bretschneider.

Address—"Familiarizing Our Children With the Bible." Rev. F. H. Willkens. Sermon by Rev. E. Umbach.

Afternoon. Rev. A. Runtz, Leader.

Roll Call.

Address—"Cultivating the Devotional Life of Young People." Rev. Elmer Baumgartner.

Address—"The Challenge of the Church to the Young People of Today." Rev. A. Bretschneider.

Discussion.

Evening

Organ Recital.

Song Service. "Say So" and Prayer Period. Missionary Play by the Young People of Andrews St. Church.

Monday—Morning

Devotions. Committee reports and business.

Address—"Our Young People and Our Denominational Budget." Rev. R. R. Kubsch.

Round Table and Question Box. Rev. F. H. Willkens.

Afternoon

Auto Tour and Outing.

Kindly send registrations to Chairman of the Housing Committee, Mrs. Otto Diedrich, 105 Harris St., Rochester, N. Y.

Daily Scripture Portion Bible Readers Course

ENDORSED BY YOUNG PEOPLE'S AND SUNDAY SCHOOL WORKERS' UNION

Prayer before reading: Open thou mine eyes, that I may behold wondrous things out of thy law. Ps. 119:18.

APRIL.	MAY.	JUNE.	JULY.	AUGUST.
St. Matthew.	Numbers.	Acts.	Acts.	St. John.
1 27. 27-34	1 23. 1-15	1 8. 1-13	1 17 16-34	1S 1. 1-14
2 27. 35-54	2S 23. 16-30	2 8. 14-25	2 18. 1-17	2 1. 15-28
3 27. 55-66	3 24. 1-17	3 8. 26-40	3 18. 18-28	3 1. 29-39
4S 28. 1-10	4 27. 12-23	4 9. 1-16	4S 19. 1-12	4 1. 40-51
5 28. 11-20	5 32. 1-15	5 9. 17-31	5 19. 13-27	5 2. 1-12
6 3. 1-11	6 32. 16-32	6S 9 32-43	6 19. 28-41	6 2. 13-25
7 5. 1-15	7 35. 9-28	7 10 1-16	7 20. 1-12	7 3. 1-13
8 9. 1-15	8 1. 1-17	8 10. 17-33	8 20 13-24	8S 3. 14-24
9 6. 1-12	9S 2. 1-10	9 10. 34-48	9 20. 25-38	9 3. 25-36
10 6. 22-27	10 3. 1-10	10 11. 1-18	10 21. 1-14	10 4. 1-14
11 7. 1-11	11 4. 1-11	11 11 19-30	11S 21 15-26	11 4. 15-30
12 9. 9-23	12 1. 1-15	12 12. 1-12	12 21. 27-40	12 4. 31-42
13 10. 29-36	13 1. 1-14	13S 12. 13-25	13 22. 1-16	13 4. 43-54
14 11. 1-15	14 1. 15-26	14 13. 1-12	14 22. 17-30	14 5. 1-18
15 11. 16-33	15 2. 1-13	15 13. 13-25	15 23. 1-16	15S 5. 19-29
16 12. 1-16	16S 2. 14-24	16 13. 26-41	16 23. 17-35	16 5. 30-47
17 13. 16-33	17 2. 25-36	17 14. 1-18	17S 24. 17-27	17 6. 1-14
18 14. 1-10	18 3. 1-10	18 14. 19-28	18 25. 1-12	18 6. 15-27
19 14. 11-23	19 3. 11-26	19 15. 6-18	19 26. 1-18	19 6. 28-40
20 16. 1-15	20 4. 1-12	20S 15. 6-18	20 27. 1-17	20 6. 41-59
21 16. 20-35	21 4. 13-22	21 16. 14-24	21 28. 1-17	21 6. 60-71
22 16. 36-50	22S 4. 23-37	22 16. 25-40	22 27. 18-29	22S 7. 1-18
23 19. 1-10	23 5. 1-11	23 17. 1-15	23 28. 1-16	23 7. 19-36
24 20. 1-13	24 5. 12-26	24 18. 1-13	24S 27. 30-44	24 8. 12-30
25 20. 14-29	25 5. 27-42	25 1. 1-10	25 28. 1-15	25 8. 31-47
26 21. 1-9	26 6. 1-15	26 2. 1-20	26 28. 16-31	26 8. 48-59
27 21. 21-35	27 7. 1-16	27S 3. 1-13	27 29. 1-11	27 9. 1-12
28 22. 1-14	28 7. 17-29	28 4. 1-18	28 30. 1-13	28S 9. 13-25
29 22. 15-31	29S 7. 30-43	29 5. 1-11	29 31. 1-11	29 9. 26-41
30 22. 32-47	30 7. 44-60	30 5. 12-28	30 31. 1-11	30 10. 1-18

(By Courtesy of the Scripture Union)

A Walk With the Master for a Week

For the last five years we as a church have taken this weekly walk with the Master during Passion Week. We entered the Holy City on Palmsunday and greeted him as the King. Monday evening we heard him say: "My house shall be a house of prayer." Tuesday he admonished us to watch, for ye know not when the Master cometh. Wednesday night we, in company with the Greeks, "desired to see Jesus." Thursday night we partook of the Lord's Supper which he instituted on that memorable night. Friday six of the brethren brought before us: Christ in Gethsemane; the betrayal of Judas; the trial of Jesus; Barabas or Christ; the denial of Peter; the crucifixion; it is finished. Special music followed each topic.

Sunday morning the angel's message was: "Go tell his disciples and Peter." The evening service brought us the climax in the baptismal service that followed the evening message. 24 persons took part in song or public address. The Easter offering expressed our gratitude to our Risen Lord. A two-color folder

gotten out by the pastor enabled each one to follow the events of the days. The baptismal candidates were part of the fruits of the labors of Bro. W. J. Appel of Minneapolis who was with us in January. We know of nothing else that is so adapted to a closer walk with the Christ than such a series of services. Our desire and prayer is that we may continue to walk with Jesus and that he may expound the Scriptures as he walks with us. WILLIBALD S. ARGOW.
Madison, S. D.

The Magic Words

Do you want to bring a tender smile
To the face that bends above you?
Why, then, just whisper the magic words.
"Oh, mother dear, I love you!"

For mothers all long to hear these words,
Although you may not know it;
And what is the use of loving one
Unless you sometimes show it?

So if you would see her eyes grow bright,
As she tenderly bends above you,
Just breathe in her ear the magic words,
Oh, mother dear, I love you!"

—Source unknown.



Our group, taken Xmas Day, 1923

West New York Society

The sixth year of our Young People's Society in West New York, N. J., was a blessed one for us all. We have endeavored to do the Lord's will, to build up his kingdom, and he was with us.

The first meeting of the seventh year was opened with a Organ Prelude by Miss Matilda Bendlin. After reading a portion of the Scripture our president announced the fine program. Among those that took part was our Bro. Rapp who gave his farewell address in the East. We all deeply regret that our good brother must go West but we feel safe in saying that he will do equally well in his new abode.

Others that contributed to the program are: Adolph Stuedli, a clarinet solo; Joseph Consonni, a violin solo; Pauline Schiffline, a vocal solo; and Matilda Bendlin, with a recitation.

The officers for the past year were: President, Frank Machorek; Vice-President, Matilda Bendlin; Treasurer, Mable Kolm; and Secretary, Gertrude Mandel. All of the officers have been reelected.

Our meetings are held on the first and third Tuesday of each month. To make our meetings more interesting we have adopted the "Group Plan of Entertainment." A group of seven young people, under the guidance of a captain, will furnish the program of each meeting to which we give you a hearty invitation.

We have defrayed many minor expenses of the church and given liberally to charity. We take extreme pleasure in rendering our services and money and do it not for the reward we know we shall obtain, but because it is more blessed to give than to receive.

We owe much appreciation to our dear pastor who has helped us with his untiring efforts and who has constantly encouraged us to keep on when we were falling by the wayside.

Our aim as a society shall be first, to become pure ourselves; then, to win others for Christ's Kingdom. To help wherever we can the poor, the sick and the unsaved, that others might also become happy in Jesus.

GERTRUDE MANDEL, Sec.

Institute at Pittsburgh

The Young People and Sunday school workers of the Temple and East Street churches, Pittsburgh, Pa., held a very successful Institute in the Temple church March 14 to 19. Supper was served each evening in the dining room of the church. Short devotional exercises preceded the classes of the evening, of which there were two 35 minute sessions with two classes held simultaneously in each session on Monday, Tuesday, Wednesday and Thursday evenings.

We were indeed fortunate to have our competent Field Secretary, Rev. A. Bretschneider, with us who taught a class in psychology in the first session of each evening and a class in Baptist polity in the second session. The other classes were conducted by the following: Dr. L. E. Van Kirk on "Young People's Leadership," Rev. Mrs. Ruth K. Hill, a graduate of Rochester Theological Seminary, on "The Art of Story-Telling," Rev. A. Schade, pastor Temple Baptist Church, on "Personal Work," Rev. A. J. R. Schumaker, Director of Religious Education of the Pittsburgh district, on "Stewardship."

Classes were dismissed each evening at 8.30 sharp and after that inspirational addresses were given by the following: Rev. Floyd Andrus, Rev. Mrs. Ruth K. Hill, Rev. A. Bretschneider and Rev. J. J. Allen. All the classes were well attended, averaging at least 50 each evening. The Friday evening program was of a different sort, an entertainment being given by the young folks of both churches. "The Foreigner in our Midst" was the name of the play given by the Temple church folks. The play given by the East Street folks was entitled: "The Girl Who Fell Through the Earth." Both plays taught a worthwhile truth and were well received.

This has been our first attempt to hold an Institute of this kind here, but it has proven a wonderful success. We are very grateful to Bro. Bretschneider for his stay with us. May the Lord bless him in his great work!

A. F. RUNTZ.

Program of the Kansas Young People's Union and Sunday School Institute Stafford, Kans., May 31-June 2, 1926

This meeting celebrates the fortieth anniversary and a large attendance is expected.

Monday Evening

Jubilee Sermon. Rev. A. P. Mihm.
Welcome Address by President of Stafford Society. Response by President of the Union, Charles Zoschke.

Tuesday Morning

9-10. Devotional Period. Rev. A. J. Pauler, leader. Topic: "The Result of Prayer in the Life of Young People."

10-12. 1) Organization: List of Delegates; Roll Call of Societies; Election of officers.

- 2) Musical number, Lorraine Society.
- 3) Reports from the various Societies.
- 4) Musical number, Bethany Society.
- 5) Address: "Empty Hands and Shining Stars," Rev. A. P. Mihm.

Tuesday Afternoon

- 2 o'clock. 1) Devotional Service, K. Ehrlich, leader.
- 2) Address: "What are the Dangers of the Present that influence the Christian life of our Young People?" Rev. J. G. Draewell.
- 3) Musical Selection by Bison Society.
- 4) History of the Past Forty Years of the Kansas Jugendbund. Rev. R. Klitzing.
- 5) Musical Selection by Marion Society.
- 6) Exposition of Eccle. 11:9. Rev. C. F. Dallmus.

Tuesday Evening

Special Program of the Union under the direction of the President.—Offering.

Wednesday Morning

- 9-10. Devotional Period. Rev. G. O. Heide, leader.
- 10-12. 1) Reports from the various Sunday Schools.
- 2) Musical Selection by Stafford Society.
- 3) Address: "An Active Sunday School," Rev. Chas. Wagner.
- 4) Musical Selection by Ellinwood Society.
- 5) Address: "Improved Methods of Conducting our Sunday School Work," Rev. G. M. Pankratz.

Wednesday Afternoon

- 2 o'clock. 1) Devotional Period. R. Marchand, leader.
- 2) Musical Selection by Durham Society.
- 3) Address: "How to Teach an Intermediate Class," Rev. G. W. Pust.
- 4) Musical Selection by Strassburg Society.
- 5) Address. Rev. A. P. Mihm.
- 6) Musical Selection by First Church Dickinson Co.
- 7) Address or Question Box. Rev. A. P. Mihm.

Wednesday Evening

Evangelistic Meeting. Sermon, Rev. A. P. Mihm.

Program Committee.

Our Devotional Meeting

G. W. Pust

May 9

How to Build Happy Homes

Eph. 6:1-10

(Mothers' Day)

It is, we believe, the desire of all to possess a happy home. Unless a home is a happy one, it hardly deserves the designation of home at all. Every home built on the principles of the Bible is sure to be a happy one.

Let each member of the family recognize his place. Children are to obey and honor their parents. (Eph. 6:1, 2.) In many homes, however, the children expect their parents to render obedience to them. And it sometimes happens that one of the parents—it may be the mother—will encourage this attitude on the part of the children. The result is much unhappiness, sometimes even permanent estrangement of the parents. Obedient children render a substantial contribution toward a peaceful and happy home.

On the other hand, the parents should not rule like arbitrary masters who expect obedience solely, because it is their pleasure; but in love and with much wisdom seek to fill their responsible position. They should, by all means, gain and hold the confidence of their priceless charge.

Let each member attend to his appointed task. In a well regulated home there are specific duties for all. It is not fair to play the roll of a shirker and expect others to do our work. Besides, it is sure to cause resentment and trouble.

Let each one recognize the rights of the other members of the family. For instance, it is hardly fair to read out loud when others are trying to work out their school problems.

"Finally, . . . be strong in the Lord" (Eph. 6, 10). This will make all else easy; for it implies the lordship of Jesus.

May 16

How to Use the Bible

Acts 8:26-35; Ps. 1:1-6

We ought to be profoundly grateful to God for the Bible. No other book, or books, could ever take its place. How various and abundant its treasures!

We should use it as sustenance for the soul. It is to the soul what food is to the body. Without it our spiritual nature cannot prosper. We should partake of its abundance daily. A set time will help us to fix the habit. Times of leisure or travel may also be thus utilized, at least in part. The eunuch, traveling in his chariot, was reading the prophet Isaiah, when Philip found him, returning from Jerusalem. (Acts 8:28.) How much more convenient a railroad train today!

We should use it as a guide-book. Every tourist in our land knows the value of such a book, or, it may be, a map. By following its directions he is guided aright toward his destination.

Thus we must use our Bible as a guide-book to our thoughts and words and deeds. It sets before us high moral and spiritual standards, which, if they are faithfully followed, lead directly into the heavenly city.

We should use it as a weapon. The Christian is beset with dangers on every hand. But through all he may pass safely, if he is able to say, "It is written," as did the Lord 1900 years ago. (Matt. 4:4, 7, 10.)

Most wondrous book! Bright candle of the Lord!

Star of eternity! The only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss.
—Pollock.

May 23

How Is Christ Changing China?

Isa. 61:1-3

(Missionary Meeting)

Recent developments in China have been of a startling nature. The abolition of the extraterritoriality treaties with foreign nations and other privileges has been demanded. China wants to control her own internal affairs, as well as her relationships with other nations. The chief cause that has led to this stand is the development of national self-consciousness and a new spirit of patriotism.

Important changes have likewise transpired in the religious world. In September of last year the Baptist churches of South China declared for autonomy, desiring that the work in their own section be left in their own hands. This was to a large extent the result of the anti-foreign feeling of the non-Christians who look upon the Christian church as a foreign institution and its adherents as the slaves of foreigners. Let us pray that out of the stress and storm of the present period the cause of Christ may emerge with triumph and glory.

Christ is changing China: Through the proclamation of "good tidings." Besides foreign missionaries there are many native born preachers who have been educated in the mission schools. Quite a number also received part of their training in our universities and seminaries.

Through the teaching in Christian schools and colleges. Here the influence that pervades these institutions and the positive Christian character of teachers and many students are also vital factors.

Through medical missionaries. The healing of the body often prepares the way to the heart.

Through genuine Christian living. This is as important in China as anywhere else.

(For material see "Missions," December, 1925, February and April, 1926.)

May 30

Lessons from God's Pioneers in All Ages

Heb. 11:8-10, 17-22

Lives of great men, all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.
—Longfellow.

Not many, however, are destined to immortal fame; but we should all strive to embody the virtues of men like those who are immortalized in the eleventh chapter of Hebrews.

They were obedient to the heavenly vision. This often required the severing of home-ties, the facing of an uncertain future, much hardship and sacrifice. Of Abraham we read: "He went out, not knowing whither he went." This has been literally true of an innumerable host. The fact of their obedience implies that they could have been disobedient. The heavenly vision is impelling but not compelling. It is sad, indeed, to hear the confession of some one who has been disobedient and who has come to realize that his life has not been as fruitful as God intended it to be. Be obedient to your heavenly visions; lost years will not return.

They remained steadfast in their purpose. It may be hard to take the initial step; but to remain steadfast in the daily grind of things, when the novelty of the venture has worn off, is harder still. Many there are, who put their hand to the plow and look back. It is not the beginning, but the end that is crowned.

They possessed a true sense of values. This enabled them to look beyond the visible and perishing to the invisible and eternal.

Faith. This is the foundation of virtue upon which the structure of their characters arose.

June 6

How May We Create and Spread Happiness?

Matt. 5:1-12; Acts 8:4-8

This is the boon that all the world is after. Many, however, are doomed to disappointment in their quest, because they know not where to find it. Christians, as followers of Jesus, should be able to satisfy this craving, for unto this end have they been called. How?

By proclaiming the Gospel of Christ. Gospel means good news. When a man becomes heir to a large fortune, he will very likely hail the information as good news. In Christ an abundance of wealth is in store for all who will fulfill the conditions; for they are "heirs of God, and joint-heirs with Christ" (Rom. 8:17). This implies pardon and peace which is identical with happiness. This Gospel

all Christians can proclaim. "They that were scattered abroad" (Acts 8:4) were not the apostles; but just ordinary men and women.

By making their acts conform with the Gospel of Christ. Wherever Jesus went, his acts caused people to rejoice. This does not apply to his miracles only, but also to his common acts. What if this were true of all who profess to follow him? Surely the world would be a happier one. Let us apply the Golden Rule (Matt. 7:12) to all our acts.

By praying daily for strength and guidance. Without Christ we can do nothing (John 15:5); but all things through Christ. (Phil. 4:13.)

The 1926 Wisconsin Jugendbund

session at Sheboygan, Wis., July 20-23, 1926. The new form of study program will be introduced in the 1926 session when it meets next July. The first evening will be devoted to a Song service, Welcome, Roll Call, Keynote and announcements. On the following morning study periods will be taken up as follows: Devotions; Old Testament Times; The march of Christianity through the Centuries from the Missionary Point of View; and Sunday School Methods.

We have secured the promise of the ablest persons: Rev. R. C. Speer, Rev. Emil Mueller, Rev. L. B. Holzer and Rev. A. Bretschneider have charge of these various studies which will be continued each day of the session. The afternoon sessions will be enjoyed with organized recreation and business meetings. The remaining evenings will be in charge of Rev. O. R. Hauser, Rev. H. Hirsch and Rev. R. C. Speer. The delegates from the various societies will furnish special numbers in every meeting of the session.

RICHARD SPECHT, Vice-Pres.

The Christian religion is the fore-runner of civilization.

The salvation of Christ is the supreme blessing of life.

Anniversary at Cathay

On March 18, 1926, the Y. P. S. of the Cathay, N. D., German Baptist Church held their anniversary. The German-town and Pleasant Valley societies were present and we had a very nice crowd.

President William Neuman had charge of the meeting and extended a hearty welcome to the congregation. Then the secretary's report was given.

The program consisted of the following numbers: Recitation, song by the Male Choir, dialogue, "The Aunt's Inheritance," Piano duet, song by the Junior choir, Reading, song by the Male Choir, Vocal duet, dialogue, "Curing Defective Eyesight," Ladies' Quartet, dialogue: "Aunt Polly Joins the Missionary," song by the Junior Choir.

Reinhold Seibold, president of the Pleasant Valley Society, and Mr. Carl Broschat, Sr., each spoke to us for a few minutes. These talks were very interesting and instructive.

A pantomime, "Nearer, My God, to Thee," was then given by seven girls as the concluding number of our program.

The offering was designated for missionary purposes.

Refreshments of coffee and cake were served in the church basement.

On April 4, we had our annual election of officers. Mr. John Wagner was elected president; Mr. Fred Helm, vice-president; Ruth Broschat was reelected secretary, and Paul Reddig was reelected treasurer for the coming year.

May the Lord help and bless us the coming year!

RUTH BROSCHAT, Sec.

The heathen ~~is~~ what we might have been.

"I, me, mine" is the declension or decline in character.

There is no strength so great as that of a pure heart.

A sheepfold is destroyed by one small hole in the fence.

"Omit the Third Verse"

In the name of all that is worshipful why?

One can hardly go to church anywhere without hearing, as a preliminary to the singing of a hymn, the direction from the pulpit "Please omit the third verse" or "the third and fourth verses." One would almost gather that the pastoral idea was anything to get through with it as soon as possible. We believe that that tendency to mutilate every hymn that is given out is just a product of the fidgety fussiness which must do something or other. To omit the verses of a hymn, except when hymns are prolonged beyond reasonable hymn length, is to clip the wings of the hymn; for a great hymn really gives wings to the mind and spirit. Such clipping is entirely unnecessary. Mutilating a hymn frequently spoils the sense so as not only to rob much of its worshipful value, but sometimes the result is ludicrous.

Why the hurry?

To omit the third and four verses is just about the same thing as if the pastor should say, "Let us all repeat the Beatitudes, omitting the ones about the pure in heart and the peacemakers," or "Let us repeat the Ten Commandments, omitting the seventh, eighth, and ninth." (Of course, we realize that is exactly the way that some people are repeating the Ten Commandments today!)

The church service has only three hymns. Frequently only two are sung. Is it too irreverent a suggestion to make that if anything must be omitted a paragraph from the pastor's sermon might be omitted so that the hymn might be sung to the end without committing assault and battery upon it?—Halford E. Luccock.

How does this suggestion apply to the use of hymns in the church school service of worship?

Rev. E. H. Giedt, with his wife and two children, arrived from the South China field, March 24. They landed at San Francisco, having crossed the Pacific on the "President Taft."

Prof. G. R. Schlauch of the department of history of Linfield College, Oregon, and well-known in our German Baptist churches on the Pacific coast, was forced to undergo a major operation March 13. He has rallied from the operation and complete recovery and better health for the future are now expected.

For Sale

Good, first-class harmonium for sale, reasonable. Address: Felix Gutgesell, 3046 Clifton Ave., Chicago, Ill.

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