

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 Eleven



Young People's Society, German Baptist Church, Salem, Oregon

What's Happening

Temple Baptist Church, Mt. Oliver, Pittsburgh, Pa., has jumped into the lead again and given its pastor, Rev. A. A. Schade, an increase in salary of \$300 per year. Congratulations to Bro. Schade and congratulations to the church doing the noble act. The church has also granted Bro. Schade a vacation until September that he may regain some of his again impaired health. Bro. Schade will spend this time on the Atlantic Seacoast. The Bible school reelected Supt. S. A. Hamel to another term of office. The attendance of the school reached 350 at Easter.

The B. Y. P. U. of our Okeene church in Oklahoma is one of the societies which make the study of our "Know Your Own Denomination" supplements a part of its program.

The Sunday School Orchestra of the Oak Park church gave a fine musical evening on May 13 under the auspices of the Young People's Society. The orchestra was augmented for the occasion and was assisted by the church choir, by W. J. Krogman, organist, and Mr. Victor Szabadi, violinist. This orchestra ranks high among organizations of its kind and has been built up to its high state of efficiency and power by Mr. Carl F. Granzow, director.

The Home Department of the Sunday school of the Bethel Church, Buffalo, N. Y., has a membership of 36. The recently elected officers are Miss Anna Tresch, president, and Miss Florence Gerhard, secretary and treasurer. The Cradle Department re-elected Mrs. L. Eller as superintendent. Under her able leadership the Cradle Roll has been growing constantly.

The Immanuel Church, Kankakee, Ill., Rev. C. F. Zummach, will conduct a Daily Bible School for four weeks from June 7 to July 2. The church pays the expense of such teachers as wish to take the training course held in Chicago during May. Bro. Zummach is using the "Herald" Denominational supplements in his Wednesday evening meetings.

The Bethel Baptist Church, Buffalo, N. Y., Rev. E. Umbach, pastor, will hold a Vacation school from June 28-July 16. A teaching staff of ten members is assured.

Rev. O. Eymann of La Salle, Colo., has accepted the call of the church at Linton, N. D., and begins his new pastorate July 1. He closes his present pastorate on May 16, after which Mr. and Mrs. Eymann will visit in Bessie, Okla., and then later attend the Dakota Conference.

Rev. J. A. H. Wuttke of Tacoma, Wash., has been compelled by ill-health to take a three months vacation from all church activities. He has entered the Mounds Park Sanatorium in St. Paul, Minn., for medical treatment and recuperation. Student Martin Leuschner of

Rochester Seminary will supply Bro. Wuttke's pulpit for the summer months.

The Bethel Church, Anaheim, Cal., Rev. O. R. Schroeder, pastor, has decided to build a newer and large church edifice. The new structure will cost about twenty-five or thirty thousand dollars. Eighteen thousand dollars have been subscribed.

The annual meeting of the Men's Club of the Riverview Baptist Church, St. Paul, was held April 20 at which time the officers for the ensuing year were elected. It was a joint affair with the "Boy Scouts." The latter served the men with a bean feed and gave a very interesting demonstration of their work. The following officers were elected at the Men's Club: President, Henry Marks; vice-president, Wilmer Miller; secretary, Elmer Stassen; treasurer, Fred Ernst.

The Tabitha Class of the Temple Church, Mt. Oliver, Pittsburgh, has voted to give \$100 to the Rochester Seminary Building fund. With other ladies classes of the Bible school, it will furnish the Matron's room in the new Baptist orphanage building at Castle Shannon, Pa.

The Editor of the "Baptist Herald" spent Sunday, May 2, with the Englewood Church, Chicago, Rev. Ed. R. Lengefeld, pastor, and preached at the morning and evening services and addressed the Sunday school. The work is progressing favorably under Pastor Lengefeld's leadership. The Sunday school is growing under Supt. Reuter's direction and has introduced new song books. An orchestra furnishes good accompaniment.

Rev. F. J. Monschke of our First Church, Los Angeles, Cal., has resigned.

One of our Chicago Sunday schools is ready to donate about 50 used copies of "Living Hymns" in good condition to some church, Sunday school or young people's society that can make use of them. Write to the editor about them. First come, first served.

"All Aboard for Salem"

A most cordial welcome is extended to all our B. Y. P. U. Societies to attend the Pacific Conference which will be in our midst June 16-20.

Plan your vacation so as to take in the Conference this summer.

Through the kindness of the Board of Directors of our University, we have been able to secure this building for the term of our Convention, thus giving us sufficient room for the accommodation of all.

Let's make this a booster year, especially for our Young People's meetings! Come let's get acquainted. Come in a prayerful spirit, expecting great things from above, and we shall receive an abundant flow of blessing.

Having been inspired and uplifted spiritually, as well as being rested phys-

ically, we will set out with greater zeal to work at the great task that lies before us.

LYDIA E. WILLECKE, Sec.

Sunday Afternoon Program for the Minnesota Vereinigung at Minneapolis, Minn., June 13, 1926

15-Minute Song Service.
Scripture Reading.
Prayer.
Song by Joint Choirs.
Talk on Mound Assembly by the Dean.
Song, Minneapolis Men's Choir.
As a member of a Young People's Society, what duty do I owe:
"To the community in which I live," from a member of the Minneapolis Society: Frank Woyke.
"To my brother church member," from a member of the Minnetrista society: Ralph Ackman.

Vocal Solo: Miss Sarah Bienhoff.
"To the church of which I am a member," from a member of the Hutchinson society: Esther Knapp.
"To the denomination to which I belong," from a member of the Riverview society: Harold Stassen.
Song from Minneapolis Choir.
"To my God," from a member of the St. Paul Society: Alfred Stahnke.
Each one to talk for 10 minutes.
Song by Joint Choirs.
Closing Prayer.

South Dakota Young People

The Young People's Society of the Tyn-dall Church invites all the Young People's Societies of the South Dakota Jugendbund to attend the Annual Meeting to be held June 8-10, 1926.

All planning on attending, kindly send in your names as soon as possible, so provisions for lodgings can be made.

RUTH LEHR, Sec.

The Baptist Herald

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The Baptist Herald

Our Sundays

SUNDAY is one seventh of all our time and so of all our life. If you should live to be seventy years of age, you will have had ten solid years of Sundays. What one does with the day, therefore, is the way in which he disposes ten years of his time. Sunday must be of importance because it involves so large a part of our most precious possession, — our time. How we spend our Sundays greatly influences the rest of our days. What a man does with his Sundays will show what the quality of the man is. What is true here of the individual, is also true of the nation. "Tell me what the young men of England are doing on Sunday and I will tell you what the future of England will be," said Wm. E. Gladstone. Edmund Burke said: "A nation that neglects the Sabbath soon sinks into barbarism and ruin." God promised through his prophet that he would cause the Sabbath keeping nation to ride upon the high places of the earth.

Sunday as our Christian Sabbath is our rest day. We must use it wisely for that purpose or our bodies will surely give out. Do not make Sunday the "dumping ground" of the week by postponing until Sunday many things which could be done during the week. For his health's sake man needs a day of rest each week. The conserving of one's self requires the conserving of the day. This is only in line with God's eternal, immutable and beneficial law.

Sunday is the portion of our time specially devoted to God. If we do not use our Sundays for him, we certainly shall not use for him any other day of the week. One of the disquieting signs of our American life during the last decade or more is the breakdown of our Sunday as a day of rest and religious observance. Greed for gain has turned the day of rest into one of rush, the day of peace into one of profit. The gate receipts are what spur the advocates of Sunday games. The advocates of Sunday recreation for the people do not usually sponsor anything that does not make money for them. When Sunday becomes a day of amusement, it soon becomes a day of work. A corruption of morals usually follows a profanation of the Sabbath.

What better thing for the church and for the community could our young people do than to pledge one another to a right use of Sunday? Sabbath laws are good but Sabbath examples are better.

* * *

WHEN THINGS are in a muddle try a quiet season with God.

DON'T MISS the first installment of our New Serial Story in this number.

Making the Most of Sunday

MANY people think Sunday is just a day to do as they please on. But that is what God says it is not for. Sunday is the day that is different. God wants us to recognize it as different. Sunday work and using the Lord's day as a holiday instead of a holy day undermines this distinction between Sunday and the other days of the week. God says: "Remember the Sabbath day to keep it holy."

Keep your Sundays for the great things of your soul. Sunday ought to mean a new grip on the things that really matter. Sunday is our special opportunity to attend to the matters of eternity and the spirit. Go to church. Attend Sunday school. Let sacred music inspire you. Meditate on the message from God's word. Look yourself over in the quiet of worship and see yourself in the light of great ideals. Resolve not to be disobedient to the heavenly vision. Sunday is a day set apart to remind us what we are so apt to forget in our hurrying struggle for bread—that life is more than meat and the body more than raiment. Sunday is meant to lift the soul to heaven, to make it strong in the determination to do the will of God. Our Sundays ought to bring us to a higher life.

People who do not use Sunday for thoughtful worship but make it a day of joyrides and all-day motor trips, to visiting seaside or lake resorts, who make it a day of extra sleep, beginning Sunday at about 11 A. M., who give themselves to the playhouse and dinner parties, who wade through the reams of the Sunday papers with comic (?) supplements, who give themselves to everything but the things God intended the day for, are cheating themselves more than they cheat God. They are impoverishing themselves in the best part of their natures.

What shall I do on Sunday when I am not in church? Some do not desecrate the Lord's day but they do not do one blessed thing to redeem the day. They let it go to a total waste. Make Sunday a day to know and love better those about us. We gad about too much. Home needs us and Sunday provides the time when we can make home a truly happy place. Without Sunday there are many who would hardly ever have a day with their family. Make the home, on the Sabbath especially, the center of all genial, humanizing and uplifting influences which produce a true human life. The dangers that threaten the Lord's day are in large part those that threaten the home.

Use Sunday for reading. Few young people know the treasures that are in really good books. Sunday is for the feeding of the soul.

Sunday can mean a day on which to come closer

to friends. You can write to those who are far away. This bridges gaps and dispels loneliness. You can invite to your home those who are near at hand and by turns go into their homes in friendly fellowship. Sunday should be a neighborly day.

It is a day for active doing of good. A visit to the sick, the aged, the afflicted and a cheery word of comfort and sympathy can do a world of good. If we seek the welfare and happiness of others we shall not depart far from the will of the Father as regards the way in which to use his day.

Recognizing the Students

GOING to college should not mean going away from the church. But too many students slip away from all church connections and never renew their church contacts when college is finished. In large measure this is because the church does not maintain relationships with the students throughout their college course. Young people may occasionally seem anxious to get away from church influences, but when a church through regular agencies provides that which meets the changing and advancing needs of youth, there is manifested on the part of the young people a loyalty that usually lasts through life. Never should young people be permitted to think that they no longer are real and important units in the church. If an education is an asset in business and professional life, certainly it should be helpful in the leadership of religious activities.

The following suggestions are for pastors, Sunday school officers and teachers, leaders in the church and in groups of young people. Some adaptations may be necessary because of local conditions.

Find out how many young people in your church are graduating from high school this year, and arrange for a special recognition of them. Have a special service in the church, the Sunday school or society, or have a dinner in their honor.

Plan a reception for all students coming home from college, and make sure that the invitations reach the students before the college year is over. In addition to the reception, make it possible for as many as desirable of the students to speak in the Sunday school or church and to lead a meeting of the Young People's Society. Ask them to help on committees because of the new ideas which they can contribute, and then be sure to use some of the ideas.

Churches in college towns may hold farewell parties for students before they leave for home. Invitations to come back to the church should be extended.

Admit frankly that the college student has something which others do not have, and then ask the student to use this extra ability in making the work of the church more efficient. Avoid a patronizing air, for that is worse than no recognition at all.

A special committee composed of adults and young people might well be appointed for this special work.—Forward.

Editorial Jottings

A CHURCH GROWS by exercises and wins success by hard work. There is a growing church where everyone is at work. A fruit bearing church is a growing church.

OUR LEADING ARTICLE, "The Awakening of a Young Man," by Rev. C. A. Daniel, was the message delivered over the radio station K Y W Chicago on a Sunday afternoon, several months ago, when the young people of our Chicago churches furnished the program. It has been abbreviated for our columns. A saxophone solo by Arthur Pankrat, his sister accompanying on the piano, given on that occasion was unusually good.

PROSPERITY, AUTOMOBILES and a disintegrating philosophy of life are destroying the American home, President Lotus G. Coffman of the University of Minnesota told delegates to the thirty-eighth educational conference of academies and high schools at the University of Chicago recently. "The modern home is the house in front of the garage," he said. "We are a migratory people and are losing respect for law. Prosperity, the amassing of enormous riches, has bred selfishness on the one hand and envy on the other. Our philosophy is wrong because it exalts pleasure instead of sacrifice."

The Awakening Call of a Young Man

C. A. DANIEL

THE Evangelist Luke tells us the story of a young man, who had died and was called back to life by the Lord Jesus. Jesus and his disciples had come near a village called Nain, when they met a great funeral procession. Inquiry revealed that it was the body of a young man that was being carried out to the burying place. He was the only son of a widow. He had been her mainstay, her comfort and hope in the declining years of old age. But death claimed him and thus brought sorrow, pain and tears to the poor mother. The people of the town followed her in large numbers and sympathized with her in her bereavement. But they could not call the young man back to life. Nor can we call the dead back to life. But Jesus halted the procession, stepped up to the bier, and the young men, who acted as pallbearers, stood still. Then Jesus said: "Young man, I say unto thee, arise." That was an awakening call to the young man. But first of all we must consider

The Domain of Death

There is a king whose dominion comprises the whole earth. He swings his scepter over all mankind and all the peoples of the earth fear and hate him. He is an absolute monarch and a despot. His commands can never be reversed, his claims can never be refuted. No one has ever been able to escape his dominion. He is the severest, most unrelenting and unmerciful king that is known. No ruler on earth has ever been able to check his dominion though he may have numbered his soldiers by the millions. When this king of terrors presents

his claims, even the strongest and mightiest are obliged to obey absolutely.

Emperors have been able in times past to bring the whole world into a turmoil; millionaires have been able to arouse panics; capitalists have been able to cause the whole world to tremble; revolutionary forces among men have brought confusion and terror. But though the clouds were ever so dark, there was always a silver lining through the dark clouds shining and better days have followed. The truth can never die and Jesus can never fail. But this king named death can not be bought, cannot be evaded, nor prevented, nor overtaken. There is no herb on earth to cure him and no one has ever overridden him.

Several years ago a rich man out west had the right of way against him. The fastest train in the United States stood at his disposal to enable him to reach New York Harbor in time to embark on the fastest ocean liner available for Europe. There this man's brother lay dying. He was anxious to see him once more. He had the right of way. Did he outride this king? Did he reach his destination in time to see his brother alive? No, no he did not. This grim messenger death had claimed him before he reached his destiny. And death has claimed millions of young men and women in times past and is still claiming them by the millions. We do well to take heed.

Now then to return to the village of Nain, which means beautiful valley, we note that death had claimed a young man, but Jesus had given him

An Awakening Call:

"Young man, I say unto thee, arise." The young man sat up. He was delivered to his mother. A great fear came over all, they glorified God saying: "There is a great prophet arisen among us and God has visited his people."

Before Jesus, the Son of God, even death must flee. Life must return. Young men and women can hear this awakening call to life: "Young man, I say unto thee, arise." Do you hear it?

Young man, arise in the

Strength of Your Moral Manhood

There is at the present time a spirit of indifference and carelessness abroad in the land. Young men and women do not seem to care what results may come out of their daredeviltry. This cankering worm keeps gnawing away at the saproots of young life and this king of terrors has laid his nets to destroy the youth of our land. Carelessness and indifference are the co-workers of death. Jesus says, Young man, arise.

There is also a spirit of gambling prevalent, a burning desire to grow rich quickly. These desires lead to a disregard of law and order and common honesty. These traits are playing havoc with the morals of our young men and women. Our cities are full of wickedness and crime and vice. You remember what the poet said,

"Vice is a monster with so hideous a mien,
That to be hated needs but to be seen,
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

We have abolished the liquor traffic and the saloon, but the boozefighting and bootlegging goes on. Who shall save our land from lawlessness and crime?

There are gangs of youthful bandits, thieves and murderers running wild. Who shall stem the tide of wickedness? Who shall save our boys and girls from this maelstrom of temptation and danger? It is the Savior Jesus calling: "Young man, I say unto thee arise."

Our Age Is Amusement-mad

and many are drifting down the swift current of a Niagara to sudden disaster. Who will help the young men and women, who are burning the candles at both ends, exposing their bodies and their souls to the excesses of drinking and dancing, card-playing and gayety and all sorts of sinful indulgences?

"Jesus calls us o'er the tumult,
Of our live's wild restless sea,
Day by day his sweet voice calleth:
Saying: Christian, follow me."

It is the awakening call to arise and assert our manhood for truth and for good.

It is surely encouraging to know that Jesus has borne our sins and transgressions upon the cross. Though sin and death may rule supreme, he has conquered death, he has abolished death. He died for us all, that they, who live, may live not unto themselves, but unto him, who died and arose from the dead. So he is calling you now: Young man, arise. Arise from a life of lethargy and sin. Enter into the life of grace and victory over sin. Lay hold of eternal life.

Life Should Have an Aim

Young men and women should have ideals, keep them, cultivate them and bring things to pass. As we look out on the young manhood of today, we see many aimless, visionless, spineless, weak and dead. Thousands are daily face to face with hell.

The young man or woman, who heeds the call of Jesus, who arises in the strength of moral manhood, who enters by faith into the fellowship of the Lord Jesus, has eternal life, a glorious hope and outlook into the future.

Hope is like the spring of the watch, it sets all the wheels of the soul into motion. Hope is like the sun, which as we journey toward it, casts the shadow of our burden behind us. There is a glorious hope before you in Christ Jesus. Your visions and your ideals may imply tremendous tasks and labors, but they surely include glorious possibilities. They are born in prayer and meditation, they are attained by patient, faithful plodding and toil.

Young man, new life and new toil, new hopes and aspirations, new joys and attainments are before you! I say unto you, arise. Lay hold of the opportunities, accept the Lord Jesus as your Savior and friend. Keep on pegging away and ask the Lord to bless every rap. "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is."

For Bible Study

The Minor Prophets—Micah

A. P. MIHM

Micah, the sixth of the twelve minor prophets, bore a name, which in itself was a creed, the fuller and probably older form Mikayahu, signifying "who is like unto Jehovah?" (Mic. 1:1; 7:18; Jer. 26:18.) Like Michael, meaning "Who is like unto God?", the name contains a challenge. The prophet is the man who reminds his generation of the Eternal God. He must keep close to the throne of the Almighty.

Micah is not to be confused with Micah, the Son of Imlah, a prophet of the time of Ahab.

Micah was born in Moresheth-gath (1:14), a dependence of Gath, about 20 miles southwest of Jerusalem. Like Amos, he was a native of the country. Micah apparently had no special love for cities. (1:5; 5:11; 6:9.)

His Personality

Micah must have been a very striking personality. He had strong convictions and showed corresponding courage. The secret of his power is told in 3:8. He fearlessly uncovered his nation's sin and pointed to Christ. He sympathized with the common people. He was preeminently a prophet of the poor and a friend of the oppressed. His whole soul went out in loyal sympathy to the downtrodden. He saw and keenly felt the social wrongs of his age. (Chap. 2-3.) "He had Amos' passion for justice and Hosea's heart of love." (Smith.)

His Times

Micah prophesied "in the days of Jotham, Ahaz and Hezekiah, kings of Judah" (1:1). This was between 745-700 B. C. He was a younger contemporary of Isaiah. Micah was a prophet to Israel and also to Judah. The downfall of Samaria took place about 722 B. C. and Micah preached before and after this event.

Under Jotham splendid luxury reigned. Under Ahaz Judah was forced to pay tribute to Assyria which fell as a heavy burden upon all classes. Under Hezekiah, who attempted to reform the state, conditions became more hopeless. The custodians of the law abused their powers; nobles fleeced the poor; judges accepted bribes; prophets flattered the rich and priests taught for hire. (Chap. 2.) Commercialism and materialism were supplanting almost the last traces of everything ethical and spiritual. The common people had forgotten how to speak the truth, friendship and family loyalty were undermined. Human society was degenerating to the ethical level of the jungle.

At such a crisis Micah appeared and attempted to call the nation back to God and duty.

His Message

Micah's message supplemented Isaiah's. They were contemporaries. Isaiah was a courtier, Micah a peasant from an ob-

scure village. Isaiah was a statesman, Micah an evangelist. He was more democratic than Isaiah. His personal relationship was not with kings but with the people. He was a prophet of the people.

The nobility had a totally mistaken conception of God.

They fancied because they were ritually correct in religious observances, judgment was impossible. "Is not Jehovah in the midst of us?" they asked, "no evil shall come upon us" (3:11.) But with this pious trust went their questionable morality. Real religion keeps a man honest and gentle and his claim on God cannot be allowed as valid if his life is an intentional damage to his fellows.

Samaria was captured in the reign of Hoshea, about 722 B. C. by an Assyrian army and the kingdom of Israel came to an end. Micah warned both Israel and Judah of this invasion of Assyria, telling them if they would be saved they must put away their sins and turn to Jehovah. Hezekiah and Judah heeded him and were saved. (See Jer. 26:17-19.) Israel refused to hear the prophet and was destroyed.

Analysis

Chaps. 1-3. Judgment. Upon Samaria and Jerusalem.

Chaps. 4-5. Comfort. This division is full of promise.

Chaps. 6-7. The Way of Salvation. Exhortation to Repentance and Warnings against sin.

Weddell names Chap. 1:2 as key-note and "Hear" as keyword of the book.

Three Great Texts of Micah

1. Chap. 3: 12. "Therefore shall Zion for your sake be plowed as a field and Jerusalem shall become heaps and the mountain of the house as the high places of a forest."

This text is the keystone and climax of the prophet's message of judgment. Micah was the first of the prophets to threaten Jerusalem with destruction, but the fate of the nation he kept clear and distinct from the fate of the capital.

This word was remembered for over a century and was the means, literally, of saving Jeremiah's life. (Jer. 26:18.) Very rarely does one prophet in the Old Testament cite another.

Hezekiah's reformation may have been helped in some degree at least by Micah. (2 Kings 18:4.)

2. Chap. 5:2. "But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be a ruler in Israel; whose goings forth are from old, from everlasting."

Micah was the first of all the prophets to turn man's eyes upon Bethlehem as the birthplace of the coming Deliverer, the Messiah. Isaiah had foretold his virgin birth. (Isa. 7:14.) Micah predicts his village birth, a man of humble

origin and sharer of the poor man's burdens; in fact the poor man's Deliverer. Micah, the prophet of the poor, foresaw a poor man's Messiah.

Seven hundred years later, in the days of Herod the Great, the Wise Men in search of the spot, through the help of the Jewish rabbis, obtained from this passage the information in which to continue their journey. (Matt. 2:1-6.)

3. Chap. 6:8: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God."

This verse stands as the motto of the alcove of religion in the reading room of the Congressional Library in Washington. It is the verse in the Bible which President Harding kissed when taking the oath at his inauguration.

This is no religious program with God left out. This is not mere moralism. Here is the religious root of all moral life. Here is a divine rule of life.

It contains the three major requirements of all true religion, viz. do justly, love mercy and walk humbly. To simplify religion has always been the prophets' work. David reduced the 613 requirements of the Pentateuch to eleven (Ps. 15), while Micah summed them all up here in three. Jesus reduced them to two. (Matt. 22:35-40.)

a) *To do justly.* Justice in the Bible is recognized as elementary morality. It is the basis of all moral character, the essential of a good man, fundamental in our conception of God. This justice which is fundamental in our conviction about God is to be fundamental in the life of man. The ideal justice of the prophet is the eternal justice of the Golden Rule: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets" (Matt. 7:12). The last clause is often overlooked. "Do justly,"—that will be the death warrant of all graft, misrepresentation and crooked deals. That means a square deal for everyone.

b) *To love mercy.* Justice is simply honesty. Mercy is the movement of a beautiful love. Justice restrains us from injuring men. Mercy drives us to help them. "Blessed are the merciful for they shall obtain mercy."

c) *To walk humbly.* There is no such thing as moral self-sufficiency. Even when we have done all the things commanded us, we must say: "We are unprofitable servants" (Luke 17:10). Humility is the greatest ornament of religion. Heads bared and bowed, knees bent, hearts abased. God is near.

To walk humbly with God means companionship, fellowship. Walk with thy God. Jesus came so that we could do it.

In bringing his work to a close Micah outlines in beautiful lyric his belief in the uniqueness of Israel's God because of his forgiving nature. (7:18. 19.)

The Sunday School

Three Commendable Essays on the Bible

Editor's Note. The three essays on The Bible on this page were written by three high-school girls, members of the Sunday school of the Bethel Baptist Church, Detroit, Mich., and given at the Bible Day Exercises. A prize was offered for the best essay and the first in order of the three received the prize. Originally only a first prize was arranged for, but after the three were read, it was deemed to give all three a prize for the creditable work done.

We are publishing the papers without change. It may be a pointer for other church schools to call on and develop the talent of their pupils, especially those in high school, in connection with the study-work of the Bible.

An Essay on the Bible

MARION ZANNOTH

Have you ever stopped to think how old the Bible really is?

The Word of God has always existed and forever will continue to do so. In the Gospel According to John in the first few verses we read: 1. In the beginning was the Word and the Word was with God, and the Word was God. 2. The same was in the beginning with God. 3. All things were made through Him and without Him was not anything made that hath been made.

When I was a tiny girl someone told me, that if a person started to count the minute they were born, and counted all their life without stopping, they could never reach a billion. God has lived a billion, billion years and even more. A human mind cannot fathom what eternity is, but we know and believe that God has always lived and with Him, His Word, the most wonderful and precious book in all the world.

Of course it was not written and bound in beautiful leather with gilt edged pages as we have the Bible now, but it was the Bible in the form of thoughts. God's thoughts.

So you see, these same thoughts of God were in existence long before the human race was created. After man was made God endeavored to plant in the souls of man these self-same thoughts that He has always had.

From Adam and Eve, the first man and woman, descended people who kept the old Jewish laws. These laws were passed from lip to lip, from generation to generation and finally written by the Levites. These laws and many fascinating stories about the people of that time make up the Old Testament.

Anyone's thirst for literature can be satisfied by reading the Bible for it has almost every type in it.

It has History. For is it not the Old Testament that tells of the historical doings of those great men of ancient times? In fact the whole Bible is History.

Travel—In Exodus the wanderings of Moses with his people the Israelites is told and in the New Testament, Paul's missionary tours.

Love Stories—For instance, the wooing of Rachel by Jacob, and the story of Ruth and Boaz.

Biography—The Story of David and the Life of Christ.

Poetry—The Psalms, and also the Song of Rejoicing by Mary the mother of Jesus.

Tragedy—The Books of Kings and the Book of Job, and also in the Gospels there was tragedy, for the Life of Christ could be classed as such.

Plot—It was a plot that deprived Esau of his birthright, and the betrayal of Jesus by Judas.

War Stories—In the Old Testament some of the most exciting war stories imaginable are related.

Miracles—The Bible is full of them from cover to cover.

And Fiction or Short Stories, as exemplified in the parables of Jesus.

Any class of literature whatsoever can be found in this great book that is part of most of our homes. This being "Bible Day," I think, would be a very appropriate time of the year to really study and think more about this precious gem of literature, because like a church spire it continually points heavenward, toward full salvation and the throne and heart of God.

The Bible, God's Holy Word

BERNICE E. POTZ

Of all books ever written, there is none that has withstood centuries, as has the Bible. It is the greatest book of history and romance ever written.

God might have given us a literally divine book written by him on tables of stone. We find that he chose to give us a library of books, written by human authors, in different styles and characteristics. No man has ever seen God but this book is abundant proof thereof. This is the word of my God telling me how great and almighty he is.

In the beginning we have the beautiful story of creation and in Exodus 20 verse 2 He says "I am the Lord thy God." Because of his love he created us in his image. How beautifully God asks us to put our faith and our trust in him and seek him early, "Remember thy creator in the days of thy youth." His commandments guide us day by day. When in sadness and despair no greater comfort can be found than in Psalm 23, "The Lord is my shepherd, I shall not want." God's word teaches us to pray, and when we come to him with our burdens of care, we receive comfort and strength.

From the beginning of the Bible to the end we find only God's manifestation of love for us. It was because of his great love when mankind fell in sin, that God sent Christ unto earth to suffer and die for us on the cross, and in John 3:16 we find the greatest blessing in the Bible (offering salvation to all): "For God so loved the world that he gave his only begotten Son that whosoever believeth in him shall not perish, but have everlasting life."

After Christ's death and resurrection,

Christ tells us, "I will pray the father and he shall give another comforter," "The Holy Spirit that he may abide with you forever, I will not leave you comfortless. Because I live ye also shall live."

We read of the beautiful home on high prepared for those that love him where we shall dwell with God.

MY COMFORTER

When troubled thoughts are on my mind,
I pick my Bible up and find,
Within its pages, strength I need—
Whate'er perchance might be my creed.

There's inspiration there I say!—
That gives me strength for every day,
For every load that's mine to bear,
For every road that I must fare!

I read some old beloved psalm
And find in it a sense of calm.
It brings me peace and calms my fears
And strengthens me when trouble nears.

It cheers me up, and makes me see
How kind indeed, is life to me.
For every hour that's mine to live
It gives me strength no man can give.

So if it be, that you are pressed
With heavy care and long for rest—
The Bible, friend, whate'er your creed,
Will give to you the help you need!

The Bible

PHYLLIS BOURZIEL

The Bible is the most wonderful book in the world. Firstly, the Bible is one book. Seven great marks attest this unity. From Genesis, the Bible bears witness to one God. The Bible forms one continuous story, a progressive unfolding of truth. From beginning to end, the Bible testifies to one redemption; it has one great theme—the person and work of Christ. These writers, some forty-four in number, have produced a perfect harmony of able proof of the Divine inspiration of the Bible.

Secondly, the Bible is a book of books. Sixty-six books make up this one book. But that is but one side of the truth, for each of the sixty-six books is complete in itself, and has its own theme and analysis.

Thirdly, the books of the Bible fall into five great groups: Preparation, Manifestation, Propagation, Explanation, and Consummation. These five groups of books in turn fall into groups: Redemption, Organization, Poetry, and Sermons.

Fourthly, the Bible tells the Human Story; beginning logically, with the creation of the Earth and of man, following, is the story of Israel; the promise of the Messiah, and so on.

And lastly, the central theme of the Bible is Christ. It is this manifestation of Jesus Christ, his Person, his death, and his resurrection, which constitutes

(Continued on Page 10)

Jessica of the Camerons

SYLVIA STEWART

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CHAPTER I THE EXPECTED VISITOR

"Margie! Margie! Wait for me!"

Jessica Cameron came dancing down the steps of one of the prettiest homes on a certain avenue in Cleveland, Ohio, her brown eyes shining, her every ruffle and ribbon fluttering with excitement. Promptly at her call her chosen school-girl affinity, Marjorie Sheldon, half a block ahead, changed the impetuous skip-pety-skip, with which she had been propelling herself schoolward, to a sedate backward movement, accomplished principally on her heels, until joined by her friend.

"I've got the most loveliest news to tell you," began Jessica, breathlessly. "Papa just got the letter—"

"Most loveliest!" mimicked Marjorie. "That will be a cracker-jack for my list of incorrect expressions this afternoon and will make ten for me. How many have you got?"

Marjorie was not indifferent to her friends "most loveliest" news, but she was a decided tease, and liked, moreover, to invite Jessica's protest against the consideration of lessons outside of school hours—a protest which came promptly.

"Oh, bother your old grammar! I hadn't but two. I've got another, though, since your latest contribution, for 'have got' is as incorrect as 'most loveliest.'"

"Ha! Ha!" laughed Marjorie. "You just said 'have got' yourself."

"Listen, Margie dear, and let me tell you," giving her chum's arm a gentle shake. "My Kansas grandmother is coming next week to make us a long visit and maybe will stay all winter."

"Your Kansas grandmother! Say, kid, I never knew you had a grandmother, Kansas or any other kind. I'm sure I never heard you speak of her."

Jessica flushed slightly. "Well, you don't usually talk about your own folks very much outside your own family, do you, especially if you don't know them very well? Mamma and papa talk about her a whole lot, and so does Don."

"Did you ever see her?"

"Not since I was a weenty, teenty girl. Mamma took me out to Kansas with her when I was only two years old; but Don spent the summer with her three years ago, and he never gets tired telling what a good time he had."

"Where did you say she lives? In Kansas?"

"Yes; but papa says that if he once gets her settled in Cleveland, he is never going to let her go back. She writes the loveliest letters to mamma, like the letters you read in the magazines sometimes, 'To My Daughter,' only they are funnier and more interesting. She always sends messages, too, to Don, and Harry, and me. What makes you look

so solemn, Margie? You don't seem glad for me, a bit."

"Maybe you won't be glad for yourself before she goes home again," answered Marjorie, sagely. "Sadie Fowler's grandmother came here from Nebraska—that's close to Kansas, isn't it?—a year or so ago, to visit her folks, and she wasn't nice at all. Sadie said she was just awful glad when she got tired of Cleveland and went to live with an uncle of hers in New York."

"How wasn't she nice?" interrogated Jessica, faintly.

"Oh, she was just so different," returned Marjorie, carelessly. "Sadie's folks are awfully rich, you know, and keep no end of servants; but her grandmother used to insist on making her own bed just as soon as she got out of it in the morning, which would be as early as five o'clock, sometimes, a good two hours before anybody except the servants was up; and she would go poking around the house like a spook, or a burglar, and fuss about having her breakfast so late; and when Mrs. Fowler had the cook send an early breakfast to her room, she complained worse than ever; and said 'she just couldn't eat her meals alone, it was so lonesome.' Mrs. Fowler couldn't get her to wear a thing that was a bit stylish; she wore the queerest bonnets and old-fashioned dresses, and Augusta Fowler was so ashamed to have her friends see her that she told some of them, at first, that she was a distant relation of her father's who had been kind to him when he was a boy, and they felt they just had to treat her well. But she always called Mrs. Fowler 'darter' when she spoke before folks, and that gave Augusta away. She used to spank little Johnny Fowler whenever she caught him sliding down the banisters; she said 'it wore out his clothes too fast,' and she boxed Sadie's ears ever so often for nothing at all but talking back to her; 'being sasssy,' she called it. I don't suppose your grandmother would do anything like that, though," she added, as she suddenly became aware of the cloud that was gathering on her friend's sunny face. "You can't tell a thing about these old people, though, especially if they have been brought up differently from folks nowadays, as most of 'em have."

"I don't believe my grandmother would be anything like that," protested Jessica, weakly. "She has a fine home out in the oil belt somewhere—a big ranch, papa says—but she is going to let the man and his wife who live on it take care of it this winter. Mamma hasn't seen her for a good many years, so papa wrote to her without mamma's knowing anything about it, to come and spend the winter with us, and she is coming next week in time for mamma's birthday anniversary."

"There's always so many funny things in the papers about Kansas and Kansas

people," Marjorie rambled on, reflectively. "There was that Mrs. Nation, you know, who went around knocking things to pieces in saloons. Claude read the funniest thing about her smashing her own knee with a hatchet one day because she found out there was a 'joint' in it. I laughed myself nearly sick over that. Then there was that Mary Ellen Lease, who went all over the country making queer political speeches, while her husband stayed at home and took care of the kids and did the housework. They lived in a sort of Indian wigwam, which they called Medicine Lodge. Claude read a funny thing about him, too—that he was such a good housekeeper that he never tucked the dishrag away in the corner of the sink any more, but washed it out and hung it over the dishpan. There was a Jerry Simpson, too, a long time ago, who never wore any socks—'sockless Jerry' they called him in the papers—and he was a congressman too. And I don't remember how many more, but Kansas is said to be the home of freaks. I wonder if your grandmother knows any of those funny people. How old is she?"

Jessica looked doubtful. "I don't know, exactly. We have her picture hanging in mamma's room, but it was taken a good while ago. She must be fifty or more; she must be over sixty; for she was a little baby at the time of the war."

"Goodness gracious!" exclaimed Marjorie. "She must be awful old; wouldn't think your folks would dare to let her travel around alone! Wouldn't it be dreadful if she has rheumatism or asthma—all oldish people get something the matter with 'em—and you'd have to have the doctor coming to see her all the time? Mrs. Titus' father, who lives two blocks west of us, isn't sixty yet, and Mrs. Titus says he is more trouble than all the children put together; and they have six."

Jessica slipped her hand from her friend's arm, and her face assumed a very decided frown. "I think you are perfectly horrid, Margie Sheldon," she cried indignantly. "Grandma Keith is my mamma's very own mother; and I know she couldn't be a bit like any of those dreadful people you have been talking about. She has an auto and runs it herself; and papa says she manages her big ranch as well as a man could. She lives near a big university town, and she goes in the best society; for she tells mamma in her letters about going to receptions and committee meetings. She couldn't be anything but nice—so there! If you make believe like that about her any more, I'll not even ask you to come to see her when she gets here, so I won't."

The two girls had reached the great building where they attended school; and, more hurt than she would have cared to admit, by her friend's careless chatter, Jessica flounced into the cloakroom, unheeding Marjorie's half-laughing, half-serious protest that "she was only just talking, and did not intend to make fun of her grandmother."

"As if any of mamma's folks could be like that horrid, bent-up, old Mr. Titus!"

she thought angrily to herself, as she passed to her seat at the summons of the bell. "I just hope Grandmother Keith will be lovely, when she comes, and I guess that will take some of the conceit out of Margie Sheldon!"

She evaded her friend's questioning glances in her direction as much as possible throughout the afternoon session, and ignored altogether the pleading look that friend bestowed upon her as they stood together for a few minutes at the blackboard. The paper containing a half-dozen chocolate creams—her favorite confection—which the repentant Marjorie left on her desk in passing she flirted promptly to the floor as soon as her teacher's back was turned; and it was quickly appropriated by the grinning red-headed boy across the aisle, who was Jessica's pet abhorrence.

This incident did not tend to improve her injured feelings, and she purposely remained after school to ask Miss Dunn's assistance in solving a difficult problem. In answer to Marjorie's subdued inquiry as to whether she should wait for her Jessica replied, very pointedly for her, that she didn't know when she was going home, but *she knew the way*.

If kind Miss Dunn noticed "the rift within the lute" between the two usually warm friends, she wisely kept her own counsel and gave her pupil the help which she saw had not been needed; and Jessica walked slowly homeward alone, her mind dwelling more and more on her friend's thoughtless speech.

What if it should happen to be true, as Marjorie had inferred, that her grandmother should be—well, queer, like the people her chum had mentioned? Pride, pride in her own appearance, in her perfectly appointed home, her ideal father and mother, and her two fine brothers—this was one of Jessica's weaknesses, and it gave her many uneasy hours in the week that followed.

"Do you remember Grandmother Keith very well, Don?" she asked her older brother, a lad of sixteen, as the two sat together over their lessons that evening in the cozy library at home.

"Well, I should snicker!" was the boyish reply. "And I also remember what lickin' good cookies and doughnuts she used to make, too; and what a lot of fun I had out there on that old ranch!"

As Jessica had told Marjorie, her brother had spent the summer with his grandmother, some three years before, on the Kansas farm, having been sent out to take "rugged treatment," as he called it, after a winter's round with scarlet fever.

"Tell me something about her," invited his sister, pushing her history aside, and laying her head on her folded arms. "How did you have fun?"

"Oh, there were some old coal mines—surface mines, they call them—in the timber on grandmother's farm, and the boys from town—it was only a mile away—used to come out there and play 'robber.' We would make believe to rob banks, and hold up stagecoaches, and everything like that, using the coalholes to hide in. On the next farm there was the biggest mulberry grove I ever saw;

it was just alive with crows, a regular crow colony, and the man who owned the farm used to let us boys go over there any time, and shoot crows. They were so troublesome that he gave us a nickel apiece for every crow we killed; and some days we would get as many as a dozen. Then I went to the river, sometimes, too. It was five miles away, but grandmother would always let me go when there were big boys or men going over on a fishing excursion. There was a cave over there so large you could almost get lost in it, and there were hundreds of names carved on a big rock that hung over the front of it. I nearly wore out my best knife one day—"

"But I want you to tell me something about grandmother," interrupted Jessica. "You've told me about that cave dozens of times! Was she always nice to you?"

Donald looked up queerly. "Nice to me? What do you mean, sis? Isn't a fellow's grandmother always nice to him, that is, when he does the square thing?" the latter clause hastily added as a sudden recollection came to him of a certain night when he had remained away far past bedtime, and had found only bread and milk awaiting him for supper, though that morning and there were two fresh blackberry pies on the pantry shelf.

Then Jessica unburdened her soul. The matter was something she could not discuss with her mother—"grandma's very own little girl," as she thought to herself—but her chum's insinuations had robbed her grandmother's coming of all its pleasurable anticipations, and she longed to confide her doubts and fears to someone.

"Margie says that most old people are cranky and fussy, and sometimes sickly and awfully cross," she ventured, doubtfully. "I wondered if perhaps Grandmother Keith might be that way. I looked at her picture in mamma's room; but it was taken nearly ten years ago, and you couldn't have much of an idea from it how she looks now. She isn't so pretty in the picture, but she is awfully young-looking, and kind-looking too."

"That picture doesn't look anything like her. It isn't half as good-looking as she is, and I wouldn't give a minute's thought to anything that Margie says about her," declared her brother warmly, noting, for the first time, the cloud on his sister's brow and the gloom apparent in her tone. "That girl knows less every day. Grandmother's a peach, and she isn't old and infirm, either; and if we can persuade her to stay all winter, I'm going to coax dad mighty hard to let us both go home with her next summer. If we would both get a mild case of measles, or something or other, early next spring, and get sent out there to recruit up, wouldn't it be jolly?"

Jessica smiled, but her smile was somewhat forlorn. "I am afraid that wouldn't work," she answered. "There would be Harry to be thought of, too, and if one of us was sick and not the other, it wouldn't be so 'jolly' for the one that had to be shut away from mother for three weeks, like I was when you had scarlet fever."

Donald grinned. "It did take you a long time to get used to saying good-night through two doors and across a hall, didn't it? You should have comforted yourself with the thought that there was nobody around to keep you poked up all the time, to do your work. By the way, sis, Grandmother Keith is the worst person to keep busy I ever saw in all my life."

"Is she worse than mamma?" inquired Jessica, her spirits sinking once more; for Jessica Cameron was undeniably indolent.

"Mamma isn't a circumstance," declared Donald, decidedly. "Grandmother can do more things, and do them easier, than anyone else I know. But speaking of work, we must cut out this gabble, or I will get zero on this geometry lesson tomorrow morning."

Jessica was fond of her big brother Donald, who seldom teased her as Marjorie's older brother sometimes did her chum; and now she felt somewhat comforted by Don's assurance that grandmother was "a peach," even if the information seemed a trifle vague. She put away her history—she could not study with anything else on her mind—promising herself she would rise early and complete the scarcely-looked-over lesson a promise that Don would have laughed at if she had voiced it openly, and going up to the nursery, she indulged in her usual romp with her small brother, Harry, before Nora, the maid, should tuck him away for the night. This put her in better spirits, and she practiced her music lesson with extra care, then said good-night to her brother, who was still absorbed in his studies, and went quietly away to bed.

Alone, however, in her dear, white bedroom, all the doubts and forebodings which had been conjured up by Marjorie's careless comments revived, and would not be banished. Shadowy visions of all the ugly, homely people she had ever known or read of came trooping before her eyes: Mary McTaggart's grandmother who, it was reported, was nearly one hundred years old, and was toothless and nearly blind; old Mrs. Manley, who lived over on Prospect Avenue, and who, though worth many thousands of dollars, was so niggardly that she persisted in piecing quilts for a living, and carrying home her own marketing; Hazel Lee's grandfather, who because of exceeding deafness always shouted "Hey" at her when she addressed him, which always made her jump—these real beings, as well as the dwarfed, misshapen goblin men and women of her fairy stories (and she had read many), invaded her quiet room like so many veritable human beings. The result was that when her mother, who had been out with her father to hear a noted lecturer, slipped into the room for a parting look at this "apple of her eye," Jessica lay with wide, staring eyes, and cheeks upon which there was an excess of color.

"I supposed you would be asleep, little daughter," said the gentle voice. "You are not sick?" laying a soft hand against the flushed cheek.

Jessica shook her head. It was in her mind to confide in this unfailing comforter—there had never been any secrets between them—but through the tender concern for herself in her mother's tones the girl suddenly became aware of a deeper note of joy; the dear mother-eyes were alight with it.

"You are glad because grandmamma is coming, aren't you, mamma?" she queried, half doubtfully.

An emphatic hug and a royal smile were her answer, before her mother added, "Suppose you had not seen your mother, Jessica, for ten years, and all at once you found you were to have her in your own home for a whole winter! This is, indeed, a lovely surprise papa has given us for mamma's birthday gift, big enough to reach around the whole family. We will all enjoy grandma."

"Does she look like the picture of her in your room?" questioned Jessica.

"Yes and no. That is not a very good picture of grandmother," answered Mrs. Cameron. "But it was the best one we could get at the time, and I was so hungry for the sight of her when your little sister Grace left us, that I was quite foolish about it; so papa had the picture enlarged from the best photograph we had at the time, so that I could have it hung on the wall to look at."

"That was eight years ago," said Jessica, softly. "Why didn't she come to you then?"

"She was out in Oregon with my only brother, Horace, who needed her then worse than I," was the quiet response. "He had just lost his wife and his only child—your Aunt Kate and little cousin Lucy—in a frightful railroad accident in which both were burned to death; and mother was with him for several years. He married again five years ago, and he did not need her so much, so she came back to Kansas. She takes an active part in the affairs of her home community, has a good many acres of land leased out in the oil and gas region which is being developed in her part of the state, and, in looking after these and managing the large range where she lives, she has been such a busy woman that it has not seemed convenient for her to make us a visit. But we will make her so much at home this winter, will we not, little daughter, that she will not wish to leave us for Kansas again? She is to have the big room next to yours. We will begin fitting it up for her tomorrow, and I shall depend on my little Jessica to look after all her small needs and wishes, and help to make her winter with us a happy one."

"I'll try, mamma," and, returning sleepily her mother's warm kiss, the young girl went comfortably away at last on her deferred journey to "Slumberland," and dreamed that a lovely old lady, with snow-white hair, and a dress of shimmering silk, was carrying her off to Kansas in a beautiful motor car!

(To be continued)

A synonym is a word you use when you can't spell the other one.—Georgia Tech. Yellow Jacket.

The Bible

(Continued from Page 7)

the Gospel and is explained in the Epistles. The last book of all, the Consummation book, is "The Revelation of Jesus Christ."

This wonderful book has proved to be indestructible, though earth's most powerful forces have tried for ages to crush it and to stamp it out. The Bible is the greatest success in all literature. It is today the world's best seller as it is the only book that meets all the world's needs. The Bible claims to be the Word of God written in the very words of God. It claims this not once or a dozen times, but thousands of times throughout the Scriptures. The attitude of the readers of the Bible, therefore, is one of two choices; either, he must conclude that the Bible makes false claims for itself, or he must admit the Bible's claims for itself and recognize it as a supernatural book, different from all literature, past and present, and as free from mistakes as the character of God himself. Although the Bible's revelation of God is steadily unfolded throughout its books, there is no part of the description of God, anywhere in the Bible, that is false or mistaken. For it is all the actual Word of God concerning himself.

The Language of the Eyes

KATHERINE ZINZ

How much the eyes can tell
Which words and phrases could not
half impart;
For words are empty shells
And far too small to hold the message
of a loving heart.

And eyes can cut and wound
Like mere words never did
And oft beneath fringed lashes
There is a deadly poison hid.

Since God did give us power to either
hurt with flash of scorn,
Or, still with trusting, kindly glance
another's sighs,

How happy would this sad old world not
be
If all gave only kindness through their
eyes!

Mother's Day and Ladies' Missionary Society Anniversary in Madison, S. D.

Mother's Day is always a Red Letter Day with us. The Young Men's Baraca Bible Class has had the custom to present a white carnation to each mother. They distributed seven dozen this year in order to show their appreciation and love they have for their mother. They believe it is better to buy flowers when they can be seen and enjoyed, rather than to place them on the caskets after mother has departed. The pastor preached on Mother's Influence. The class sang on song: "Meet Mother in the Skies." Two declamations: "My Mother's Bible" and "Where's Mother?" were given by two Sunday school scholars. It was a service long to be remembered.

The Ladies' Missionary Society's anniversary drew a large crowd in the evening. A special program consisting of Ladies' Quartet, Male Quartet and the Rev. S. Blum of Emery, S. D., as special speaker did justice to the occasion. Bro. Blum spoke on: "The Sister of a Great Man" and drew many lessons from the life of Miriam. Everybody went home with the feeling that it was a day well spent in the interest of one's best friend—Mother.

Evangelistic Campaign at Clinton Hill

Evangelist John W. Ham of Atlanta, Ga., has just concluded a most successful two weeks' campaign at the Clinton Hill Baptist Church, Newark, N. J. Although the church has been pastorless, the need of engaging an evangelist such as Dr. Ham was known to be, was strongly felt, and he was requested to come. The campaign was preceded by a month of prayer and preparation. The evangelist addressed capacity audiences each night.

God has graciously endowed Dr. Ham with a gift of speech which is comparable with none ever heard within the walls of this church. The sound doctrine contained in his messages brought much blessing to the hearts of the believers. His sweet spirit and tactful method of working won all those with whom he came in contact.

The visible results of this revival were as follows: many reconsecrated Christians and 74 who accepted Christ as their personal Savior; 16 of this number received the ordinance of baptism administered by Dr. Ham on the closing night of his campaign. A number will be taken into the fellowship of neighboring churches, and the remainder will be baptized at an early date by the officiating pastor. Only time and eternity will tell how much good has been wrought by these services.

In addition to covering all the expenses of the campaign, amounting to approximately \$1000, the audience presented Dr. Ham with a free will offering of \$500.

As the closing hymn was sung—"God Be With You Till We Meet Again," every eye in that final great gathering was moist and every heart thrilled with the anticipation of once again seeing him who had so faithfully proclaimed the message of life these past weeks.

May God richly bless our brother's ministry as he continues his labor in the Lord, is the earnest wish of the Clinton Hill Baptist Church.

God so loved the world that he gave his Only begotten Son, that whosoever believeth on him should not perish, but have Eternal Life.

"O dearly, dearly has he loved,
And we must love him too,
And trust in his redeeming blood,
And try his works to do."

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

We have just undertaken a relief work, which promises to be of immeasurable blessing to a great number of our Baptist brethren. During the coming summer we hope to bring about seven hundred and fifty persons from Germany, Poland and Russia to Canada and settle them there on farms. Economic conditions in these countries have become unbearable, robbing the poor man of every prospect of earning a decent living. Beside the physical misery the youth in some countries are being ruined by the atheistic thought which is dominant. Heart-rending letters from our Baptist brethren plead with us to take them anywhere, if they can only get away from the terrible conditions in which they are suffering.

We are bringing about 500 people from Russia, principally from Wolhynia. It is quite remarkable that these people can all pay for their own transportation after they have sold all their belongings in Russia. As all land has been nationalized in Russia, they cannot sell their farms. In addition to these 500 people, we have thousands more in our files, who are anxiously pleading to be brought to Canada.

We are also bringing over about 100 persons, who have been nominated by their friends or relatives in the United States and Canada. In most cases these friends or relatives will pay the transportation charges and offer the immigrants a home upon their arrival.

For more than six years some German Baptist refugees from Russia have been living in the poorly constructed military barracks at Lager Lechfeld, in Bayern, Germany. They have had a very hard time, and have just about existed, suffering many privations. A few years ago some of the refugees found a home in Holland. We are now planning to bring seventy-eight of these refugees from Lager Lechfeld to Canada. The German Government will pay their expenses to Hamburg, the port of embarkation.

This immigration and colonization project is being carried out under the direction of the General Missionary Committee. Our church at Leduc, Alberta, has kindly loaned its pastor, Rev. E. P. Wahl, for the summer months to superintend the difficult local work, which must be done preliminary to the arrival of the immigrants. Mr. Assaf Hussmann, student from Rochester, will serve the church at Leduc during the absence of the pastor. We are glad to report that Rev. F. A. Bloedow has been brought back from the shadow of death in the most miraculous manner. He has so fully recovered that it will be possible for him to engage in many activities relative to our immigration and colonization work.

In our judgment this immigration and colonization project is relief-work of the very highest type. We can best help our

needy Baptist brethren by securing for them a home and the means for a livelihood. We will endeavor to settle all of the immigrants either in communities, where we already have churches, or settle enough immigrants in a new community, so that we can immediately organize a new church. We must assimilate all the new arrivals in our church organizations.

A Sunday in Milwaukee (EDITORIAL CORRESPONDENCE)

The Immanuel Baptist Church, Milwaukee, Rev. O. R. Hauser, pastor, advertises itself in its church bulletin as "A Christian Center." That is what it aims to be and that is the ideal and purpose of its far-reaching influence and successful work. Its material plant and equipment is one of the best in our denomination and the organization of its church membership and integral societies is one of the best that we have met with. And Pastor Hauser gives this glad testimony, that the organizational forces are not only printed in the bulletin but are really practicing in their assigned jobs.

It was the Editor's privilege to be with the Immanuel church the greater part of Sunday, May 9. This was Mother's Day. This was taken into account in the worship program of the Sunday school and a recitation and a quartet honored mother's love. Supt. Monroe Roth is glad to see the membership of the school growing. The enrollment is about 300 at present. The school is closely graded and the graded lessons are used in all classes with the exception of some of the adult classes. Two teacher-training classes meet every Sunday morning with the school. We were given an opportunity to address the school.

At the morning preaching service conducted in German the audience filled the spacious auditorium. Since our last visit this has been decorated. A feature of the decorations are the scenes from the life of Christ, depicted in original designs and with warm colors by an artist member of the church, Bro. Albert Tieman. The sermon by the editor and the introductory remarks of Pastor Hauser and the numbers by the choir all emphasized mother and home and the influence and blessed results of Christian training.

The Roger Williams Home and Hospital

This is the newest of our denominational enterprises and Bro. Hauser and his people are the moving spirits in this daring venture of faith. The Roger Williams Home and Hospital Association has been organized and its articles of organization printed. On Tuesday, April 27, the organization was formed in the Immanuel church. The churches North Ave., Racine, Watertown, Kossuth, Pound and Sheboygan were represented by delegates. Nine directors were chosen who in turn will organize themselves and elect the officers of the institution.

A former millionaire's mansion on Cedar St., in the Milwaukee hospital region, has been purchased for \$34,000 (which seems like a gift) and has been remodeled for hospital and home purposes.

Milwaukee German Baptists have given freely of their personal services in connection with this work. Pastor Hauser and wife have been leading the labor brigade in person. The entire equipment of the Roosevelt hospital has been placed at Bro. Hauser's disposal for the new institution. It was hoped to have the building ready for dedication and inspection by May 15. A home for aged people will be conducted in connection with the hospital. There is, it is asserted, a large field for such benevolent and philanthropic endeavor in the city and state.

Union Meeting at North Ave. Church

After speaking at a fine Mother's meeting of the Sunshine Society at Immanuel under the leadership of Miss Marie Baudisch, the church missionary, and partaking of the fellowship supper in the lower rooms, we went over to the North Ave. church, to which the Immanuel church young people came in a body for a Union meeting. A goodly group from both churches was in attendance. A spirited song service was held by Rev. L. B. Holzer, pastor of the North Ave. church, after which your General Secretary brought the message of the evening.

The North Ave. church is surely not a dormitory but a busy, active participating membership with diverse ministries. Its Brotherhood meets monthly. The B. Y. P. U. holds a fellowship supper every Sunday afternoon at 5.30 with regular meeting at 6.30. There is a Willing Workers Guild, a Ladies Missionary Circle and a Junior Department of the B. Y. P. U. The church has created a new Deacons Board consisting of eight sisters. Three new members were baptized by Pastor Holzer on May 2.

We enjoyed our day to the full with the Milwaukee Baptists. They are stirring and on the alert and we wish them a rich measure of spiritual power and many victories for the kingdom.

A. P. M.

Eventful Meetings at Riverview

The Young People of the Riverview Baptist Church of St. Paul, Minn., spent an enjoyable evening recently in the form of an Experience Social. Every member was requested to bring one dollar which had been earned in some special way and be prepared to tell how they earned the dollar. Fifty dollars was taken in and the reports of how the different members acquired their dollars proved very interesting.

At their April meeting two debates were held, one on the subject, "Resolved that old maids and bachelors should be taxed," and the other, "Resolved that it is better to spend your vacation at Mound Assembly than elsewhere." Both debates were very well performed and the talent and wit of those taking part afforded a very entertaining evening. Eleven new members were admitted into the society within the past few months.

MARIE GLEWWE.

Never sleep in a comfortable bed. You miss it too much during the day.



Traveling by raft at eventide

First Church Portland

On Wednesday evening, April 14, the members of the First German Baptist Church of Portland, Ore., gathered to celebrate our pastor's, Bro. J. Kratt, birthday and the spiritual birthday of 32 souls who found Jesus during the evangelistic meetings of Bro. Lippard.

The young people took part in the program and everything was to thank God for the blessings and the joy he gave us. Everyone took part in the last part of the program, sitting in groups talking and enjoying the refreshments which the young men served.

On Easter Sunday, April 4, the church Choir gave a Cantata to praise God and to lift our hearts to the risen Easter King.

We saw the blessing of Bro. Lippard's week night meetings on Sunday evening, April 18. Before a large audience our Bro. Kratt baptized 26 converts in the name of the Father, the Son and the Holy Spirit. Among those baptized were Bro. Shenleber and his wife. Bro. Shenleber was a Methodist minister for 16 years.

We all are thankful to God for the blessings he gave us in the past year, and we hope that those who found Jesus will use their talents to help the work along and to glorify God.

Our B. Y. P. U. is still helping along where they are always needed in singing to and cheering up the sick, who because of their illness are unable to come to the house of our Lord for their spiritual blessings.

ELSA NEUMANN, Sec.

Radio News

ERIN AVE. YOUNG PEOPLE'S SOCIETY, CLEVELAND, OHIO

We are indeed glad to say that God has richly blessed us during the past winter months.

Our three committees, promotion, program and social, have been right on the job. The program committee has given us many an interesting program. We meet every first Thursday of each month and register a very good attendance. Some of the programs were: "A Bible Academy;" "Abraham Lincoln;" during passion week, "Calvary;" "The Jewish Feasts," interpreted by a Christian Jew.

Miss Bertha M. Lang Missionary in China

Program of the Assembly of the Iowa Jugendbund, Aplington, Iowa, June 14-18, 1926

Monday Evening
Organ Prelude—Jean Dreyer.
Song—Audience.
Scripture Reading—Matilda DeBeck.
Prayer—Rev. H. W. Wedel.
Vocal Solo—Freda Reints.
Address of Welcome—Edna Wedel.
Response—Bund Officer.
Male Quartet.
Address—"The Power of a Christ-Inspired Vision," Rev. A. J. Harms, Burlington, Iowa.
Ladies Quartet.
Song—Audience.
Prayer—Rev. Ehrhorn, Parkersburg.

Tuesday
Devotional Hour—Leader, O. E. Krueger, Cleveland, O. Topic: "The Surrendered Life."

Bible Hour—Leader, W. S. Argow, Madison, S. D. Topic: "Why I am a Christian."

Study Period—Leader, A. J. Harms, Burlington, Ia. Topic: "God, or the Mind that made the Universe."

Mission Hour—Leader, A. P. Mihm, Forest Park, Ill. Topic: "The Divine Basis for Missions."

Tuesday Evening. Address—Rev. A. Foll, Muscatine, Ia. Topic: "The Doctrinal Nature of Protestantism Versus Romanism."

Wednesday
Devotional Hour—Topic: "The Crucified Life."

Bible Hour—Topic: "Growing Christians."

Study Hour—Topic: "Jesus Christ, or the Man that changed History."

Mission Hour—Topic: "Our Young People and Missions."

Wednesday Evening. Address—Rev. A. P. Mihm. Topic: "The Master of Dreams."

Thursday
Devotional Hour—Topic: "The Perfect Life."

Bible Hour—Topic, "Portraits of Jesus."

Study Hour—Topic: "The Holy Spirit, or the Power that Transforms Men."

Mission Hour—Topic: "The Missionary Enterprise of Today."

Thursday Evening. Address—Rev. W. S. Argow. Topic: "Let the Lord Have His Way."

Friday
Devotional Hour—Topic: "The Useful Life."

Bible Hour—Topic: "Catching Men."

Study Hour—Topic: "The Bible, or the Book of the Nations."

Mission Hour—Topic: "The Call of Mission Service."

Friday Evening. Big Banquet. Good Eats—good Speeches, good Music. Closing Service. *Consecration*. Address, O. E. Krueger: "The Victorious Life."

Consecration service—Rev. P. Geissler. There will be special music by the members of the various societies. Two to three hours each afternoon are for Recreation.

The Aplington Society is furnishing all meals and lodgings free of charge. There will be no registration fee this year.

We extend a hearty welcome to any young people outside of our Bund to attend this meeting and partake of its blessings with us, they will receive all privileges with exception of the vote.

Yours to Serve,
H. B. WIESLEY,
Pres. I. J. Bund.

Mother and Daughter's Banquet in Oak Park

Anyone peeping into the social room of the Oak Park church on Monday evening, May 3, would have beheld an entrancing sight. The room was bewitching decorated in spring colors with tracery paper decorations and the three connecting tables were set in an inviting fashion with flowers and dainty china. All was ready for the banquet which the Philathea Class of the Bible school, Mrs. Wm. Kuhn, teacher, had arranged in honor of the mothers. At 7 P. M. 28 guests sat down with the twenty members of the class and did full justice to an ample dinner served by four of the younger girls. The character of the meal prepared by the members of the class indicates that the young men fortunate enough to win them as helpmates in life will be well taken care of in a culinary manner.

During the dinner various lively and befitting songs were sung, which honored Mother. This sheet was compiled by Miss E. Miller, the church missionary. The program was in charge of Miss May Kropf who presided in a very efficient manner. Miss Kropf is class president. Miss Florence Preiss expressed beautifully the tender sentiment and love which the daughters feel toward their mothers. Mrs. Wm. Kuhn spoke on the class motto: Know, Grow, Glow and Go.

There were four men privileged to be present (of course with their wives), Rev. H. Kaaz, the pastor; Mr. Fred Grosser, the superintendent of the school; Rev. Wm. Kuhn, our General Missionary Secretary, and Rev. A. P. Mihm, General Secretary of the Sunday School and Young People's Union. All were given an opportunity to make brief addresses, suitable to the occasion. Interspersed between the various speeches were recitations, solos, duets and several songs by the class. The program was carried out in German and English so that every one profited by the good things given. All in all this banquet of the Philathea class proved to be a delightful gathering and a great success. Both mothers and daughters were happy because of the spirit that prompted this banquet and the glad, grateful mood that permeated its achievement.

Young People's Union of Cottonwood, Texas

The B. Y. P. U. at Cottonwood, Texas, held their 18th anniversary on March 24, 1926, in the First Baptist Church of that place. We were privileged with visitors

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. Mathew.	Numbers.	Numbers.	Acts.	Acts.	Acts.	Acts.	St. John.	St. John.	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 7. 1-11	10 3. 1-10	10 11. 1-18	10 21. 1-14	10 4. 1-14					
11S 9. 9-23	11 4. 1-11	11 11. 19-30	11S 21. 15-26	11 4. 15-30					
12 10. 29-36	12 1. 1-15	12 12. 1-12	12 21. 27-40	12 4. 31-42					
13 11. 1-15	13 1. 1-14	13S 12. 13-25	13 22. 1-16	13 4. 43-54					
14 11. 16-33	14 1. 15-26	14 13. 1-12	14 22. 17-30	14 5. 1-18					
15 12. 1-16	15 1. 27-28	15 13. 13-25	15 23. 1-16	15S 5. 19-29					
16 13. 16-33	16S 2. 1-13	16 13. 26-41	16 23. 17-35	16 6. 1-14					
17 14. 1-10	17 2. 14-24	17 13. 42-52	17 24. 1-16	17 6. 15-27					
18S 14. 11-25	18 2. 25-36	18 14. 1-18	18S 24. 17-27	18 6. 28-40					
19 14. 26-45	19 3. 37-47	19 14. 19-28	19 25. 1-12	19 6. 41-59					
20 16. 1-15	20 3. 1-10	20S 15. 6-18	20 26. 1-18	20 6. 60-71					
21 16. 20-35	21 4. 1-13	21 16. 1-13	21 26. 19-32	21 7. 1-18					
22 16. 36-50	22 4. 13-22	22 16. 14-24	22 27. 1-17	22S 7. 19-36					
23 19. 1-10	23S 4. 23-37	23 16. 25-40	23 27. 18-29	23 7. 37-53					
24 20. 1-13	24 5. 1-11	24 17. 1-15	24S 27. 30-44	24 8. 12-30					
25S 20. 14-29	25 5. 12-26	25 1. 1-10	25 28. 1-15	25 8. 31-47					
26 21. 1-9	26 5. 27-47	26 2. 1-20	26S 28. 16-31	26 8. 48-59					
27 21. 21-35	27 6. 1-15	27S 3. 1-13	27 28. 1-11	27 9. 1-12					
28 22. 1-14	28 7. 17-29	28 4. 1-18	28S 55. 1-11	28 9. 13-25					
29 22. 15-31	29S 7. 30-43	29 5. 1-13	29 56. 1-13	29S 9. 26-41					
30 22. 32-41	30 7. 44-60	30 5. 12-28	30S 57. 1-11	30 10. 1-18					

(By Courtesy of the Scripture Union)

from all churches in the North Texas Association.

We were especially glad to have been privileged with the presence of our Field secretary, Bro. A. Bretschneider, who was the guest of honor in our midst.

The program consisted of numbers from the Choir, Male Choir and Ladies' Choir, plus a very good selection of recitations and dialogues and a short talk by Bro. A. Bretschneider, in which he showed us many good points, for which we are very thankful.

Refreshments were served as soon as the program was over. Everybody reported a good time.

On April 11, 1926, the Union held its annual business meeting. The same officers were re-elected except the secretary, and Miss Sophia Schroeder was elected as secretary. She acts as local and corresponding secretary.

May God bless us in the year just begun!
PRESENT.

The sweet young thing was saying her prayers. "Dear Lord," she cooed, "I don't ask anything for myself, only give mother a son-in-law."—University of California Pelican.

A Costly Gift

At the close of an address on leper work by a missionary from India in the Sixth Presbyterian Church, Pittsburgh, Pa., a young woman handed him a fat envelope which inclosed a note and bills amounting to one hundred dollars. The note read as follows:

From a working girl: To my dear brothers and sisters in the leprosy asylum. May God bless you all. It took me many months to save this for you, and I have great joy to give it to you all, as the Lord told me to give it. For I want to be faithful to my Lord.

Be Strong

Paul has exhorted us to be strong "in the Lord." This is a significant word. He has also told us to put on armor, "the whole armor of God." This means fighting, real fighting, though our weapons are not made of steel. Weaklings are useless in the service of the Lord. The will must be used, like the other powers. Everybody must be strong, because everybody can be strong. Moral flabbiness is sinful and contemptible.

Loyalty

MARIE GLEWWWE

If you're asked to lead a meeting,
With just a short time to prepare,
And you're loaded with work already,
And haven't a moment to spare,
If the topic assigned is a hard one,
Which you think someone else should
take,

And you know you'll get all excited,
And your knees will begin to shake.
If in spite of these you smile
And say, "Yes, I'll try to,"
Then you're a loyal member
Of your B. Y. P. U.

If a meeting is called for a night,
When you have a wonderful date,
A party you've been waiting for,
And you know the lunch will be great.
If you are tempted then to say,
"Oh, they won't miss me there,
I can go to the next month's meeting,
If I stay away no one will care."
But you give up the party and say
"To my Young People's I'll be true."
Then you're a loyal member
Of your B. Y. P. U.

If you attend every meeting,
Not only the parties and such,
And gladly take part in programs,
Though you may think you can't do
much,

If you willingly serve on committees,
And do even more than your share
Of the work the Society's doing
And help its expenses to bear.
If you do all of these things,
And stand by your officers too,
You're surely a loyal member
Of your B. Y. P. U.

Fenwood Anniversary

The Young People's Society of Fenwood, Sask., was privileged to hold its anniversary on April 11. A good crowd was present. A dinner was served after which the society rendered a fine program to the delight of the audience.

The program was made up of several dialogs, some recitations, solos, duets, quartets and choir number. Nearly all of the society, which consists of 39 members at present, took part.

The annual election took place on April 5. The result is as follows: Leon Wilkie, president; Carl Schmuland, vice-president; Mary Bismayer, secretary; Carl Bismayer, treasurer; Mr. and Mrs. G. Itterman, Fred Werk and John Dohms, program committee; Karl Fritzke, Wm. Werk and Emily Dohms, enlisting committee. Barbara Baron acts as treasurer for the birthday money.

We were greatly delighted in welcoming our new minister, Rev. G. Itterman, and family into our congregation. We pray for God's blessing in the future.

MARY BISMAYER, Sec.

Simple Simon

A man in a mental hospital sat dangling a stick, with a piece of string attached, over a flower-bed. A visitor approached, and wishing to be affable remarked: "How many have you caught?" "You're the ninth," was the reply.—Pathfinder.

Successful Program at Ingersoll

Much enthusiasm was shown in the B. Y. P. U. of Ingersoll, Okla., when about 35 young people took part in their Annual Program given on Easter Sunday evening to an audience larger than the church has witnessed since its dedication about 8 years ago.

The program consisted of some unusual and interesting numbers which were as follows: Scripture Reading, Prayer, Annual minutes, Treasurer's report; Song by 15-voice Men's Chorus. Dramatization—"The Good Samaritan. Men's Quartet, Monologue, Mixed Quartet, Recitation, Easter Exercise by the little folks, Pageant—"The Challenge of the Cross."

This is the first time a men's chorus has functioned in our church.

Part of this program was rendered at the convention at Okeene, Okla. We have been invited to give the pageant at the Baptist church of Cherokee, Okla., on May 16. On May 1 we motored to Shattuck, Okla., and presented our program there.

Some time ago our B. Y. P. U. enjoyed a social evening, the games representing an indoor track meet. The relay, 100 yard dash, vocal solo, foot race were most cleverly carried out.

We are glad that the members co-operated so well in these events and we are especially grateful to Rev. and Mrs. Herbert A. Meyer who assisted us so much with them in the absence of a regular minister.

CORRESPONDING SECRETARY.

A Child Funeral in China

I saw a sight today that I never saw before in my life in China, and one that made me very sad. I was passing by a shop in the main street and saw a man bringing out a small coffin, which I knew was that of a little child. It was followed to the door by an elderly woman, who beat it continually with a straw rope, crying aloud: "Get out, you little devil; get out, you little devil!" After the coffin had passed out, she gave several hard strokes on the doorstep. Turning back, she met the mother, who was coming to the door for a last look, sobbing aloud over the lost little one, and pulling her back into the house, she told her to stop crying for an evil spirit.

Later on in the day when I was talking to my Bible woman about it, she told me that it was a very common practice when a baby died to put a heavy black mark on some part of its body, so they would know it if it came back into the family as another child to deceive them. One of our neighbors recently lost a fourth child, one after another having been born, and dying after a short life. The neighbors quite persuaded the poor mother that it was the same evil spirit coming successively, in the form of a baby, staying just long enough to win her love, then leaving her to mourn. She knew nothing of the dear Christ who said, "Suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of heaven." Their hearts are very sore with long-

Our Devotional Meeting

G. W. PUST

June 13

How to Get Things Done

Neh. 1:1-3; 3:28; 4:1-6. 16-23.

Nehemiah was a man who accomplished things. He should be an example to all who hear the call of duty. Read at least the first six chapters of Nehemiah and note the diversity and the difficulty of Nehemiah's tasks.

Plan your work. This is a valuable prerequisite to our best endeavors. It sets before us something definite to be attained and spurs us on to its realization. The men and women who are accomplishing most in the world, work according to a plan. So fixed has this sometimes become in their lives that they are able to tell us what they will be doing at a certain hour of the day ten years hence, if they should still be engaged in the same line of work. We can easily see the value of a plan. A farmer who works according to a plan will be more successful than one who does not. A woman who has a definite schedule for her household will have a neater home and more leisure than the one who keeps house without it.

Work your plan. A plan, of course, is worthless, unless we apply ourselves to its realization. And yet, the apparent difficulties of our tasks may cause us to deviate greatly from our chosen course before we have really applied ourselves to the utmost. We ought to remember that the most difficult task will yield to daily attacks. Nehemiah encountered mountains of difficulties; but they could not weaken his determination.

Watch your minutes. It is related that a doctor wrote a large and important book while waiting to be admitted after he had rung door-bells. "A few minutes a day will read the largest book, paint a house, master a language or a science."

And pray. Here we find the key to Nehemiah's success.

June 20

How Much of a Goal Should Money Be?

Matt. 6:19-24.33.

Our scripture passage should be interpreted with the scope, intention and limitations furnished by the whole of divine revelation. It is not a peremptory prohibition against all accumulation of property, with whatever intention; but an admonition that we should prefer heavenly to earthly treasures—that the heavenly should be first and foremost in our seeking—because of their infinitely greater value.

We should expect enough for our daily needs. Christ himself teaches us to pray for our daily bread. By the term bread our Lord meant our daily necessities. The apostle Paul tells us that "if any provide not for his own and specially

ing for their little one, but they have no hope whatever of ever seeing it again, and there is no light over the grave. They use all sorts of means to deceive their idols, so that they will not take away the life of their child, such as calling it "Little Cat," "Little Dog," or "Priestboy." Not one thought is in the minds of this people of a living, omnipotent, all-powerful God, who holds in his hands the life of each individual he has made.—Home and Foreign Fields.

The Civilization that Civilizes

Not everything that goes in the name of civilization really civilizes. This is true in so-called civilized countries. It is markedly manifest in savage or semi-civilized countries following their contact with the greater nations of the world. That was a true word of James Chalmers, the missionary and martyr in the South seas.

"I have had twenty-one years' experience amongst natives," he wrote. "I have seen the semi-civilized and the uncivilized; I have lived with the Christian native and I have lived, dined and slept with the cannibal. But I have never yet met a single man or woman, or a single people that your civilization, without Christianity, has civilized. Gospel and commerce, but it must be the gospel first. Wherever you find in the island of New Guinea a friendly people that will welcome you, there the missionaries of the Cross have been preaching Christ. Civilization! The rampart can only be stormed by those who carry the Cross."—Kind Words.

Wanted to Keep It

"Acquitted," said the judge. The old Negro had been accused of stealing a watch looked doubtful. "Acquitted? What yo' mean, judge?" "I mean," answered the judge, "you are acquitted." The Negro looked more confused than ever. "Judge," he asked, "does dat mean I have to gib de watch back?"—Good Hardware.

Professional Habits

The doctor is constantly seeking inside information.
The manicurist tries always to have some work on hand.
The enterprising oculist keeps an eye out for business.
The pugilist in the ring knuckles down to work.
The ballet dancer will be found toeing the mark.
The lover endeavors to get at the heart of the matter.
The beauty specialist keeps track of all the latest wrinkles.—Boston Transcript.

One's Own Thinks

A story is told of a young Polish girl in a New York school who was asked to write the difference between an educated man and an intelligent man. She summed it up thus: "An educated man gets his thinks from some one else; an intelligent man works his own thinks."

for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). We ought, however, not to make our daily needs include all our hearts are prone to desire.

We may lay by for a rainy day. When our Lord bids us: "Take therefore no thought of the morrow" (34), he evidently means that we are not to give ourselves to such carking care for the morrow, as distrust in God's providence begets. But wise forethought is commanded in the Bible. (Luke 14:28-32.) It is one of the noblest attributes of human intelligence. However, if the interests of God's kingdom preclude that we make provision for the future, we must choose in favor of the kingdom of God. Many Gospel ministers whose salaries are inadequate, even for the daily needs, do not therefore quit the ministry.

Money should never be an end in itself. The miser who starves in his garret in order to add to his gains, is an extreme illustration of a tendency often witnessed. What a pity that the possession of money often means slavery to money.

Practice stewardship. A Christian belongs to Christ; therefore his money does also. As a token of this fact, he should set aside a definite portion of his income for Christ's cause. (1 Cor. 16:2.) Should this be the tithe? It may be that; but it need not be the limit. How much larger the dimensions of our missionary and philanthropic endeavors would become, if all Christians should suddenly decide to practice stewardship of money!

June 27

What May Japan and Korea Expect from Christianity?

Mic. 6:6-8.

(Missionary meeting)

That is a question these countries may well ask when the missionaries come to them with their new doctrines and practices. Happily, Christianity has abundantly proven its great value in both Japan and Korea.

Twice-born men and women. Christianity is a personal matter, and its appeal is ever to the heart. It does not matter whether that be in Japan, Korea, or America. But since the issues of life are out of the heart (Prov. 4:23), it is obvious what that must mean in a country where the true God and, consequently, his will had heretofore been unknown. Christianity cannot be separated from justice, love of mercy and a humble walk with God. (Mic. 6:8.)

Other religions are superseded by Christianity. This has ever been true in its history. How swiftly that was accomplished in the Roman empire! And what numerous forms of religion have through the centuries succumbed to its attack! This is easily explained, since Christianity is Christ; but Christ is the

way, the truth and the life. However, these religions do not vanish without a struggle. At present, Buddhism is adopting many methods of Christianity. Sunday schools, patterned after Christian schools, are conducted; hymns, in which the name of Buddha is substituted for Christ, are sung; social service and other activities are engaged in. But, we confidently believe, that Christianity will win over and conquer all of its antagonists in Japan and Korea as anywhere else. Even now that should be evident to many who still cling to the old religions, when they contemplate the fact that in the metropolitan area of Tokyo alone there are now 175 Protestant churches and chapels.

Christianity a leaven. Its principles, applied to social conditions, to business and all other relationships, transformed them. Let us pray that in Japan and Korea this may become increasingly true, and that these countries may become Christian, not only in name, but in fact.

July 4

My Country: Its Past, Present, and Future

Ps. 33:1-22.

(Consecration meeting)

Happy the man who is able to call America his country. There is no other like it in all the world.

Its past. As Israel of old, so may we also claim to be a divinely chosen nation; for God's providence is clearly discernible in our history. He gave us many noble men and women, whose spirit has impressed itself upon our history, and whose ideals have ever been a guiding-star to a noble destiny. He has given us victory in all the wars which we felt compelled to wage—not because of some selfish motive—but in behalf of the oppressed and the downtrodden of humanity. And he has given us grace to entertain higher ideals than has been the case of any other nation in the world.

Its present. We might call attention to our wealth in the rich expanse of rolling prairies; of broad rivers, great lakes, mountains with their variety of metals, our coal and timber; for we are by far the wealthiest country on the face of the globe. We possess one-third of the wealth of humanity, although we compose only one-fifteenth of its population. But let us not forget that which is far more valuable—the spirit of liberty, which has made our country an asylum for the oppressed from every land. We also possess the spirit of service, as is evidenced by our gifts of money, food and clothing to those who by famine, earthquake, typhoon and war are reduced to absolute want; and as is further shown by our missionary offerings and philanthropic gifts. We also possess the spirit of hope and optimism for a better world, despite

the rumblings of dissatisfaction that are audible here and abroad.

Its future. That will depend upon its attitude toward God. The nations that forget God, decay and die. That is the lesson of history, and God will not deal more kindly with America than with other nations that have lived and prospered and passed into oblivion. We should always have the good of our country at heart by seeking to be good Christian citizens.

The Value of Self-Control

C. H. EDINGER

Not long ago my attention was attracted by an old Ford as it stood on the street close to a dealer's establishment. The thing that made this Ford stand out from others that stood near by, was the legend on the windshield: "Four wheels, no brakes. The owner bought a Star." Only a few yards away stood a brand new "Star" that displayed this inscription: "Four wheel brake." At first I was only amused at the cunning way of advertising, but later on I could not help to make a comparison of the two machines. One, no brakes at all, the other, a brake on every wheel.

What does this mean? Every driver of a car knows that. It means that in one case you have no control of your machine, and that your own life and the lives of others are endangered by driving a car that has no brakes. On the other hand it means, that with a perfect brake, you also have perfect control, no matter what the emergency may be.

Now I am not going to tell you about good or bad points about the different cars. I am not talking against the "Ford," for I am the proud owner of a "Flivver" myself. I only would like to connect this little incident with our theme, "The Value of Self-Control." How many men and women there are that have either lost all self-control or never have had the power to be master over themselves. They have the motor, they have the wheels, but they have no brakes! They may have mental and physical abilities, they may have what is known as an education, but they lack self-control.

Self-control gives a man and a woman poise and dignity. Not that kind that looks at the other person from a lofty height of self-conceit, but the dignity of self-respect.

This dignity and self-control is so very necessary in our daily life. In speaking in public, in our school-life, in our work, in our play, in everything that we do it is of importance that we have control of self. The man that is able to control his emotions, and keep in check his temper is the man that will win in the end.

Self-control is especially necessary for a leader of men. He must early learn to control his own wishes and emotions and stand by his purpose or plan that is to be followed. In other words, he must not only be able to hold the steering-wheel but must also be able to apply the brakes whenever it is time to stop.

In our everyday life it is very essential that we know when to apply the brakes. We must know how much we can trust ourselves. Someone has said something that is hurting us. Our first impulse may be to pay back in like coinage. That is human nature. Later we find it much more to our liking if we applied the brakes in time. A man that is a slave to his passions or his temper, is of little value, and sometimes he is actually harmful to his fellowmen. The man that is master of himself and is able to put on the brakes effectively in every emergency, will be the victor.

He will be a man of strong character, — a man that has self-control.

By Strength of Faith

RUDOLPH A. WELLNITZ

Who are they that denounce our faith
As a falsehood shrewdly spun;
Who scorn our hope that we might
swathe
Them all with souls we've won?

Who are they that decry our creed
As naught but mere pretense?
Though witness they each valient deed,
And note each consequence.

Foes of might they are, 'tis true,
And followers they have hordes;
But their contempt we must subdue,
If we would serve our Lord.

Insufferably hard may seem this task—
These skeptic hearts to win:
But Christians loathe to idly bask
In the light that glows within.

Fierce and meek will give us ear,
And bare their shrunken souls,
If we but prove that Love sincere—
No other gain—our goal.

And none will spurn the kindly hand
Or sympathetic heart;
But may instead of us demand
Our faith to them impart.

So if we strive as Christ us taught
Our enemies to love,
Upon this earth there will be wrought
Rich blessings from above.
Hightstown, N. J.

Difference Between Mud Pies and Concrete

Every day I pass the children mixing sand and water to make mud pies and cakes. And I also pass men mixing by motor-driven machinery sand, crushed rock and cement to make the pavements over which millions of tons of traffic will pass. Isn't it wonderful what a difference a little cement makes? All the difference between mud pies and concrete pavement.

To treat yourself softly and easily, and hold back hard service, when you meet a difficulty, is to condemn yourself to being a mushy character. To take a hard thing for Jesus is to pour into the mixer the cement that will give firmness and strength to your life.

Ice-Cream

She seized a spoon and began to beat with it upon the table.

"I want some ice-cream!"

"Yes, Mildred, you are going to get some ice-cream. But mother and Dorothy and you must have their dinner first. You don't want your ice-cream until you've had your dinner, do you?"

"Ye-e-e-sss! I want some ice-cream."

"But not before dinner, Mildred. See, here's the waiter. He's going to bring you your nice dinner. You'll have some tomato soup. I'm going to have some; that's the way to begin dinner, and then have ice-cream afterwards."

"No-o-o-o! I want some ice-cream."

"But, Mildred, you can't have ice-cream now. Nobody eats ice-cream before dinner. Now, be a good girl, and you may have a plate of ice-cream afterwards."

"I — want — some — vaniller — ice-cream!"

"Mildred, if you aren't good I shan't let you have any dinner at all. All the people are looking at you. See how good Dorothy is; she's going to eat her soup and the rest of her dinner first. Mildred—"

"I want some ice-cream! Yah! Yow! Whoop! Oo-hoo-hoo! Want some ice-cream now!"

The waiter bent down.

"Shall I bring her the ice-cream, madam?"

And, as usual, the force of righteousness, discipline, and proper dietetics gave in before the powers of noise and rebellion.

"Yes. Bring it."

And in a few minutes the triumphant Mildred was eating her yellow ice-cream, and occasionally glancing with sarcastic triumph at the virtuous Dorothy, who was sullenly struggling with roast beef and string beans, and wondering if there really is anything in this good conduct business.—The Outlook.

Only Winners Wanted

"Will ye be lookin' here?" demanded an Irishman of the waiter. "This lobster do be after havin' only one claw."

"Aha," ejaculated the waiter, expert through long practice in this sort of thing. "You see, lobsters often fight with each other and occasionally loses a claw."

"Aha, yerself!" replied Pat, pushing back his plate. "That bein' the case, bring me the winner."—Everybody's Magazine.

* * *

Oliver Wendell Holmes once said that a bigot's mind is like the pupil of the eye: the more light you shed upon it, the more it contracts.

The Knights of Honor

of the
German Baptist Church
Tacoma, Washington

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