

The Baptist Herald

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

Volume Five

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Number Seven



Men's Bible Class, German Baptist Church,
Avon, South Dakota

What's Happening

Rev. John Leypoldt of the Ebenezer church, Detroit, Mich., will be with Rev. A. A. Schade in revival meetings at the Temple Church, Pittsburgh, Pa., for two weeks, beginning March 28.

At the evangelistic mesetings held in February in the First Church of Dickinson County, Kans., Rev. Geo. W. Pust, pastor, nine Sunday school scholars took a stand for Christ. Rev. J. G. Draewell of Marion did the preaching.

Rev. J. J. Lippert, pastor of the Benton Harbor, Mich., church, who has been ill since January, has gone to the Mounds Park Sanatorium, St. Paul, for recuperation. We wish Bro. Lippert a speedy and full restoration to health.

Rev. C. Peters, the new pastor at Jamesburg, N. J., and family arrived on their new field from Canada and were received with a most cordial welcome. Pastor Peters was assured by the members that he had their co-operation in anything that he might undertake. The new pastor hoped his stay would be a pleasant one and to the upbuilding of God's kingdom. The first prayer meeting was attended by 45 and the first service on Sunday by about 200.

The average attendance at the Sunday school of the Nottingham Baptist Church, Cleveland, O., for January was 292 and for February 291. The goal for March was 300. The Junior church has an attendance of 50-60 each Sunday morning. The Brotherhood Class had 105 men present at its supper and entertainment on March 3. The speakers of the evening were Mr. Ewald, organizer of the class, Mr. Kinney, the class teacher, and Rev. Callaway of the Cedar Ave. Baptist Church. The pastor, Rev. J. H. Ansberg, is emphasizing evangelism during March and April.

Evangelist H. Anderson has been holding meetings in our church in the English language, writes Rev. H. G. Bens of Herreid, S. D. Pastor and choir have rendered faithful assistance and ten of our young people are now rejoicing in having found a Savior in Christ, our blessed Lord. About a month ago the Artas church, consisting of 28 members, dissolved their organization and united with our church. Most of the Artas members are young people and will certainly help to strengthen the working forces of the Herreid church. The work goes on nicely and the Lord is with us.

February, the month in which we celebrate the birthdays of two of our great presidents, was also the month in which we celebrated our pastor's birthday. Rev. F. L. Hahn has been with the Humboldt Park Church, Chicago, for almost a year. We have learned to love and esteem him, for he has been a great blessing to us. No wonder then that we took this opportunity of showing our love and

appreciation. February 26 found the dimly lighted Sunday school room well filled with those eager to congratulate him. When one of the deacons returned with our pastor all lights were turned on and everybody was singing "Happy Birthday." A surprise indeed! Several kind words were spoken by Rev. C. A. Daniel, followed by a quartet number, after which Mr. A. Luedke, chairman of the trustees, presented the pastor with a beautiful fern in which was hidden a gift of money. A praise song from the choir added to the enjoyment of the evening. Light refreshments were served by the ladies of the church.

The Men's Bible Class, Avon, S. D.

The Bible class, whose picture appears on the cover of this issue of the "Herald," has a membership of 56, with an average attendance of 45. It is a regularly organized Bible class, whose constitution has definite provisions covering membership, officers, committees, finances and meetings. Voluntary membership fees are 10 cents a month. The class meets every Sunday for Bible study in connection with the Bible school. Meetings for business and special programs are held quarterly, with an annual business meeting in December.

The present officers of the class are: Wm. Kielbaugh, president; John A. Van Gerpen, vice-president; W. R. Van Gerpen, treasurer; Vert Burma, secretary.

Some time ago the class took up the Gospel according to Mark in a special study course, but is now following the regular Sunday school lessons. In the special program meetings, held the third Tuesday of every third month, some questions like the following were debated: "Resolved, that a Christian is obliged to give the tenth;" "Resolved, that Capital punishment be reinstated;" "Resolved, that Moses was a greater man than Paul." These debates have been very interesting. Our main object is to become better acquainted with the Word of God.

Our beloved teacher, Bro. Olthoff, who was with us more than 13 years, did all in his power to help the class and make the meetings interesting. He understood it masterfully to teach us the Word of God. Though he has been called to a different field, the seed which he has sown will still bear fruit in time to come. We pray God may send us a worthy successor to Bro. Olthoff and that our class may soon reach a membership of 100. The class has given on an average about \$50 per year for missions; and special offerings on such occasions as Golden Rule Sunday. Several years ago when there was a famine in Russia, this class gave several hundred dollars on one Sunday. Some members gave a load of corn, some a load of oats and others money.

May those in our class who do not yet know Jesus as their personal Savior be brought to him! Pray for our class.

VERT BURMA, Sec.

Spring Valley B. Y. P. U.

This is station B. Y. P. U. of Spring Valley, S. D., announcing that we are in existence. Although still in its infancy our society is active in the work.

Our members number 18. Meetings are held every other Sunday and on these evenings we study the life of some missionary or have a question box, musical evening, Bible study, prayer meeting or an evening of dialogues, recitations and readings. Every member attends all meetings and it must be said to the credit of the young people that they have learned to bend their knees in prayer, not one remaining seated. Testimonials are also freely given.

Our minister, Rev. J. C. Rott, is a great help to us; he does everything in his power to boost the work. We pray God that we may be a bright light, even though we are small in number, and shine undimmed for him.

MRS. GEO. BUSEMAN, Sec.

"All Power—"

Infinite power of God upholds us,
Infinite love of Christ enfolds us.
Infinite joy within us wells,
Infinite peace within us dwells.
Infinite wisdom guides our way.
Infinite light makes bright our day.
Infinite strength in God we find,
Infinite rest of body and mind.
Infinite life is ours to live,
Infinite thanks to God we give!

The Baptist Herald

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The Baptist Herald

The Risen Life

"IF then ye were raised together with Christ, seek the things that are above, where Christ is, seated at the right hand of God." Paul speaks here of the risen or resurrection life of the believers. This risen life rests upon the resurrection faith and follows from it. The resurrection faith is based upon the indestructible fact of the resurrection of Jesus Christ from the dead. The risen life of the Christian presupposes the resurrection of Jesus Christ. The Christian has not only died with his Lord. He is also risen with him, has been raised to newness of life.

Without Christ's resurrection, the death of Christ would not be of much help or value. His grave would be the grave of our hopes. The gospel of a dead Savior would be a miserable affair and a cruel deception. It would have no power of life, no means of inspiration to the divine, no renewing moral force. But we proclaim a Christ who has abolished death and brought life and immortality to light through the gospel. We proclaim the resurrection of Jesus as the victory of righteousness and life over sin and death.

The resurrection of Christ it not only a historical fact or the world-stirring miracle of the apostolic age. It is more than that. It is also a moral event; a mighty principle of spiritual energy is in it and works out from it. Our faith is not only to behold Christ in the outer court of historical knowledge. We are to press forward into the inner sanctuary with the Risen One, with the prayer: "To know him and the power of his resurrection and the fellowship his sufferings, being made conformable unto his death, if by any means I may attain unto the resurrection from the dead." The power of Christ's resurrection is to be seen, not only in our future reanimation and in the restoration of the body, but in the present renewal and justification of the soul unto God.

The Easter Flowers of the Risen Life

HE who has been raised together with Christ, has died to sin and is alive to righteousness. The resurrection life is the regenerate life. In the fellowship of faith with the crucified Christ we put off the old man. In the fellowship of faith with the risen Christ we put on the new man. From the tomb of destruction by sin Jesus has redeemed us and made us free. We are no longer to sit in the doors of the tomb, breathing the cold damp air of the dead-house; we are to throw off the grave clothes of the old man and live as the liberated ones of Christ, as heirs of the glorious inheritance on high. He that died with Christ is yet within the

scope of the things of the earth but he does not live in them any more. In the world, yet not of the world. "I live, yet not I, but Christ in me."

"If then ye were raised together with Christ, seek the things which are above." It is our privilege, our possibility to attain unto the highest and happiest life which divine grace can impart to us. In time and now, we can conquer the temporal and seek the eternal. The risen life is a present heaven which all in Christ may attain in increasing measure. The risen Christ also draws our hopes and thoughts heavenward and prepares us for the heaven, where he now is and where his own are also to be.

The risen life is called a hidden life. It is hidden because it is inward and resting in God. Hidden like the roots of a tree are hidden in the ground. Hidden but not afraid of the light. Hidden and yet observable, though not intrusive. This life has its earthly signs in the overcoming of evil and in the putting on of the good, the holy and the beautiful. "Put on therefore, as God's elect, a heart of compassion, kindness, humility, meekness, longsuffering; forbearing one another and forgiving each other. Above all these things, put on love. Let the peace of Christ rule in your hearts. Let the word of Christ dwell in you richly." These are the Easter flowers of the risen life. They bear the perfume of heaven on their petals.

Obstacles to Revival

A REVIVAL of Biblical Christianity is simply a new infusion of the Spirit of God into the hearts of his professed people. It does not come from beneath; it comes from above, when the conditions are met. A new and a mighty movement of the Holy Spirit among the people is the present greatest need of the church and of the world.

The following searching questions, condensed from Rev. Oswald J. Smith's "The Revival We Need," are taken from the "Jewish Missionary Magazine" and presented to our readers for prayerful consideration.

Have we forgiven everyone?
Do we get angry?
Is there any feeling of jealousy in us?
Do we get impatient and irritated?
Are we offended easily?
Is there any pride in our hearts?
Have we been dishonest?
Have we been gossiping about people?
Do we criticize unlovingly, harshly, severely?
Do we rob God?
Are we guilty of the sin of unbelief?
Have we committed the sin of prayerlessness?

Are we neglecting God's Word?
 Are we burdened for the salvation of souls?
 Have we failed to confess Christ openly?
 Are our lives filled with lightness and frivolity?
 Have we wronged anyone and failed to make restitution?
 Are we worried and anxious?
 Are we guilty of lustful thoughts?
 Would the church live and grow if all were as faithful as I?—Bethel Outlook.

Face to Face

I had walked life's path with an easy tread,
 Had followed where comfort and pleasure led;
 And then one day in a quiet place
 I met the Master, face to face.

With station and rank and wealth for a goal;
 Much thought for the body, but none for the soul;
 I had thought to win in life's mad race,
 When I met the Master, face to face.

I had built my castles and reared them high,
 Till the towers pierced the blue of the sky,
 I had vowed to rule with an iron mace,
 When I met the Master, face to face.

I met him and knew him, and blushed to see
 That eyes full of sorrow were turned on me;
 And I faltered and fell at his feet that day,
 While all my castles melted away—

Melted and vanished, and in their place
 I saw naught else but my Master's face;
 And I cried aloud: "Oh, make me meet
 To follow the path of thy tired feet!"

And now my thoughts are for the souls of men;
 I've lost my life, to find it again!
 E'er since that day in a quiet place
 I met my Master, face to face.

—Author Unknown.

The Power of Godly Home Life

I RECALL with gratitude to God the religious influence that surrounded me in my boyhood and youth. My grandfather was a busy man, but he was never too busy to go to church. He went into the undrained forests in Indiana in 1820 and set up his cabin in a clearing cut from the beech and maple groves. His family had to have food. It could be had only by taking it out of the ground. He was not only woodsman and hunter with the blood of Daniel Boone in his veins, but he was a pioneer farmer and stock raiser as well. He was also a harness maker. He had a shoemaker's full equipment and made and repaired shoes for his family. Besides this, he raised a young orchard where he set a bevy of beehives, and in the springtime he operated a maple-sugar camp. He was a champion rail splitter and a clapboard maker and knew how to "scotch and hew" green logs with a skill that few surpassed. He was fond of music. I hear his old quavering voice sing-

ing hymns to while away the loneliness of old age. But the brass band was his favorite diversion, and he did much to arouse the pioneer young men to an interest in what they called the "Butternut Band," named in honor of the old Butternut party.

He was busy and well occupied, but religion was the supremely important thing with him. When he and my uncle, Simon Covert, a colonel in the war of 1812, and a good fife player together with some other abolitionists who left Kentucky in 1820, arrived at the site of what was to be a Presbyterian community, it was Saturday evening. They were worn and jaded. Nothing was done toward unloading the wagons until Monday and until the men had picked out a site for the church, the school, the minister's residence, and the cemetery! When a fine hilltop had been selected as the site for the church, home-making began! Today, unchanged, that spot selected by the wisdom and hallowed by the devotion of my grandfather and others, remains the center of a wonderful religious community life. In that atmosphere I was reared. Here all loved the church. It was the center of our life. When sleet or snow was too bad to take out the horses, my grandfather walked to the church, four miles from his home. He never missed a church service if health permitted. My father and mother, also, were devoted to the church. During my youth we read the Bible aloud in a great family circle night and morning. Nothing was allowed to interfere with the exercise. We had the memory verses and also the Catechism. We were taken to church while yet in the long clothes of babyhood. You hear men tell that they do not go to church now because they had so much church when they were young! That is as smooth a lie as the Devil ever invented. That is not the reason men do not go to church today. It never has been the reason for the indifference or hostility of any man toward religion! The more you get as a boy, the more you want when you are old! In spite of the earnest religion of parents a lot of quitters didn't get it! These quitters have no right to lay their godlessness to the zeal of godly parents who did their part. I am glad that I had a religious atmosphere in my youth.—Dr. Wm. C. Covert in *The Westminster Teacher*.

The Silence of Eternity

H. SELLIEN

THERE are moments in our life when human strength is powerless and fails us. Have you ever walked a lonesome street on a clear winter night? Silence around and about you, the stars shining over you. You held your breath, and lifted your eyes to the sky. What brought this change about? The silence of eternity.

The shepherds in the fields of Bethlehem experienced it. They saw the stars, the gleam in the sky, the heavenly hosts. Their hearts stopped beating and their voices were silent. Around and about them the silence of eternity.

Come with me and see Jesus in the Ruler's house.

There he stands, the Master, and taking the maiden's hand he utters the words, "She is not dead but sleepeth." There is a deep, deep silence following the words of the World's Savior,—the silence of eternity.

And finally we see him, our Lord and Master, on the cross of Calvary. His eyes show the suffering for the sins of the human race. His head drops and we hear him whisper, "It is finished." But before the earth did quake and the rocks were rent, there is a moment expressing the silence of eternity.

And at last when our fight is o'er and our course is finished, we hear the call of the Master. God's closed doors are opened and what a sight! The gleaming of the golden city is so strong, so glorious, and to see the Lamb of God face to face, will be so overwhelming, it will make our heart stop beating. There will be silence for a little while, the silence of eternity. The world will say you are dead but in reality you just went away to see the Redeemer, to see him who breaks the silence of eternity.

How to Succeed in Living for Christ

ROBERT W. LAKE

Trust in Christ for salvation.
 Surrender completely to Christ's control.
 Confess Christ courageously.
 Unite immediately with the church.
 Pray much.
 Feed on the Word of God.
 Be sure to know you are saved.
 Read your Bible daily.
 Don't be discouraged.
 Triumph over sin.
 Seek the power of the Holy Spirit.
 Be a soul-winner.
 Seek good companionship.
 Give one-tenth of your income for Christ.
 Observe the Lord's Day as the Lord would have you do.
 Live for Christ in the home.
 Be a missionary.
 Be courteous, neat and modest.
 Avoid worldly pleasures.
 Don't get entangled with false religions.
 Look daily for Christ's return.
 Live a joyous life.
Finally, Be faithful unto death and your Lord and King will give you the glorious Crown of Life.

Paint for Eternity

ALBERT A. RAND

JEAN FRANCOIS MILLET was one of the greatest painters who ever lived. His picture of "The Angelus" is probably one of the world's greatest paintings. Yet, when he was a young man, Millet did not seem to have much success. He painted, but there was nothing very remarkable about his work.

One day, after he had left his little country home for Paris, a neighbor came to the city and brought a message from the young artist's old mother back in the hills.

"My little Jean," the old mother urged, "paint for eternity."

Millet said that the message changed his whole career. From then on he began to be heard from and soon became the great world painter whom everyone honors. He did, indeed, paint for eternity.

The message of Millet's mother is the message that every young man and young woman should heed. God has given to every one of us a brush and a canvas and he has said to us, "Paint for eternity."

Each day we are doing something on the canvas that he has given us. Every night the old canvas is taken away and a new one is put in its place. What does the Master Artist see on the canvas as he files it away? Does he see just a lot of little daubings as though we did not have any purpose in our days and just made some foolish marks to fill up time? Or does he see that we are trying to make something worth while of our lives, that we have a real purpose to live the kind of life that is going to amount to something?

The materials that he gives us to paint with are our ability to serve, our talents, and our opportunities. Ought we not to try to paint something worth while for him with them?

Three Things to Do

JESUS bore the suffering on the cross that we might be saved from our sins. How can we ever pay the debt we owe to him? Three things are mentioned in the little poem given here written by Annie Johnson Flint, that we can do for him:

"Three things the Master hath to do,
 And we who serve him here below,
 And long to see his kingdom come,
 May pray, or give, or go.

Not all can go; not all can give
 To arm the others for the fray;
 But young, or old, or rich, or poor,
 Or young, or weak—we all can pray.

Pray that the full hands open wide
 To speed the message on its way,
 That those who hear the call may go,
 And pray that other hearts may pray."

Editorial Jottings

DO NOT MISS the beginning of "The Glass Window" in this number.

ALL MEMBERS of the Eastern and Atlantic Conferences should read Bro. Schade's article on "Amalgamation."

Ten Reasons Why We Go to Church

1. To keep our appointments in religion as we do in business.
2. To give our souls, smothered by many interests, a chance to breathe.
3. To set a time-honored example for our friends who trust us.
4. To worship God (in prayer to declare his "worthship").
5. To praise him from whom all blessings flow.
6. To meet "all sorts" and conditions upon the plane of brotherhood.
7. To give a glad lift to those whose arms are straining under the load.
8. To quiet in us the voice which says: "You ought."
9. To save the Sabbath, the Bible, and hence, our country.
10. To accept an invitation rather than obey a command.

Church Dedication and Ministers' Retreat at Anaheim, Cal.

"Right around the corner on Broadway, you can't miss it!" was the information the writer received when inquiring for the new Baptist church. To give you a little glimpse of the fine church, which is not only a credit to Rev. O. R. Schroeder, his able building committee and the membership of the Bethel Church, but is also a credit to the prosperous little city of Anaheim, let me quote from the "Anaheim Bulletin": "The new church with its impressive belltower, huge stained glass cathedral windows and unique line of architecture, described as the 'artistic type,' stands as one of the most beautiful edifices of its kind and size in the city.

"Eight large cathedral windows give a cheerful and colorful atmosphere to the interior of the auditorium, which with the balcony, is designed to comfortably seat 500 persons. All interior woodwork, with the exception of the specially tinted ceiling, is of mahogany. The pews are of quarter sawed oak, and the oak floor is covered only by aisle carpets.

"The mezzanine floor provides a pastors' study, dressing rooms for use in connection with the baptismal service, and a loft for the pipeorgan, which it is planned to install in the near future."

The basement is full size, with folding doors provided for partitioning off the various classrooms or throwing them all into one for social gatherings. A completely equipped kitchen at the south end of the basement deserves special mention.

On Sunday, February 27, this new house of worship was formally dedicated to the Lord's service. Again letting the "Bulletin" describe this service: "The congregation met on the street before the service and sang. Carl Jungkeit, builder of the new church, presented the key of the church to Rev. O. R. Schroeder, pastor, after which the congregation marched into the church for Sunday school and morning worship.

"At the afternoon meeting Anaheim pastors appeared on the rostrum, congratulating the membership for its ambitious step in providing itself with such a fine new meeting place.

"Collections and subscriptions totalled \$3000, raising the building fund to slightly over \$30,000. This leaves a balance of approximately \$10,000 against the building and property."

Our Brother Kuhn gave the main addresses at all three services on Sunday. Music was furnished by Los Angeles and Anaheim singers.

On Monday night Pastor Brinkmeyer of the German Methodist Church and all the ministers of our German Baptist churches that had arrived to take part in the "Retreat" spoke words of congratulation. All expressed the wish that the new house of God would bring many new blessings to our faithful band at Anaheim.

Tuesday and Wednesday were times of spiritual refreshing for all that were able to participate. The brethren Reichle, Edinger and Lohr led off with a brief exposition of some Scripture pertaining to our spiritual life, followed by Bro. Kuhn in his able and effective way. Many of the Anaheim folks took part in these helpful meetings. We only regretted the absence of some of the ministers. Especially did we miss Bro. Wm. Ritzmann, who was at the bedside of his dear wife. Our prayers went up for her speedy recovery.

The evening services were well attended. Bro. Lohr preached on: "The House of God a place of Soul saving work" and Bro. Kuhn on: "The House of God a place for nourishing saved Souls."

The banquet like meals served to the ministers and their wives helped to make our short stay at Anaheim a real pleasant one. My advice is: If you plan to build a church, see the plan of Anaheim church first, you can't miss it.

C. H. EDINGER.

History of the Automobile

So commonplace has the automobile become that few of us ever speculate as to its origin. The first motor car ever built, we are told by a writer in the "Wide-Awake Magazine," was patented in Germany in 1886, by a man named Benz. A limited number of the Benz machines were sold in Europe, and one was imported to the United States in 1893, and was exhibited at the World's Fair in Chicago.

Charles E. Duryea built the first American automobile propelled by gas, and used in 1892. This automobile was called the "Buggyaut."

Henry Ford built and used a gasoline automobile in 1893, and Elwood Haynes in 1894. In 1896 there were four gasoline-propelled automobiles in the United States—Duryea's, Ford's, Haynes' and the Benz. The first car sold in the United States was built by Winton, and purchased by Robert Allison in 1898.

However, it was not until 1900 or later that the automobile came to be a common vehicle on country roads, causing great commotion among the equine population.

A Bible Alphabet for "Bible Lovers"

A good name is rather to be chosen than great riches.—Prov. 22:1.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5:48.

Create in me a clean heart, O God; and renew a right spirit within me.—Psalm 51:10.

Delight thyself also in the Lord; and he shall give thee the desires of thine heart.—Psalm 37:4.

Every word of God is pure; he is a shield unto them that put their trust in him.—Prov. 30:5.

Fear thou not; for I am with thee; be not dismayed; for I am thy God.—Isaiah 41:10.

Great peace have they which love thy law; and nothing shall offend them.—Psalm 119:165.

Hear instruction, and be wise, and refuse it not.—Prov. 8:33.

If God be for us, who can be against us?—Rom. 8:31.

Judge not that ye be not judged.—Matt. 7:1.

Keep thy tongue from evil, and thy lips from speaking guile.—Psalm 34:13.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer.—Psalm 19:14.

My times are in thy hand.—Psalm 31:15.

No man can serve two masters.—Matt. 6:24.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of man!—Psalm 107:8.

Prove all things; hold fast that which is good.—1 Thess. 5:21.

Quench not the spirit.—1 Thess. 5:19.

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Seek ye the Lord while he may be found, call ye upon him while he is near.—Isaiah 55:6.

Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.—Psalm 119:33.

Unto thee lift I up mine eyes; O thou that dwellest in the heavens.—Psalm 123:1.

Verily there is a reward for the righteous.—Psalm 58:11.

Whatsoever thy hand findeth to do, do it with thy might.—Eccl. 9:10.

Execute true judgment, and shew mercy and compassions every man to his brother.—Zech. 7:9.

Ye that fear the Lord, trust in the Lord: he is their help and their shield.—Psalm 115:11.

Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord.—Psalm 97:8.

—Sunday School Herald.

* * *

"There are many ways of simplifying life for a small child, chief of which is to refrain from complicating it with too many toys, too many people, too much change of scene."—Play in Education, Joseph Lee.

The Sunday School

I Dropped a Thought

M. C. HAYWARD

I dropped a thought in the heart of a child,
Just a simple thought and true;
As the little one went on its gladsome way
The thought was lost to view.

Yet I watched for growth from day to day,
For I knew that the germ was there;
And I prayed that God's spirit might woo it forth
Into life and beauty rare.

My prayer was heard and I saw that thought
Into lovely action spring;
And my glad heart thrilled with a deeper joy
Than Nature's bloom could bring.

Day by day it grew, till a beauty rare
In that bright young life was wrought;
And other lives were helped and cheered
By the fruit of that one pure thought.

One Teacher's Curbed Tongue

PAUL CREIGHTON

An eminently successful Sunday school teacher was asked to attend a convention of Sunday school workers and give some account of her methods as a teacher. One of the things she said is worthy of the attention of others who are beginning as teachers, as well as of those who have long been teachers. It was this:

"Early in my career as a teacher I learned to put a curb on my own tongue. I think that I was led to do this by the experience I had had with one of my own teachers in the Sunday school I attended. This teacher literally did all the talking in the class. I was of a somewhat eager and inquisitive turn of mind and often there were times when I would have liked to have asked questions and even volunteer remarks about the lesson. I quite agreed with one of the other girls in the class who said to me one Sunday when we were walking together at the close of a session of the school. 'I don't see that it is much use for us to study the lesson since we are never asked to say a word about it. Mrs. M— certainly occupies the time all right when it comes to talking herself. We girls never have a chance to say a word.'

"This was true, and from the day I began to teach I have refrained from occupying all of the time myself. I have put a curb on my tongue and have given the girls in my class a chance to have their 'say' about the lesson. This has often been as helpful to me as to them. The point of view of an alert girl or boy in the Sunday school class is often helpful to the teacher. I go to the class every Sunday prepared to ask questions and sometimes I give out written questions

on the lesson for the following Sunday. I try to make my girls think and I can do this better by asking questions than by doing all of the talking myself."

The teacher who curbs his or her tongue in this way is wise in her day and generation. An interest will be created that is certain to be lacking when the teacher does "all the talking." Even though it is good talking. One of the wordiest teachers the writer ever knew was not very successful as a teacher. Much of her talk was "over the heads" of the girls in her class and she had a way of wandering away into things having little to do with the lesson. No kind of teaching is more helpful than that which affords the members of the class the opportunity of self-expression that gives them mental and spiritual stimulus and sends them home each Sunday with a new knowledge of the Word of God.—Organized Class Magazine.

Questions or Doubts?

It is one thing to arouse questions in our pupils; it is quite a different thing to suggest doubts. It is fine when a pupil is so pleased with a Bible event that he wants to know more about it, so exalted with a Bible principle that he is keen to apply it here and there. To arouse this Columbus spirit in his pupils is one of the teacher's happiest triumphs. But some teachers think it is evidence of their skill when they can make their pupils skeptical; they call this "forming an inquiring mind." To this end they implant doubts that never would have occurred to their pupils unaided; and though they may answer the doubts, the suggestion of them is usually more powerful than the reply. Doubts, of course, are to be met and driven out when they are sown by the Evil One in the pupil's mind; but it is foolish and wicked for the teacher to do the Devil's work for him.—Westminster Teacher.

* * *

Teaching in the Church School. A Manual of Principles and Methods for Church School Teachers. Seldon L. Roberts, D. D. The Judson Press, Philadelphia. 148 pages.

This is the latest volume in the Keystone Standard Training course, written by the Director of Leadership Training of the American Bapt. Publ. Soc. Much of the book has been developed by the author in class work with the teachers of all sizes and kinds of church schools as pupils. Because the book grew up in the classroom, it will be of practical service to our church school teachers who are striving to attain the best methods and the highest results in their important task. The presentation is not too technical as to be dry nor is it over the heads of the average Sunday school teacher as to be incomprehensible. It will be a good book for our teachers to study.

How Far Is It?

Do you remember in the Bible Jesus is always walking from one place to another? We can find these towns on the map, but the walk through the country means little to us unless we know how many miles it is. Our vast country is quickly connected today by automobiles and trains, but in Jesus' day a little country seemed separated because it must be traveled mostly on foot.

The distances given in this list ought to be noted. Drill on them. Compare them with distances in your community. Let members of the class use a page in notebooks just now for listing these helpful figures. Mark all of them on your map.

- (1) How long is Western Palestine? From Dan to Beershebas 143 miles.
- (2) How wide is Western Palestine? From coast to Jordan Valley averages 40 miles across. At Jerusalem about 55 miles. At Sea of Galilee about 25 miles.
- (3) How far is Jerusalem from Mediterranean?35 miles
- (4) How far is Jerusalem from Dead Sea?20 miles
- (5) How wide is Plateau of Judea?16 miles
How long north and south?35 miles
- (6) How far is Bethlehem from Jerusalem?6 miles
- (7) How far is Bethany from Jerusalem?2 miles
- (8) How far is Nazareth from Jerusalem?70 miles
- (9) How far is Nazareth from Sea of Galilee?About 15 miles
- (10) How far is Nazareth from Mediterranean?About 15 miles
- (11) How far is Nazareth from Cana?6 miles
- (12) How long is Sea of Galilee?12 miles
- (13) How wide is Sea of Galilee? at widest place.8 miles
- (14) How wide is Jordan Plain? 10 miles
- (15) How long is Dead Sea?40 miles
How broad is Dead Sea?10 miles
- (16) How far is it from Sea of Galilee to Dead Sea?65 miles

A Prize Definition of Money

"Money is an article which may be used as the universal passport to everywhere but heaven, and as a universal provider for everything but happiness." This is a prize definition of money which a young man submitted to a London newspaper. It tells what money will do, and also what money will not do. In our pursuit of money we should always keep in mind its limitations. It will not buy everything, and among those things which it will not buy are numbered some of life's greatest values.

The Glass Window

A Story of the Quare Women

By LUCY FURMAN

(Copyrighted)

I

THE RETURN OF THE QUARE WOMEN

(The scene of the following story is laid in the opening years of this century, at the founding of the Settlement School at Hindman, in Knott County, Kentucky.)

Great changes have, of course, taken place in the mountain region during the past twenty-five years.)

From the first Sunday of September, when she saw their wagons pass out of sight around a mountain shoulder down Troublesome Creek, Aunt Ailsie Pride-more could think of little else but the quare women, their coming up from the Blue Grass in June, the setting-up of their tents on the hill overlooking court-house and village, the flocking of people from far and near to see, the absorption of the young in all the cheerful and busy doings, the peace in the Kent-Fallon war, the joy of the old folks like Uncle Ephraim Kent and herself in learning to read; and at the last, the mass meeting, urging the visitors to stay always and found a school, and the offers of land, labor, and timber for the purpose.

The six months which must pass before the women could come back seemed to Aunt Ailsie an interminable time, and ordinary pursuits palled terribly. "Pears like I wisht I might never see a cookpot or a dishrag or a broom or a battling-stick or reel or a wheel or a loom no more," she would say to herself as she worked. "I'm plumb worried-out with 'em, and with these here hills and cliffs and creeks, too!"

All the fall, save at foddering and corn-gathering times, Uncle Lot rode in to The Forks every day and joined Uncle Ephraim up in his timber, where the two measured and marked the great yellow poplars which were to go into the new schoolhouse; and in November they began to chop them down.

Two or three times Aunt Ailsie rode into The Forks to see her daughter, Cynthia Fallon, at the hotel, and then enjoyed a surreptitious delight, with her grandson, little John Wes, slipping off into an upper room where the quare women had left their boxes of library books in Giles Kent's care—Giles being the school-teacher at The Forks. Here the two would hunt out story books with large print and bright pictures, the six-year-old boy sometimes deciphering words too hard for his granny. This pleasure was none the less sweet because forbidden; for, in giving his consent that Aunt Ailsie should learn to read, Uncle Lot had stipulated that her reading must be Scripture only.

On occasional rainy days, when Uncle

Lot had to remain at home, he spent his time poring over the Bible by fat-pine light, the window-less old house being very dark when doors had to be closed against the cold. At such times he was very apt to observe Aunt Ailsie's laxness and listlessness.

"There you have sot, a-gaping at the fire, and hain't cyarded a roll for half a' hour," he would comment; or, as she sat dreaming at the big loom: "I hain't heard you tromp ary treadle for allus. 'Pears like your mind wanders wusser every day. And I can tell you pine-blank where hit's a-wandering to. Hit's them quare women. You hain't been at yourself sence they come in."

"'Pears like I think of 'em unthought-ed, paw," she would reply, guiltily. "I don't aim to, but my wits jest wanders to 'em. They was so much company for me, and holped up my sperrits so, and learned me so much I never knowed."

"Your lawful spouse and daily labors is company enough for you, a body would think; and as for sperrits, the God of Israel would holp up your sperrits a sight more if you would call upon him in prevailing prayer; and I don't figger none—I hain't seed you sarch the Scrip-tures ten minutes on eend sence you larnt your A B C's."

"You hain't no great of company for me, paw; you allus gone to funeral-meetings of Sundays, and week days when you hain't at work you'd ruther company with Job or Solomon or any of them old dead-and-gone fellers as me. And as for Scrip-ter, hit's got sech a lavish of hard words I can't make out to read half of 'em, skasely, and leetle and fatwood light so flickery."

"Yes, old Satan hisself couldn't make no more excuses! I warn you, Ailsie, you air treading dangerous ground, giving ninety-nine thoughts to them women to one to your God, setting the Creator afore the Creator, which is idaltery. While hit's a good thing for the young of this country to have them women here, hit hain't so good for old folks like you, that gets their minds tore up easy, and has itching ears and lusting eyes, allus a-craving something they haven't got, everly ready to run atter every new vanity they see, forgetting the words of the Apostul, 'denying un-godliness and worldly lusts, we should live sober and righteous and godly in this present world.'

"As your God-app'nted head, I admonish and lay down to you, that when them women returns back I hain't aiming to put up, not for a minute, with what I done last summer. Keeping at home is the onliest business a woman has got, according to both Scrip-ter and

reason. 'Let the women be discreet, chaste, keepers at home, obedient to their own husbands,' says the Word. And keep at home when them women comes back, I now put my foot down and decree you shall. For if I don't, by summer I won't have any home or woman or gyarden or vittles or cow-brutes or chickens or peace or satisfaction in life, but might as well—and better—be a widder-man; for hit'll be jest one everlasting traipse-and-gad, hoove-and-set, hip-and-hurrah, from one day's dawn to tother, world without eend! Wherefore my intentions for you atter the women comes back is, to wit, if you do your work well-up all week, I may leave you go in of Saturdays to see 'em, but not narry nother time—never!"

This ultimatum was received by Aunt Ailsie with her usual meek, "Yes, paw."

Late in December, Link, one of their sons, stopped-by to leave a small package, which he said had come in a big box sent in by the quare women to Giles Kent. Giles having closed his school in early December and gone away to law school, the box was opened by Cynthia and Uncle Ephraim, and found to contain small gifts for all the children of the village and a few grown-ups. Not having heard of Christmas gifts, Aunt Ailsie did not connect the season with the pretty lace collar for herself and the black necktie for Uncle Lot, which the package contained. But she was charmed with their beauty, and hurried to show them to Uncle Lot, who, however, only gazed upon them through his square silver spectacles as if from some immeasurable height, and dismissed them with the stern word, "Vanities!"

The slowest time will pass at last; finally mid-March did arrive, and with it the two quare women, Amy and Virginia. Fortunately they came on a Friday. When Aunt Ailsie rode in next day to The Forks, most of the village was gathered at the hotel to greet them. Then everybody went up to Polly Ains-lee's three-acre bottom, which had been purchased by the citizens for the site of the new school, and over which a number of Uncle Ephraim's great logs were now scattered, having been snaked down by ox-teams.

The people vied with one another in getting the women settled in Polly's small cottage, donating all sorts of things for their use and comfort. Aunt Ailsie gave a bedstead, made by Uncle Lot years before, with shuck mattress, fat feather-bed and pillows complete, and a handsome wool coverlet in indigo-and-white, woven by herself, of "Young Man's Fancy" pattern. Uncle Lot also permanently donated the "pieded heifer" lent the women the summer before, Ronny Kent, younger brother of the absent Giles and grandson of Uncle Ephraim, mending up the cow-shed, and also building shelves for the books in the sitting-room-library of the women.

From week to week, as she rode in, Aunt Ailsie noted progress in the preparations for the new schoolhouse. Uncle Ephraim and Uncle Lot permitted no

one to scribe and score the great logs but themselves, though others helped with the hewing. The rock pillars for foundations also had to be sunk directly under their eyes. Other men were engaged in riving boards for the roof and palings for the fence, and in hewing timbers for joists, rafters, and beams. It was always a busy scene, crop-time being not far off, when every man must work for himself.

During all of May Aunt Ailsie and Uncle Lot were too busy hoeing corn to go into The Forks; but on a Saturday in early June, when the ground was too wet for work, Aunt Ailsie again rode down her branch and up Troublesome, overtaking two covered wagons that lumbered and jolted on ahead. She recognized these as belonging to Uncle Adam Howard and his son Jasper. They stopped where she did, at the women's big gate, and she was delighted to discover that a strange young woman sat by the side of each driver.

Amy and Virginia came running down the walk, welcomed the two visitors warmly, helped them out over the wheels, and then apparently forgot all about them, to peer intently into the wagons.

"I'll gorrontee there hain't a one ruint," said Uncle Adam. "Mought be a few cracked, but none plumb smashed. I fixed a soft place for 'em to rest on."

Aunt Ailsie, who drew near to the visitors, heard one of them, a handsome, dark-eyed girl, say to the other with a little groan, "I wish he had 'fixed a saft place' for us to rest on!"

Aunt Ailsie spoke up sympathetically. "You two gals look plumb worried-out. Here, set on this high bench and rest a spell."

The girls sank down and took off their hats, the one revealing a much-ruffled mass of dark hair, the other a head of ripply-reddish gold. Aunt Ailsie also sat down, and removed her black sun-bonnet.

Uncle Adam meanwhile was lifting off the wagon sheet, and displaying to the women, and also to the men who came running from the bottom, his precious cargo.

"I made the feller put all the glass in the sash," he said, "and then lashed several sash' together in bundles, with hay betwixt, and then sot the bundles up eendways on two foot of hay, and tied 'em above to this here frame. Then I tuck an extra half-day coming across the mountains. And I'll lay there hin't a pane broke beyand using."

He began lifting out the sashes, his words being verified, to the general amazement. "I would have said hit couldn't be!" "You done a right job, Adam!" "I've lost good money on you, but I hain't begrudging hit!" For wagers had been laid that the glass for the school windows could not be brought from the railroad whole.

Aunt Ailsie, meanwhile, turned her attention to more interesting subjects.

"What name do you two gals go by, and what's your business here?" she inquired.

"Susanna Reeves is mine," replied the

brunette, "and this other girl is Christine Potter. Her business here is to teach; but mine, everywhere, is simply to enjoy myself."

Aunt Ailsie replied, in an earnest tone, "Hit's what I allus craved to do myself. But I never got no chancet."

"Why not?"

"My man, Lot, he's again' it. He's a' Old Primitive."

"He must be," replied Susanna. "But what has that to do with you?"

Aunt Ailsie's mouth dropped open. "What has it got to do with me?" she repeated, in a shocked tone. "Why, he's my man—my God-app'nted head! Hit's my business, according to Scrip-ter, to obey every word he says." She continued to gaze at Susanna in amazed silence for a moment or two, then, with a sudden intake of breath, said, "But I don't say I hain't mightily worried-out with it sometimes."

Then, resuming her catechism: "Where did you gals come from, and how fur did you ride on the railroad train?"

"I came from the Blue Grass, and rode only one day by train and two and a half by wagon. Christine here rode two days and nights by train and the rest by wagon—she came all the way from New England."

"I have heard a sight about Old England in the song-ballats, but I never heard tell of no New England."

"Well, it's here in America, 'way up North and East, on the Atlantic Ocean."

"That hain't the briny deep—the old salt sea I have allus heard tell of in the ballats?"

"The very same."

Aunt Ailsie took a long, thirsty, exhaustive look at the fairer girl.

"And you have seed the briny deep, and lived by hit?" she asked.

"Yes, and crossed it twice on ships."

She continued to stare, her dreaming soul in her eyes. "And you air young, and hav seed sech a sight of this worderly world, and I am old,—sixty-one I am, and been married forty-seven year, and raised eight offsprings, and got fifty-seven grands,—and hain't never seed a railroad, or a ship, or a boat, or nothing but mountains and cliffs and creeks, or traveled furder than twelve mile!"

Then, as if dismissing a painful subject: "How old air you two gals?"

"Twenty-three," replied Susanna.

"Twenty-two," said Christine.

Aunt Ailsie shook her head sadly. "Both on the cull-list," she said, "same as tother quare women. For I allow neither one of you hain't gat ary man?"

Christine shook her head at once; but Susanna, after a moment of deliberation, replied enigmatically: "Well, I can't say I have, and I can't say I haven't."

Aunt Ailsie was delightfully intrigued. "How do you make that out?" she demanded.

"Well—you see, I'm engaged to one; I've got him that far—but he can't marry me yet."

"Why not?" There was an edge of suspicion in Aunt Ailsie's voice.

"He's too poor."

"Too pore! Too pore to marry! I never in my life heared of a man too pore to marry! All he's got to do is to clear him a patch of new ground, and put him in a crap, and raise a house with the logs. Any man can't do that hain't no man at all! That-air man of yourn hain't no account—or else he's jest a-fooling you."

"He claims," said Susanna, "that he had to go a lot in debt getting his medical and surgical education, and that he must pay those debts and have something ahead before he can marry; also that it takes a surgeon a long time to get a start."

"Man's talk to a gal is the most on-trustable thing in life," declared Aunt Ailsie. "What is a surgeon?"

"A kind of doctor who—who operates on people when necessary."

"Operates? What's that?"

"Well, you know sometimes people have tumors or cancers or a bad appendix, and the only way to save life is to cut them out. That is what Robert does."

Aunt Ailsie's eyes bulged with horror. "Cyarves on living humans!" she exclaimed.

"When it's the only way."

"Hit's wicked and devilish and a pyore scandal!" pronounced Aunt Ailsie without hesitation. She gazed at Susanna with deeply troubled brow.

"I feel to warn you, Susanny," she said, "not to confidance no sech a man—not a minute; for the way things looks, he don't mean no good to you or nobody else. If I was you, I'd sooner die a' old maid like Christeeny here."

"But I'm not such a very old maid," protested Christine.

"Not but a year gone, so fur as time tells," admitted Aunt Ailsie, "but," with a sad, slow shake of the head "your chances is as good as nothing."

"Why?" demanded both girls in amazement.

"I hate to name it," was the reluctant reply. "I never was one to tromp on feelings. But facts is facts, and there hain't a person of the man tribe nowhere but what is shy of a red-head. They allow it means high-tempered, and up-headed, and rule-or-die; and, being men-folks, they gen'ally aim to do the ruling theirselves—and got Scrip-ter for it, too. Hit's pyore pity for a gal to have sech a drawback; she better be snaggle-toothed and jimber-jawed and cross-eyed and pock-marked, all in one, so fur as men goes."

"But Christine's hair is perfectly beautiful—the prettiest I ever saw," declared Susanna.

"Pretty is as pretty does," said Aunt Ailsie. "Hit don't signify beautiful. I feel for you, Christeeny, I do, too. But for that red hair you'd be as sightly a gal as I ever beheld, with that air white, tender skin, and them deep-blue eyes, and that headpiece set on your shoulders pine-blank like a deer. If your hair was jet black now, or brown, or paleish yaller, there would be hope. But hit's too red!"

After a moment of thought she spoke

more encouragingly, "I have knowed of red-head gals biling warnut bark and toning down their hair a leetle grain, which is mighty sensible. And I would glad fix some for you, if you was to say so. If you leave hit be, your onliest chancet would be a widow-man so hec-tored and driv by young uns and cow-brutes he would look over the red hair to get him a working woman. For I have tuck notice that red-heads is mighty working. I allow, now, you can cook and clean and wash and scrub and gyarden and spin and weave and sew and tame down young uns—and most of all, milk cow-brutes?"

"I'm afraid I can't do one of those things but sew a little," admitted Christine.

Aunt Ailsie glanced around, holding up a quick hand. "Ssh-ssh—don't let hit get abroad!" she admonished. "Hit would everly destroy your chances. Last summer I fotched in a diligent widow-man, with a good farm and several head of property and nine orphan young uns, to take his pick of the quare women; but when he found not nary one of the six could milk a cow, he tuck to his heels. Now, you air too likely a gal not to try for a man, and if you will come down about oncet a week and take the night with me, I will gorrontee to larn you milking and gyardening and spinning and weaving and a smatter of cooking and sewing. And then, with the warnut-juice, first thing you know you'll maybe ketch you a man, and be tuck off the cull-list."

Both girls seemed to have a difficulty restraining some kind of emotion, but after a little Christine replied, gratefully, "Thank you—I shall be delighted. Shall we start in next week? And may I bring Susanna too?"

"Fetch her on along—hit'll maybe take her mind off that-air cyarver! Fetch all the quare women, if you want. Though I hain't got no manner of hope left for others."

Amy and Virginia now came up to the visitors with apologies for their absorption in the windows. "It was such a feat, bringing them in unbroken," they said. "We only hope you girls are in as good condition. Come to bed at once."

"We hope it's a feather-bed," said Susanna.

"It is a nice fat one, given us by Aunt Ailsie herself."

Amy piloted the girls into the cottage, while Virginia stayed to watch the unloading. When all the large sashes were put away, there still remained in the second wagon a number of quite small ones, which Jasper began to hand down.

"What's them for?" inquired Aunt Ailsie of Virginia.

"Some small windows we brought in, thinking that people who have none might like to set them in their walls to let in the light. We intend trading them for things to eat."

Aunt Ailsie sprang to her feet. "Hit's what I have needed all my lifetime, and never knowed it!" she said. "With one of them fine glass windows sot in the south wall of old-house, the sunball will

shine in all day, and lighten all my labors. I'll fetch you in apples or beans or anything I got to pay for it."

"You'll fetch us in nothing more," replied Virginia. "We intended all along to give you one if you wanted it. Here, Jasper, knock off one of those crates and hand me a couple of those sashes. Aunt Ailsie can take them along on old Darb as she rides home."

Jasper knocked off the crating and Aunt Ailsie clasped the small sashes to her bosom in sheer delight. "Hain't they love-lie!" she said, passing her hands over frame and glass.

Virginia took a stout piece of twine and tied the sashes together.

"I'll hand them up to you," she said, "after you get on old Dabr."

Aunt Ailsie stood silent for a long moment, not making any start toward the nag, her face growing more and more sober and thoughtful.

"Virginy," she said at last, "there's a time for all things, and this hain't the time for me to take home my glass window. Hit's this way. My man Lot, being the balkingest man ever drawn breath, is everly again' new things and new ideas. If I was to ride up on old Darb and flan't these here sashes in his very face, hit would sartain be the ever-lasting eend of glass window for me. To sudden him is pyore folly. What he needs is to get broke gradual to an idee, and kindly naylorized to it. So I aim to wrop it up in about four bundles of fodder and tie it up again' the rafters in this-here cow-shed loft of yourn, where nobody won't never see it, and then bide my time. You know the Scriptor, 'Continual drapping wears away many a stone,' and 'Times and agitations brings onlikely things to pass,'"

(To be continued)

True Greatness

While Mary Lyon was gathering funds for Mount Holyoke, she solicited aid of some wealthy people whom she thought would help liberally. Before she went she was warned by a friend that she might not be successful. When she returned from the visit she said to her friend:

"Yes, it is all true, just as I was told. They live in a costly house; it is full of costly things; they wear costly clothes: but oh, they're little bits of folks!"

Large houses do not make people great. Costly furniture does not guarantee that the minds and hearts of the owners are well furnished with the thoughts and noble aspiration. Whether we live in a cottage or in a castle, we can become great only by having sincerity, faith, humility, and love.—Forward.

"If you want to learn anything, get a good teacher. A poor teacher is dear at thirty cents, and a good teacher is cheap at any price," says a writer who is interested in young people who are preparing for greater usefulness. This advice is worth taking to heart as we think about fitting ourselves for service.

The Secret

RALPH CUSHMAN

I met God in the morning,
When my day was at its best;
And his Presence came like sunrise
With a glory in my breast.

All day long the Presence lingered,
All day long he stayed with me;
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed;
But the winds that seemed to drive them,
Brought to us both peace and rest.

Then I thought of other mornings,
With a keen remorse of mind,
When I, too, had loosed the moorings,
With the Presence left behind.

So I think I know the secret,
Learned from many a troubled way;
You must seek him in the morning,
If you want him through the day.

Young People's Union of New York and Vicinity

Through the grace of God the members of the German Baptist Young People's Union of New York and vicinity have witnessed another one of their splendid meetings, held on Washington's Birthday at the First Church, Brooklyn. The afternoon meeting began with a song service and was mostly given over to business and the casting of the ballots. The latter part of the meeting was turned over to the vice-president, Miss Dorothy Zirbes, who in turn gave Miss Priscilla Hoops charge. A short talk was given by the leader and prayers, testimonials and singing followed. The meeting was closed with prayer by Rev. V. Prenderger.

At 5.30, everyone was seated and partaking of the delicious meal served by the ladies of the Brooklyn church.

The evening service began with a song service and was a blessing and inspiration to everyone present. The choir of the church sang. Then came the roll-call to which each young people's society belonging to the Jugendbund responded with a chorus. An inspiring address was given by Dr. Mark Wayne Williams. His topic, "Who's Who," held our interest from beginning to end. The words he spoke were words of sincere regard and love for the Christ whom we all love and strive to serve. He said, "Everything belongs to you IF you belong to Christ." Showing us the world and all its riches are ours if we, in return, will but give our lives to him. Dr. Williams closed his talk with prayer. The choir of the church favored us with a splendid rendition of "The Lord is my Light." The report of the election committee was read. The new officers were called to the platform. The meeting closed by singing "God be with us till we meet again," followed with prayer by Rev. W. J. Zirbes.

MISS M. L. BENDLIN.

Summer Institutes

The next summer we are to have a number of institutes in various places of the country. Members of the faculty of the seminary at Rochester, our manager of the Publication Society, Mr. H. P. Donner, General Missionary Secretary Rev. William Kuhn, D. D., and the two young people's secretaries are going to assist in these assemblies. The dates and places for most of them have been settled and the programs will be outlined within several weeks. A list of them follows:

Gotebo, Okla., May 25-29.
Dillon, Kans., May 30-31.
Arnprior, Ont., June 1-6.
Parkston, S. D., June 7-9.
Steamboat Rock, Iowa, June 15-19.
York Lake, Sask., June 21-26.
Linton, N. D., June 28-July 3.
Dunkirk, N. Y., July 5-10.
Mound, Minn., July 12-17.
Kossuth, Wis., July 19-22.
Beasley, Tex., July 21-24.
Linwood Park, Ohio, Aug. 2-7.
Stony Brook, L. I., Aug. 6-13.

At least one general worker will be at each of these Assemblies and at some of them there will be two. We hope we shall have a bigger number of young folks than ever before and we are praying that these assemblies shall be greatly blessed.

Programs of the assemblies should be ready soon and should be circulated in the Sunday schools and Young People's meetings. For further information write to your local representatives or to the undersigned.

ALBERT BRETSCHNEIDER.

King's Daughters, Goodrich, N. D.

The name of our club is The Kings Daughters, and very proud we are to be entitled to such a name.

Our aim is to do fancy work of all kinds and later on in the fall to sell it. The money goes to help carry on God's work and to help poor people.

This club consists of all young women and girls and we meet every other Tuesday evening at the home of one of our members.

We organized on June 3, 1926. Our officers were elected and committees drawn up to form a constitution and prepare programs for every meeting. We decided to change our officers every six meetings and so have changed them a number of times, everyone being willing to serve her term.

Our meetings are opened at 8 o'clock, the first being a song by all, a scripture passage read, then the Lord's Prayer recited by all.

We then have roll call. The minutes of last meeting are read, a short program is rendered by four or five members, then new business is in order.

A great deal of our time is devoted to sewing. After our business we have a collection, a lunch served and a song, after which we adjourn. At present we



Juniors of the Oak Park German Baptist Church

have 27 members. Each is an active member.

On Nov. 18, 1926, we had a sale of all our work made since June 3, served lunch at 6 o'clock and as the Ladies Aid and we had a sale and supper together, we then had a good time and things sold just fine. We received quite a nice amount of money, \$25, part of which was sent to our Orphanage, Missionary Society and other places.

We have now decided to give a program the latter part of March at our church.

On Tuesday evening, Feb. 15, we met at the home of one of our members, Miss Evangeline Augustadt, and as this was the last of our meetings of each official term we elected the following officers: President, Miss Elizabeth Fuxa; vice-president, Miss Eva L. Schneider; secretary, Miss Emma Schneider; treasurer, Mrs. R. E. Martin. The following committees were appointed by the president: Miss Anita Reimer and Miss Lydia Jasman as our buying committee and June Leedy and Sylvania Tiehm our program committee.

We are all willing workers for our Lord and Master and hope he will keep us in his power. Our aim is to "Serve God and Only God."

More information will be given to anyone asking for it of our club by the secretary. MISS EMMA A. SCHNEIDER.

What You Weigh

Have you ever stopped to think of how much the different parts of your body weigh? The average person weighs 150 pounds, and of this total weight the bones weigh 22 pounds; the muscles and their connections, 81 pounds; the skin, 7 pounds; fat, 18 pounds; the heart, stomach, liver and other internal organs, 12 pounds; the blood, 7 pounds; the brain, 3 pounds. Curiously enough, although the brain and heart have a total weight of 5 pounds or less, they direct the remaining 145 pounds of the average person. The body is about 7/8 water, therefore the average person contains 137 pounds of water, a total of nearly 7 gallons! A young man usually weighs 7 pounds more than a young lady of the same age and height.

A Happy-Looking Group of Juniors, Oak Park, Ill.

*Who are, who are, who are we?
We are Juniors, don't you see?
What are we doing? Can you guess?
Bible Study, Practical Work, Missions,
Yes-Yes-Yes.*

Our meetings are scheduled for each Saturday afternoon at 2.30 to 4 o'clock. The average attendance, as also the general interest shown and progress made, has been encouraging.

The following is a type of the program carried out in our meetings. Devotional period, music, Bible study, memory work, story. In reference to the devotional period, it is a source of blessing and inspiration to see the children develop a freedom and joy to publicly acknowledge their love, thankfulness and desires to the Lord.

Since this is the age when memory work comes so easily, no hymnals are used. The result is very favorable. It gives choice in children's music. And then too, the singing is much improved if we can avoid the "hit and miss" singing, with their little faces stuck in their books. A new song is learned practically at each meeting.

Memory work is a great drawing power in our meetings. They love competition. It is a great game to them—familiarizing themselves with the Word of God for the sterner game of life.

Since our motto is: "Hear and Do," many acts of kindness and thoughtfulness are planned and carried out.

In the program of the Master, the children are included. And we certainly support our youth in this, their prayer:

*"Build me straight, O Worthy Master,
Staunch and strong a goodly vessel—
That shall laugh at all disaster
And with wane and whirlwind wrestle."*

E. L. MILLER.

* * *

Each member of the Protestant Churches of North America contributes an average of about a dollar a year to foreign missions, according to one calculation. Last year the American people averaged six dollars a person for radio supplies.

Glimpses of the South African Native Character

L. BAIER, STUTTERHEIM, S. AFRICA

II. SANDILE

Sandile was the fickle-minded but nevertheless beloved chief of his people, the Gaika tribes, of whom his chief councillor Tyala has so sorrowfully said:

*O, Sandile—fickle-minded—
Feeble-hearted for a chief;
Ever by ill counsel blinded
Drifted like a withered leaf.*

Sandile was the fickle-minded but one of Saul, the first King of Israel. Sandile, too, had his evil spirit in his later years. But this evil spirit the white man had introduced in S. Africa. Verily, the coming of the white man to S. Africa has not been an unmixed good. The missionary has come with the Bible and the living water of eternal life, but the trader came with the brandy. Cape brandy was the final evil spirit of Sandile. Cape brandy has made him and many of his people more and more irresolute and his soul a hopeless battle ground of the good and noble traits and the more base and selfish ones. As prince, Sandile was educated in a mission-school. When he succeeded his father, much was expected of the young chief, by his own people and by the white man. But as time went on, brandy, this curse of curses, worse than war, became more and more the evil spirit of Sandile. See to it, friends, that the broken down altars of this evil demon, "drink," may never be set up again in America. Yea, far better the bloodiest revolution than this demon-worship in a country!

Although Sandile was from time to time under strong Christian influence, he never became a Christian. It seems that if fate had been a little kinder in Sandile's personal experience with the white man, he would have become a Christian and so perhaps not fallen a prey to the evil spirit, brandy. Early in his reign Sandile and his people suffered by a war with the white man, a war which they apparently did not desire, this was the "war of the ax." One of Sandile's men had stolen an ax from a white man and was arrested. While this man was being conducted by a guard across country to the jail at Grahams-town, the guard was rushed by a number of native friends of the prisoner. The prisoner being handcuffed to the guard, they chopped off the hand of the guard to liberate their friend. But the guard managed to shoot and kill one of the rescue party, and after that himself bled to death. Thereupon the British Government demanded from Sandile this rescue-party, as the murderers of the guard. Sandile replied that they were quits, his men had killed a guard, the guard had killed one of his men. Which seemed to Sandile, according to his light, justice enough. But the British Government pressed the claim and other complications ensuing, the result was war, the "war of the ax," an unjustifiable war according to Sandile's view.

Another and still more regrettable experience of Sandile with the white man came through a few miserable goats. One of Sandile's men stole some goats. Sandile was held to be indirectly implicated in the affair. Some of the goats were returned. But the thief and his property were demanded of Sandile. Sandile refused. An order for his arrest was issued, and Sandile fled to the mountains. Later a meeting was arranged between the British and Sandile, his councillors and brothers. The actual conditions upon which this fateful meeting was arranged have never been cleared up. Enough, Sandile and his escort had no idea that they were surrendering their liberty. But when Sandile with his men appeared in the military camp they were made prisoners and deported. Sandile strongly protested. The government never proceeded to try the prisoners, but did not liberate them for some time. Sandile never forgot this gross treachery, as he called it, of the white man. With a Kaffir of the better class, his word of honor is absolutely sacred and dependable and he certainly expects the same and more of the white man.

However, for one reason or another, Sandile never embraced Christianity, though one must say that he was not far from doing so. His wife and daughters became Christians. One of his daughters, because she was married as a Christian, fell from grace among the higher princes and princesses, and her Christian marriage with a prince of lower standing was looked upon as a dishonor to the House of Sandile. And Old Sandile vowed that his daughters should leave his house not as Christians, but true to their father's custom; before and after that they might do as they please.

Old Sandile died in battle, his grave is with us here only a few miles from Stutterheim. Sandile was often very melancholy. He considered his people, including himself, as a fallen, broken and degenerating tribe. But let Sandile speak for himself. The following are the words of Sandile to his second daughter at her betrothal ceremony. A certain Mrs. Brownlee (European) was present at this great formal function and has reported the following words of Sandile:

"Young maiden! daughter of a fallen people, child of two miserable people, who have seen great trouble and have been wanderers. You are about to leave them. May your lot be happier than theirs! This is no longer your home. You leave the house of your fathers as your mother left the house of her fathers, and you are no longer ours. On this day of parting hear the words of your father. To this day you have had no duties. Now your position is about to change. We have surrendered you to one who is to be in the place of a father to you, and I now relinquish all claim on you and authority over you.

You will have to perform household duties. Do not despise them because you are the daughter of Sandile. Councillors and others will assemble at your house; their wants must be cared for by you.

Live not in plenty while they are in want. This is the custom of your fallen country, leave it behind. Should scarcity come over the land, and your pot is small, prepare it not in private to eat in secret. This is the custom of your land; leave it behind. In want let all see what you have; seeing, they will be satisfied and not deprive you. Be liberal and generous with your substance. Your husband's people are your children.

Be not selfish. Selfishness has become the custom of your land; leave it here. Should you be asked to give away what you would keep, say not it is not yours. This is the custom of your land; leave it here. Give liberally and retain what you require, saying you will not part with it. Say not you are daughter of Sandile; it will bring you no honor. Your honor must come from your husband. Honor whom he honors. Seek for friendship from his friends and councillors. So doing, you will obtain favor from your husband and secure the love of his people; and thus you may be an asylum and refuge to the wanderers of your father's people. A reproach is upon us, in that our daughters, who are married to chiefs of other tribes, have left their husbands and returned to us. That was in my father's time; in mine it shall not be. Let me not see your face coming to me secretly and alone.

When you visit me come as the wife of a chief, as the daughter of a chief. Come attended. Come by day. Send to me when in need and you shall not want, if I have wherewith to supply your need. Your Father (i. e. a Mr. Brownlee, a white commissioner whom they loved as a father) has told you to follow the example of your mother and to hold fast to the teachings of the Son of Soga (Rev. Soga, native Christian minister). This is right and embraces all. God created me. You are his gift to me. Do not imagine that today I wish you to cast away the teachings of the Son of Soga. I cannot commit so great a sin. I gave up my eldest daughter, my first born child. I consented to let her be married against the custom of my fathers, and now she is lost to me. You have today put off the European dress; it is but for today, in order that we may conform to the custom of our fathers. I have performed my duty towards you; hereafter you are to conform to the wishes and customs of your husband. He has desired that you will come to him according to the customs of the English. I have therefore, at great cost, provided you to meet his wishes. You are to take with you your native dress; if your husband approves it not, destroy it and cast it from you. I am a sinner and not a Christian; nevertheless I testify again the truth of what our Father (Mr. Brownlee) has said, 'Cast not away the teachings of the Son of Soga,' and if you love and serve God, he may comfort and help you in this land of strangers."

Here old Sandile, kind father that he was notwithstanding all his faults, was overcome by his feelings, covered his head with a blanket dress and wept.

The Bible and How to Study It

W. GRAHAM SCROGGIE

The volume of Holy Scripture is a library in which is to be found a wonderful diversity of subject and treatment. In this one Book are sixty-six books of such variety of subject and style as is represented by Law, History, Prophecy, Wisdom, Poetry, Doctrine, and Apocalypse. These books were written by at least forty different persons, in two languages, in many varieties of style, for vastly different purposes, and in very diverse places. "Here, there are words by kings, by poets, by philosophers, by fishermen, by statesmen, by prophets, by priests, by publicans, by physicians, by Pharisees, by men learned in the wisdom of Egypt, educated in the schools of Babylon, and taught at the feet of rabbis at Jerusalem. Among its authors we find the herdman, the tax-gatherer, poor men, rich men, preachers, exiles, captives, legislators, and judges. Men of every grade and class are represented in this wonderful Volume. They wrote in the desert of Sinai, in the wilderness of Judea, in the cave of Adullam, in the public prison at Rome, in the Island of Patmos, in the palaces of Mounts Zion and Shushan, by the rivers of Babylon, and on the banks of the Chebar. In such a vast variety of places and circumstances were the various bits of this strange mosaic constructed, that no literary phenomenon in the world can be compared with it."

This Divine Library is the product of long ages, so that at different stages of human history the Sacred Deposit was more and more. To the Pentateuch was added an account of the period during which Israel was under the Judges; to that was added the early history of the kingdom together with the wisdom of Solomon, and the Songs of the Psalmist; and to that again were added the later history of the kingdom, and the Oracles of the prophets; and to all these, the History, Prophecy, and the Psalmody of the captivity and post-captivity periods. Then followed a long period of stormy story, the records of which are not included in the Divine Library. After this came two marvelous generations, during the first of which our Lord came to the earth, lived, and died, and rose again, and returned to heaven, whereupon the Holy Spirit descended, the Church was founded, and then began that Apostolic period, so fruitful, during which were written the Synoptic Gospels, the Acts, and the greater number of these immortal Letters.

The Unity and Uniqueness of The Book

After the destruction of Jerusalem, there was a period of silence lasting for over twenty years and then the last of the Apostles wrote his Gospel, Letters, and the Revelation. Thus this Library is the growth of seventeen hundred years, and constitutes a literature absolutely unique, and of imperishable interest. It is of the very first importance that this be recognized if we would understand the Bible aright, and pursue methods of study at once sound and effective. We

should approach the writings in the first place, not as theological, but historical, and so be led from the latter to the former. With this in view we shall be in a position better to appreciate the profound character of these Writings, by which is meant that which makes these books one Book.

The Character of the Bible. If in thinking of the contents we regard pre-eminently their diversity, in thinking of its character, what must impress us is its marvelous unity. These sixty-six books are one, this infinite variety of subject has a common focus, and all the paths of this chequered history are leading to a common goal. It was not of chance or accident that many of these Scriptures were written originally on the papyrus reed, from which the collection has assumed the name of "Bible." But we are concerned with what is much deeper than that. What is it that, in the midst of such diversity, gives unity to these Sacred Writings? Surely the answer is furnished in the words: "In the volume of the book it is written of me." From Genesis to Revelation Christ is the transcendent theme,—in the Old Testament, the Christ of Prophecy; in the Gospels, the Christ of History; in the Acts and Epistles, the Christ of Experience, and in the Revelation, the Christ of Glory. He is first Promised, then Present, then Proclaimed, and finally Predominant.

*"Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ."*

Of this I am convinced, that if we would study and teach aright the Bible, we must first trust, and then prove its claim to be from beginning to end a revelation of God in Christ.

Why India Is Poor

Sam Higginbottom, that remarkable missionary to India, who is doing so much to uplift the agricultural classes of that country, tells us how the superstitions of the Hindus keep the people poor.

For instance, he says:

"Travelling through India at the railway stations you will see a very courtly old gentleman with a collecting-box. You can read the printing on the box and know that this gentleman is authorized to collect money for the homes for aged, indigent, decrepit cows, and all the public spirit that is displayed by medical and public men in endowing universities and schools and hospitals—all that wealth—is expended in India by the orthodox Hindu in financing these homes."

"There are far too many cattle for the good of the country. . . . Sixty-one head of domestic cattle to every hundred of the population, with over twenty-five millions of goats, and an enormous number of sheep. This has kept the country poor, because a devout Hindu cannot kill a cow or anything else. 'I would just as soon discuss the murder of a cow,' said one Hindu to an Englishman. . . . Every animal must live. I remember one of our

Daily Scripture Portion Bible Readers Course

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

MARCH.		APRIL.	
St. Luke.		St. Luke.	
1	9. 37-48	1	19. 41-48
2	9. 49-62	2	20. 1-18
3	10. 1-12	3S	20. 19-36
4	10. 13-24	4	20. 37-47
5	10. 25-42	5	21. 1-13
6S	11. 1-13	6	21. 14-24
7	11. 14-26	7	21. 25-38
8	11. 29-44	8	22. 1-13
9	11. 45-54	9	22. 14-23
10	12. 1-15	10S	22. 24-38
11	12. 16-34	11	22. 39-53
12	12. 35-48	12	22. 54-71
13S	12. 49-59	13	23. 1-12
14	13. 1-17	14	23. 13-26
15	13. 18-35	15	23. 27-43
16	14. 1-14	16	23. 44-56
17	14. 15-24	17S	24. 1-12
18	14. 25-35	18	24. 13-24
19	15. 1-10	19	24. 25-35
20	15. 11-32	20	24. 36-53
21	16. 1-18	21	Job.
22	16. 19-31	21	1. 1-12
23	17. 1-10	22	1. 13-22
24	17. 11-25	23	2. 1-13
25	17. 26-37	24S	4. 1-19
26	18. 1-17	25	5. 17-27
27S	18. 18-30	26	9. 1-18
28	18. 31-43	27	9. 19-35
29	19. 1-10	28	14. 1-15
30	19. 11-27	29	15. 1-16
31	19. 28-40	30	19. 1-6
		31	19. 19-29

(By Courtesy of the Scripture
Union)

watchman being bitten by a snake, and he died within an hour.

"How do you know that a snake bit him?" I said to the water-man.

"I saw the snake," he said.

"I said, 'Did you kill it?'"

"He replied, 'If it was his fate to be bitten by a snake, he would be bitten; I wouldn't kill a snake.'

"This is one of the four chief causes of India's poverty," says Mr. Higginbottom; "while caste, the condition of women, and the great army of religious mendicants are the others.

"I see that fifteen hundred dollars is the average yearly expenditure for two thousand eight hundred American farm families. I could find you ten times that number of people in a given district in India, where the average is something like thirty to fifty dollars for the yearly income."

* * *

Of the seven hundred Protestant foreign-mission organizations in the world, only about three hundred and eighty send out missionaries; the remainder are co-operating organizations which collect funds, or function in some special way.

Our Devotional Meeting

G. W. PUST

April 10

Why Is the Bible the Greatest Book in the World?

Rom. 15:4; 2 Tim. 3:14-17

A book must be judged by its influence. (Matt. 7:16.) Simple honesty compels us to assign to the Bible an eminence absolutely solitary and unique. When Sir Walter Scott lay dying he said: "Bring the Book;" and when asked what book he meant, he replied: "There is but one Book—the Bible."

1. What the Bible does for us as individuals.

The Bible gives us the right conception of God. This is absolutely necessary to our well-being. If we conceive God to be a tyrant, we will live before him in cringing fear. History tells us of parents who made their children pass through fire (2 Kings 16:3; 21:6); of mothers who threw their babes to the crocodiles; of kings who sacrificed human beings to the lust of their gods. Misery and sorrow unspeakable have been the accompaniment of erroneous conceptions of God. How all of this is changed where the Bible is read and known!

The Bible shows us the right way of salvation. (John 14:6.) There are other so-called sacred books. Buddhism, Taoism, Islam, etc.—all have their sacred writings. These may contain a great deal that is good, but they fail to bestow upon man the boon that his innermost being craves—salvation.

The Bible gives us the right idea of character. We are not to be like some other Christian only, but like Christ himself. (Phil. 2:5; 1 John 3:2; Matt. 5:48.)

The Bible satisfies our ever changing mood and circumstance. It has consolation for the sorrowing, cheer for the discouraged, strength for the weak. Its message is for this life and the life to come.

2. What the Bible does in the social realm.

When its principles are applied friction and dissatisfaction disappear. Peace reigns in the home, the store, the factory and everywhere.

3. What the Bible does for nations. Victor Hugo once said: "England has two books—the Bible and Shakespeare. England made Shakespeare, but the Bible made England." Daniel Webster said: "If we abide by the principles taught in the Bible, our country will go on prospering; but if we neglect its instructions, . . . a calamity may overwhelm us, and bury all our glory in profound obscurity."

A question: Of what other book can all this be said?

April 17

Christ in Us, Power for a New Life

Eph. 2:1-10

(Easter)

Huxley once said that he would willingly deliver himself over to a power that would guarantee to regulate him as a clock is regulated, that would wind him up and cause him always to choose the right thing and do the right act,—in fact, take the responsibility for his moral life. Henry Drummond replied that he would accept the offer, and would show that that was just what he was urging men to do. And Drummond was right. Every Christian may have that power if he only will.

Christ in us. Here is the secret. What do we mean? Are we merely using a beautiful figure of speech in order to describe the influence Christ has over us? Or is Jesus an active participant in the lives of his followers? How close does he come to us? Is there some inner life-connection? How we hesitate before such questions! It all seems so mysterious. But there is no hesitation in the New Testament. The Spirit of our Lord is represented as so interpenetrating and energizing the spirit of the believer that the two are "one spirit" (1 Cor. 6:17). Note some of Paul's expressions: "In Christ;" "Christ in you the hope of glory;" "I can do all things in him that strengtheneth me;" "It is no longer I that liveth; but Christ liveth in me." Jesus emphasizes the same truth. (See John 15:1-8; 17:23.)

A new life. And all because Christ lives in us. What a change came over Paul from that moment! (2 Cor. 5:17.) Thus, too, we can explain the change in the disciples who forsook their Lord one month, and the next faced the persecuting authorities like armor-clad warriors. "Christianity is not a set of new ideas, but a new power to live rightly. We are saved, not only by what Jesus did for us nineteen hundred years ago, but by what he, the living Savior, does for us this minute."

A vital question: Is Christ in me a power for a new life?

April 24

If I Were to Be a Foreign Missionary What Country Would I Choose?

Acts 1:8

Many of us, no doubt, must answer: "I don't know." Having never felt the call to become foreign missionaries, we did not feel especially under obligation there are some here and there in our Young People's Unions, who are hearing

the call now: "Whom shall I send, and who will go for us?" And in their innermost soul they know that their answer must be: "Here am I; send me" (Isa. 6:8).

The call and the country. Often the call also specifies the country to which we are to go. (Acts 16:9.) It may be that the call comes while a returned missionary is stressing the needs of his particular country. Then it is only natural that our choice should be that country. We know of a missionary who was deeply impressed by something he read about China. He went to our seminary at Rochester with the avowed purpose of preparing himself as a missionary for China. And for many years he and his faithful wife have earnestly labored and sacrificed in that benighted land.

Prayer and the country. We can easily understand that there may be those who are called to labor in some far away land, and yet they know not where. Perhaps their dilemma was caused by hearing the needs of various countries presented at some large missionary convention. The needs of India, and how they were overwhelmed! The needs of China, Africa, South America, etc. What spiritual darkness everywhere! And then the problem, where to go? We may rest assured that wrestling in prayer will cause all uncertainty to vanish. The Lord who calls will also lead.

Our duty. Is Africa, India, China, Japan, South America tucking at your heart strings? Then say with Isaiah: "Here am I; send me!"

And we who remain at home? Let us faithfully labor here and earnestly pray for those who have gone to the ends of the earth.

May 1

What Vocations Are Worth While?

1 Cor. 3:6-16

(Consecration meeting)

"God, make us worthy of our work!" Thus prayed a sincere and good man. He did not mean what we usually term Christian work; but had reference to the common, every-day tasks which fill up life for most people.

A wrong attitude. We are inclined to judge our vocations from wrong standards. Perhaps, the monetary returns receive undue consideration. What can I expect to earn if I choose this or that vocation? While this question cannot be entirely ignored, it should certainly not be the deciding factor. Or it may be that we have a false view of what we call dignity. Men put honor upon some kinds of work while they despise other kinds which may be equally as honorable. The fact is that we live in a very

April 1, 1927

complex world which has need of a variety of services which must be rendered by some one. After all, it is not so much the vocation as the spirit in which we do our work. John Newton puts it this way: "If two angels had been sent down to this world, one of them to rule an empire and the other to sweep a crossing, they would never wish to exchange tasks. Each of them would feel that what God had sent him to do was the grandest thing he could do, and would be certainly content with it."

Service, the Christian's watchword. That vocation is most worth while in which we can render the most and noblest service. And that again is dependent upon our talents. If some people insisted upon being preachers, they would do far more harm than good. Every man then to his task! A proper question for each one of us: Where do I belong? For what did my Maker intend me? And if it should be your lot to be called to do just ordinary work, then accept that as your worth while vocation. Our Master himself gave thirty years of his life to common tasks and we may be sure that he was as great in these as he was in healing the sick and in preaching the good news of the kingdom.

A prayer: "God, make us worthy of our work!"

Atlantic and Eastern Conference Amalgamation

ARTHUR A. SCHADE

It is hard to write convincingly on a subject on which one is himself not fully convinced. Neither is it the purpose of these lines to precipitate drastic action. They partake more of the nature of a survey of the facts germane to the proposition. Nor is there any desire to bring about a state of Bergsonian flux in our denominational organizations. We are not ready to bow our knees to the goddess of "change." On the contrary, a "set fast" policy is more generally to be advocated while the superficial currents of tendency and interest sweep "criss-cross" over the face of the old order until we see where the deep, still channels of permanency lie. If a change is to be advocated, therefore, it is done only on the basis of cool calculation and the definite prospect of increased pleasure and efficiency in the work of the Kingdom.

While the Eastern Conference is taking the initiative in this matter, it prefers to do so with modest reserve. Indeed we might spread our golden feathers after the fashion of the peafowl to capture the eye and incite the desire of our big sister to the East. We have whereof to boast, though it is not numbers. This modern idol we cannot appease. Surely to be mother, grandmother and great-grandmother of all the other eight Conferences, to be the custodian of our historic school of prophets with its generations of mighty teachers, and to stretch our arms across the border and to embrace a portion of two great nations is an honor and a distinction not to be scoffed at.

The proposition probably will produce an interesting debate on the conference floors next August. Possibly we can anticipate some of the arguments which will be set forth on both sides of the question by brethren who have looked into the facts.

Facts Favorable to Amalgamation

1. The first argument in favor of amalgamation springs from the fact that both Conference groups are too small to offer great inspiration at the annual meetings. The extensiveness of the territory and the prevailing conditions of city workers preclude the possibility of a large representation from our churches. If our forces were united we would have 47 churches with 7809 members from which an enthusiastic throng might be expected.

2. In the second place amalgamation of the Conferences would relieve the churches of the burden of entertaining so often. Only a relatively small number of churches in either Conference are large enough to undertake the task, and they have to hold forth again and again.

3. Then again amalgamation would make the annual meetings more attractive by offering a wider variety of cities and churches in which to meet. Why should the Eastern Conference brethren monopolize the thrills of a journey up the majestic St. Lawrence River winding in and out the beautiful Thousand Islands, visiting the picturesque Canadian Capital with its world-famous parliament buildings, or paying our respects to the lively silver-fox farms, or forgetting our troubles as we pull bass, pike and trout out of the Dominion's sparkling streams and crystal lakes? Why should our seaboard brethren be deprived of the friendship of our excellent Canadian constituency, and be debarred from the delicious dinners which our sisters of the North prepare and serve for 35 cents? One visit to this land of the Northlights would be a thrill for the metropolitan spirits of the East which would cheer them on throughout the year.

Then again our inland brethren would find pleasure and profit in a closer contact with the coast line, with its briny surf, its metropolitan centers, its splendid churches and valiant Christians. Why should either group be debarred from this wider fellowship, and compelled to spend its years in such close confines. The weakness of a small group is depressing on the spirits and leads to discouragement and the quest for extra denominational fellowship.

4. Another fact favorable to amalgamation is the greater variety and enrichment which could be offered in the programs. In small groups the same speakers have to hold forth from year to year. It tends to become burdensome to them and deprives the congregations of the variety to which they are entitled.

5. The proposed arrangement would also bring a greater blessing to the entertaining churches. Ordinarily members and friends prepare dozens of beds to take care of the rush when the del-

egates and visitors arrive. When the few who have come are parcelled out many a bed remains cold and many a sister is led to wonder if the weakness of attendance is a faithful barometer of the life of the denomination. Crowds are essential to enthusiasm.

6. The final argument in favor of amalgamation which is herewith listed is the economy which it will effect in operating our denominational machinery. It will eliminate all compensations and traveling expenses which are incident to the work of a conference. This saving of definite mission funds would balance up the extra cost of the delegates in making longer journeys to the meeting place.

Of course, the "yeas" will not have everything their own way. The "nays" will have something to say. Possibly we can anticipate a few of their arguments.

Facts Unfavorable to Amalgamation

1. In the first place it will be pointed out that amalgamation is unfeasible because the territory of the organization will be too extensive. Imagine delegates from Pittsburgh going to Boston, or from Philadelphia going to Neustadt, Ontario, to attend conference. The traveling expenses would break up the churches.

2. Again it will be pointed out that conferences are not sight-seeing or fishing trips, and that only business considerations should determine the action. The business would be no better attended if the group were larger, hence no purpose in the consolidation.

3. The conference becoming bigger, even fewer churches would be able to entertain the same depriving a large number from this edification.

4. Whole groups of officers would be eliminated and to that extent interest and counsel in our larger denominational work eliminated.

5. Finally it would be an admission of the passing day of our denominational life. We would admit ourselves too weak to stand alone.

The judges will have to decide which side has the better end of the argument. The judges may be the delegates to the Conferences, or they may be the various churches to whom the matter may be referred. The constitution offers no guidance in the method of procedure. The framers of the same never anticipated such an end.

Personally, I feel that an amalgamation with the preservation of the sacred traditions of both bodies is preferable to a dissolution of the Eastern Conference, some churches going East and others West. The obstacle of distance effects only the churches on the outer fringe of the territory, and these only two years out of three. The General Conference year the meeting would always be in the western end of the territory and all the delegates would be on their way West to the General Conference. Then the distance would be nothing like that which obtains in the Pacific Conference now.

A Check-Up on Character-Building

The fellow who hopes to make good as a football player checks up on the essentials very carefully. Physical training, knowledge of the game, regularity at practice, readiness for the game, are all watched. No one requirement is a substitute for another. How familiar we are in school with the check-up made possible through examinations, required work in certain subjects, and so forth!

We are gradually recognizing the value of a careful check-up on plans for Christian character-building. Some groups of young people are working at this. The following plan is fairly typical of some experiments which they have made:

1. The name of every young person was secured. This list included names of those who were members of the church, those not members of the church, and those who seemed possible members for any new organization.

2. The attendance record of each person was carefully checked as follows: Sunday-morning worship, Sunday school session, Young People's society meeting, Sunday-evening worship, mid-week prayer service, monthly club meeting, monthly social, monthly business meeting, and committee work. With incomplete records available, the attendance record was indicated by one of the following: Very regular, regular, occasional, very irregular, seldom.

3. Some indication of the way each individual entered into the activities of the meetings and organizations he shared was given. For example, the Sunday school teacher was requested to indicate whether or not the students did home preparation on the lesson, helped constructively in class discussion, held class office, promoted class activities, and so forth. A somewhat parallel record was made in relationship to the Young People's society and each other organization.

The results of these reports made it possible for the leaders of the work for Young People to do a kind of personal work that in a few months was very effective in its results. This work was done largely by the young people under sympathetic adult supervision, and in the task most of the young people had a share.

In the face of the need for more time on the part of most young people for Christian training, and in view of the need of a balanced program in character-building, there should be many church groups of young people who would welcome the opportunity to render to their associates and to their church a service like this.—Forward.

* * *

An old farmer received a large ostrich egg from his son, who was a sailor. After weighing it carefully in his hand, he went out to the chicken run and placed it among the hens. He then addressed them thus:

"Dear hens, I do not wish to cast any aspersions upon your industry. I fully appreciate the fact that you do your best. At the same time, I should like you to observe what is being done by the hens in foreign countries."

Without Apology

ELISHA SAFFORD

A man now high in public life tells an incident of his early youth. While yet a lad he found his way to Chicago and spent several days in a futile search for employment. "At last," he says, "when my money was low and I was pretty thoroughly discouraged, I entered a counting-room and applied for a job as a clerk. I was told there was no vacancy. I asked if they could use a boy in any capacity, and was informed that they could not. Thinking, however, that they might be interested in reading my recommendations, I started to draw them from the inside pocket of my coat. With the letters came a small Testament I always carried with me. Somewhat embarrassed, I started to put it hastily back into my pocket, but was interrupted.

"Is that a Bible?" asked the man to whom I had been talking.

"Yes," I replied blushing, for the incident had disquieted me.

"Do you read it?"

"Every day," I answered truthfully. It had been given me by my mother and I had promised her I would read it faithfully.

"The gentleman stepped back into the inner office taking the little Testament with him. In a few minutes he reappeared.

"I think I can make room for you," he said. Then he added kindly: "My boy, don't be ashamed to let other folks know you have a Bible and that you are trying to live by it. It's the best recommendation you can take into the business world."

"I have never forgotten that conversation. Before, for some indefinable reason, I had always felt my religion and everything pertaining to it was something to be kept in the background, or, if introduced at all, introduced in a mildly apologetical way. From that hour, however, I determined I would be outspoken and above board in my faith as in everything else. I would let folks know I was not ashamed of my religion. I look back upon that as one of the best resolutions I ever made. It has brought me respect; it has discouraged men who otherwise might have been inclined to tempt me in my business or political affiliations. Above all, I know it has made me an infinitely stronger and efficient witness for my Master."

Such a confession is well worthy of consideration by every young person who has life before him and who will soon be called to face its duties and its temptations. For some reason, not always understood or easily explained, many Christians, particularly young Christians, seem to be afraid to be out and out for Christ. Yet they do not adopt this attitude in other things that are honorable and deserving of encouragement.

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Your Christianity must be a seed, a flower, and a fruit all at once.

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If youth is careless of health, health becomes the main care of old age.

Neutral

The man to whom all ideas look alike travels a perilous road and is a poor guide for others to follow. Could there be a more extreme example of feeble indifference than that of the Moslems in Cairo concerning whom a contributor to a recent issue of "Harper's Magazine" has written:

"A distinguished visitor at the Mosque le Azhar in Cairo, headquarters of the most influential university of orthodox Islam, is said to have inquired concerning the cosmology taught here, whether they hold that the earth went about the sun or that the sun went about the earth. 'Your Excellency,' said the obliging and amiable Moslem, 'on that point we are entirely liberal—we teach both.'"

Jews in America

Since 1907, when the Jewish population in this country was estimated at about 1,777,000, there had been an increase of nearly 100 per cent up to 1918, when it numbered about 3,390,000. This is slightly over three per cent of the entire population of the country. New York contains over 1,500,000 Jews, which is about 25 per cent of its population. Chicago, Philadelphia and Cleveland come next in order, with 225,000, 200,000 and 100,000 respectively. Comparatively few Jews are found in the rural districts.

What City?

What city is for few people? Scarcity.
For happy people? Felicity.
For hypocrites? Duplicity.
For chauffeurs? Velocity.
For truthful people? Veracity.
For athletics? Elasticity.
For greedy people? Voracity.
For wild beasts? Ferocity.
For home lovers? Domesticity.
For actors? Publicity.
For reporters? Audacity.
For wise people? Sagacity.
For hungry people? Capacity.
For telegraph operators? Electricity.
For crowds? Multiplicity.
For nations? Reprocity.
For old people? Ecentricity.
For beggars? Mendacity.

—Sunday School Gem.

* * *

Ole Olson had been working as an engine wiper, and his boss, a thrifty man, had been coaching him for promotion to fireman with such advice as:

"Now, Ole, don't waste a drop of oil. That costs money. And don't waste the waste, either; that's getting expensive, too."

When Ole went up to be questioned on his eligibility for an engineman he was asked:

"Suppose you are on your engine on a single track. You go around a curve, and you see rushing toward you an express. What would you do?"

Ole replied, "I grab the oil can; I grab the waste—and I yump."—Arkansas Utility News.