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When Irene Was Kidnaped

By H. LOUIS RAYBOLD

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HENRY HALLETT was wondering if he had done a foolish thing when, on his second day in camp, he had, in a moment of pique at his hostess' daughter, Paula, roamed into the woods unguided.

"Don't go beyond the upper falls and if you meet any movie queens, don't let them vamp you!" Paula had shouted after him. "They're shooting a picture on the Allenby grounds. Millionaire Allenby of the Pulp company. So long, dearie!"

The heartless little wretch! Here he had come all the way from home to ask Paula Godding to marry him only to be treated as a joke. "The very idea!" Paula had teased. "Me to marry an infant I've beaten at marbles. I can regard you as a dear little playmate, but as a husband, gosh sakes, no!"

Sauntering along the path, he wondered what he could do to bring himself before her in a new and unfamiliar light. And, pondering this, he came to an open, parklike space where the afternoon sun threw long shadows from the boles of sky-reaching pines. Seating himself on a fallen stump well back in the shade, he rested and watched the wary approaches of a shy chipmunk.

Suddenly, out into the sunlight from the opposite side, strolled the slender figure of a girl.

As she stooped to pick some of the large white daisies that starred the grass, Henry heard the roll of a heavy car. Then he saw the girl's head lift in a startled sort of way. Next moment, two men dashed in through the underbrush, one with a loop of rope which he swung toward the girl, lassoing her neatly.

Henry, whose impulse had been to dash single handed to her aid, suddenly felt foolish. Lucky that Paula had told him of the picture-taking or he might have made an everlasting fool of himself.

He watched them bind her and make off with her to the car. When he heard it vanish in the distance, he hastened over to see by what road the men had come.

Henry decided against trying to find his way back by the road and made a leisurely return along the trail he had come. He rather thought he had come to a decision regarding Paula. He would leave her flat. No girl ought to treat an honest proposal of marriage as Paula had treated his and get away with it. There were other pretty girls in the world.

Yet he hoped Paula had been concerned over his absence. Men had been lost in the North Woods and it would have pleased him, in his present state of mind, to have caused her anxiety. On the contrary, when he came up to the camp, it was quite evident that Paula was not even looking for him.

There was some sort of excitement or other and, unreasonably, Henry felt peeved to think he was not in on it. As Paula came up to him, he resolved not to show overmuch interest in whatever it was.

"Heard the news, Hen? Irene Allenby was kidnaped about an hour ago and her father is offering $5,000 reward for any information as to her whereabouts. She went out to walk—"

"I suppose he's been telephoning?" he asked calmly.

"Of course," cried Paula. "He's simply wild!"

"Guess I'll call him myself," said Henry, and before the astonished Paula could gather her wits, he had run quickly into the big living room and snatched down the receiver.

"Mr. Allenby? Not a moment to lose. Forty minutes ago, a huge car with Durex tires containing your daughter and two men, one smooth-faced, the other with a sandy mustache, drove off on that old lumber road above the upper falls. They were going east and, if there's a road you can head them off— Yes, sir. Very well."

He turned to the open-mouthed Paula. "Mr. Allenby is to pick me up. Thinks his car, by going straight up over the mountain, can beat them to the state road which is the first road they can make any time on. Darn shame—lovely girl like Irene!"

The wild ride over Twin Peaks, the blocking of the kidnapers, the exchange of shots, the rescue of Irene Allenby, isn't the main part of this story. Actually, it was a far greater thriller than the one soon to be screened by the movie company and certainly to Henry it was the time of his young life.

Six hours from the time Paula had seen him go, he came back to her.

"We got her," he said quietly. "Plucky kid. Joked all the way home. Why—why, Paula!"

For Paula, regardless of onlookers, had gone straight into his arms and was sobbing on his shoulder. "I—I don't think, when you're engaged to me, you ought to risk your life, Henry Hallett. I just don't."

So Henry, besides Mr. Allenby's check for $5,000, was rewarded with the heart and hand of the girl he loved, although, even today, he isn't sure whether he owes his good luck to the fact that for a moment he appeared in the guise of a hero; to the lovely Irene who made Paula jealous, or to the bullet of one of the kidnapers which grazed his cheek and left a tiny wound.

Personally, I think Paula intended to marry him anyway.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

February 27th—Practicing World-Brotherhood. Mark 3:31-35; Rev. 7: 9, 10.

The brotherhood of the human race has been an acknowledged fact from the very beginning. The practice of the spirit of brotherhood, however, is not as definitely observed. When Cain, after he had slain his brother Abel, cynically asked, "Am I my brother's keeper?" he raised a question which has haunted the human race down to the present time. The question has never been fully answered in practice. The brotherhood of man is based upon the Fatherhood of God. We are all the children of one common Father. God is the maker of us all. When once we recognize the common Fatherhood of God we are inevitably led to the corresponding fact that all men are brothers God made of one blood all the nations of the earth. This was one of the great truths which Jesus came into the world to reveal. He told men that one is their Father, even God, and taught them to say, "Our Father." In His sight all men were brothers and precious. On these two principles, the Fatherhood of God and the brotherhood of man, He set up His Kingdom in the world. As we recognize and appreciate these fundamental truths shall we be able to enter into right relations with God on the one hand and with our fellowmen on the other. The realization of world brotherhood has been the problem of the human race throughout the ages. There have always been divisive features entering into human society which have tried to deny and destroy human brotherhood. Let us look at a few of these:

First—Color. The fact that a man is black or red or yellow does not bar him out of the brotherhood of men. Color is only skin deep, but it has separated the human family into alien and hostile groups. This is the case in every nation. Here in the United States where the white people predominate, we are prone to look askance at the black man or the yellow man and feel that they belong to an entirely different order of creation. In Asia, where the yellow race prevails, they look with suspicion upon the white man. And so this matter of color, the hue of the skin, the complexion of folks, has differentiated them and raised up barriers against brotherhood.

Second—Creed. We have arranged ourselves into opposite camps because of the different opinions which we hold on certain theological questions. We are perfectly willing to call a man "brother" who shares the same belief with us, or who belongs to the same denomination, but we set up an almost insuperable barrier against those who do not so believe. We draw the lines between Jew and Gentile, between Roman Catholic and Protestant, and even on far more minute matters. We have built high walls and denominational fences in order to shut those out who do not agree theologically with us. All this militates against human brotherhood and is contrary to the mind of Christ, who has due respect for all men regardless of their creed and nationality. The following little couplet expresses both our own attitude and the mind of Christ:-

"He drew a circle and shut me out,
And called me heretic and clout.
But love and I had the wit to win;
We drew a circle and took him in."

Third—Class. The class distinction which divide men form a serious barrier to brotherhood. These class distinctions arise out of men's social positions, their occupations, their financial ability and out of other considerations. They are, perhaps, not as pronounced in America as in some other countries of the world, but they nevertheless exist here and express themselves in many forms such as the warfare between capital and labor, between the two brothers each one with his arms full of sheaves, met on their way, and where they met was erected the Temple of Solomon, which is the Temple of Peace. That spirit would solve all our social, economic, national and international problems. To practice world brotherhood we must begin right where we are. We must show it towards our next door neighbor, even towards the man or woman who works by our side, and then we must extend it into the community in which we live, the nation, and then into all the world. Practicing the spirit of world brotherhood is only another way of living the Christian life and following the example of Jesus Christ. He went about doing good. He was the friend and servant of all and He showed how by doing the will of God we are brothers the world over."

"Then, brother man, fold to thy heart thy brother!
For where love dwells, the peace of God is there.
To worship rightly is to love each other;
Each smile a hymn, each kindly deed a prayer.

MORE BOOKS ADDED TO LIBRARY

The following books have been added to the Westminster Free Library: The Unearthly, Hichens; The Romantic Comedians, Glasgow; It Happened in Peking, Miln; The Painted Room, Wilson; The Priceless Pearl, Ruck; Tomorrow About this Time, Hill; Coming Thro' the Rye, Hill; Professor How Could You?, Wilson; Beau Sabruer, Wren; Show Boat, Ferber; Hildegarde, Norris; Her Son's Wife, Canfield; The Big Mogul, Lincoln; Mannequin, Hurst; Crewe Laine, MacCauley; Understanding Heart, Kyne; The Coolin Necklace, Webster; The Locked Book, Packard; Labels, Gibbs; Kindling and Ashes, McCutcheon; Romeo of Moon Village, McCutcheon; The Clouded Pearl, Miller; Tomorrow's Tangle, Pedler; O Genteel Lady, Forbes; The Great Valley, Johnston; The Blue Castle, Montgomery; Partners, Porter; Here Comes the Sun, Loring; Peter Pan and Wendy, Barrie; Evali and Beni, Spyri; Judy of York Hill, Bennett; Polly Oliver's Problems, Wiggin; When Sarah Went to School, Singmaster; Cornelia, Perkins; Smugglers' Island, Kneeland; Cherry Square, Hill; Introduction to Sally, Elizabeth; Under the Tonto Rim, Grey; The Time of Man, Roberts; Tomorrow Morning, Parrish; The Black Knight, Dell; The Plutocrat, Tarkington; Gas—Drive In, Rath; The Nervous Wreck, Rath; Galahad, Erskine; Gentlemen Prefer Blondes, Loos; The Secret that was Kept, Robins; Master of the Microbe, Service; Country Beyond, Curwood; White Water, Pinkerton; Delectable Mountains, Burt; Green Mountains, Colby; Young Anarchy, Gibbs; Dark Dawn, Ostenso; The Kays, Deland; Harmer John, Walpole; Preface to a Life, Gale; The Green Stone, MacGrath; Running Special, Packard; House Without a Key, Biggers; Their Yesterdays, Wright; The Splendid Folly, Pedlar; The House of Dreams Come True, Pedlar; Mrs. Red Pepper Burns, Richmond, and That Royle Girl, Palmar.

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The people are urged to take exercise in the morning, and anyway they exercise their jaws rapidly at breakfast here in Westminster.

Formerly "onward and upward" was a popular motto, but now the favorite one seems to be "Don't work too hard."

Improved Uniform International

Sunday School Lesson

(By REV. P. B. FITZWATER, D.D., Dean of the Evening School, Moody Bible Institute of Chicago.)

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Lesson for February 27

MAKING THE COMMUNITY CHRISTIAN

Temperance Lesson.

LESSON TEXT—Gal. 5:13-25.

GOLDEN TEXT—Have no fellowship with the unfruitful works of darkness, but rather reprove them.

PRIMARY TOPIC—Serving One Another by Love.

JUNIOR TOPIC—The Law of Love.

INTERMEDIATE AND SENIOR TOPIC—Self-Control for the Sake of Others.

YOUNG PEOPLE AND ADULT TOPIC—Works of Darkness and Works of Light.

The only way this can be called a way of making the world Christian is by leading the individuals to a personal knowledge and experience of Jesus Christ and entering therefore into the power of the new life. Having shown in chapters 3 and 4 of this epistle that the believer is free from the law as a means of justification, Paul makes practical application of this doctrine. The divine way of making the community Christian is to secure the regeneration of the individual. The way to destroy the work of the devil is through the sonship of believers.

I. Christian Freedom (vv. 13-15).

1. It is not an occasion to the "flesh" (v. 13).

Liberty is not license. The notion that when one is free from the law, that he is free from constraint, is wickedly erroneous. License of the flesh means not merely the indulgence of the flesh in actual material sins, but in the expression of a self-centered life in biting and devouring one another (v. 15).

2. By love serving one another (v. 13).

Freedom from the Mosaic law means slavery to the law of love.

The emerging from bondage through Christ is the passing into a sphere of life in which all the powers should act under the dominion of the true motive, love—Morgan. Love thus becomes the fulfillment of the law.

II. Walking in the Spirit (vv. 16-18).

This discloses the secret of how a life of service to another can be lived. The governing principle in the life of a believer is the Holy Spirit. Walking in the Spirit results in:

1. Loving service to others.

By the flesh is meant the corrupt nature of man expressing itself in the realm of sense and self. The renewed man is two men between which is going on a mortal conflict. The Christian must choose between good and evil. When he chooses the evil, the Holy Spirit opposes, and when he chooses the good the flesh opposes. Notwithstanding this deadly conflict, victory is sure.

III. The Works of the Flesh (vv. 19-21).

By works of the flesh is meant the operation of the carnal nature. The one who chooses to live according to the impulse and desires of his natural heart will be practicing the following sins:

1. Sensuality (v. 19).
2. Irreligion (v. 20).

These acts take place in the realm of the spirit and are:

(1) Idolatry, which means the worshiping of idols.

(2) Witchcraft or sorcery. This means all dealing with the occult.

3. Sins of temper (vv. 20, 21).

These take place in the sphere of the mind and are:

(1) Hatred. (2) Variance, which means strife and contention. (3) Emulations, jealousy. (4) Wrath, bursts of passion. (5) Seditions, factions in the state. (6) Heresies, factions in the church. (7) Envyings. (8) Murders.

4. Sins of excess (v. 21).

(1) Drunkenness. This means indulgence in intoxicating liquors.

(2) Revelings, acts of dissipation under the influence of intoxicants. Those who practice such sins shall be excluded from the kingdom of God.

IV. The Fruit of the Spirit (vv. 22-24).

This indicates action in the realm of life. The product of the Holy Spirit indwelling the believer.

(1.) Love to God and man. (2) Joy, glad-heartedness because of what God has done. (3) Peace with God and fellowman. (4) Long-suffering, taking insult and injury without murmuring. (5) Gentleness, kindness to others. (6) Goodness, doing good to others. (7) Faith, believes God and commits all to Him. (8) Meekness, submission to God. (9) Temperance, self-control in all things. Against such there is no law.

Underrating Value

Oh, do we not too frequently underrate the value of the promises of God? They were made to us and we should trust them, for they are as true as the God by Whom they were made.—Echoes.

Exceedingly Difficult

It is exceedingly difficult for one's heart to bow and say, "I will be nothing but a lamb," but that is our place, for the Lord says, "Vengeance is mine."—Echoes.

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