The Baptist Herald

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

Volume Nine

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It's You

R. R. NEWBERRY

It isn't the preacher's flowery prayer
Or the way the choir sings,
Or the size of the coin your neighbor gives,
Or the help your brother brings.
It isn't the size of your favorite church,
Or the cost of your favorite pew,
Or the style of the clothes the members wear;
For it isn't the church, it's you.

It isn't the way the work is done,
Or the way the money is spent,
Or whether the gospel's all brought in,
Or whether there's some that's sent.
It isn't the kind of creed they love,
Or peculiar things they do,
Or whether the doctrine suits your taste;
For it isn't the church, it's you.

For a chain's as strong as the weakest link
And it breaks with a heavy load,
But a church that's full of the links that pull,
Can level the roughest road.
If you get in tune with the Master's will,
With your heart and your labors too,
You will love your church, though it has its faults,
For it isn't the church, it's you.

What's Happening

Rev. Christian Dippel, pastor of our church. Prof. Herman von Berge gave Wedding Bells Ring in Prominent church at Fessenden, N. Dak., has re- a brief but pointed address on "The Imsigned his charge. He will preach his portance of Singing in our Services." closing sermon on Sunday, September 13. Altogether it was a delightful occasion. Mr. and Mrs. Dippel are planning to make their home in Baraboo, Wis., where some of their children live.

The well-known Orchestra of the Detroit Churches will play from 2.30 to 3 P. M. and from 7.15 to 7.45 P. M. Sunday at the Young People's and Sunday School Workers' mass meeting and Rally at the General Conference at the Woodward Ave. Church. We are happy to announce this added feature for this

The McClusky, N. Dak., Church had a great day Sunday, July 19. Pastor H. G. Braun had the joy of baptizing 26 persons, 5 were received by letter and 6 upon confession, so that altogether 36 were given the hand of fellowship at the Lord's supper which was observed after the baptism. One of the new converts was from the Goodrich church. The church is grateful to the Lord for these blessings.

Rev. H. Frederick Hoops, pastor of the Second German Baptist Church of the City of New York, has resigned and will close his ministry of more than five years with the church on August 31. It has been a difficult ministry under changing conditions in mid-town Manhattan and Bro. Hoops has labored manfully and faithfully during these years. An extensive renovation of the property was made under his leadership several years ago.

The Essay Contest sponsored by the Publicity Committee of the Detroit churches for the General Conference brought quite a number of responses from various parts of the country, both in English and German. Mrs. John Adam of Minneapolis was selected as the winner and her essay was published in the last number of the "Baptist Herald." Honorable mention should be given to Miss Lydia Vasel, Bison, Kans., Miss Hannah Brandt of Milwaukee, Miss Ruth E. Blome, and Miss Freda Blome of Victor, Iowa. We are publishing Miss Ruth E. Blome's contribution in this issue.

The Male Chorus of the Erin Ave. Church, Cleveland, held its first concert or "Sängerfest" on the evening of July 21. A supper in the lower rooms of the building under the auspices of the Chorus was given at 6.45 P. M. with the members of the Trustee Board of the Publication Society as guests of honor. A number of brief after-dinner speeches were made by various members who were called upon by Pastor S. Blum. At the concert which followed the male chorus, twenty-five strong, sang various numbers very creditably. They were assisted in two selections by the mixed choir of the

The Editor of the "Baptist Herald" by virtue of his position is invited annually to attend the yearly sessions of the Trustee Board of the Publication Society in Cleveland. In connection with the session, which was held on July 21 in the Publication House, he spent Sunday, July 19, with two of our Cleveland churches. In the forenoon he addressed the Sunday school of the Shaker Square Baptist Church and preached in the absence of Pastor Fred C. Lehr, at both the English and German services. The new church edifice impressed the Editor very favorably as a building splendidly arranged for worship and work. In the evening the Editor had the privilege to preach at the Erin Ave. Church, Rev. S. Blum, pastor. Despite the warm, rainy evening a fine audience, in which young people were conspicuous in goodly numbers, greeted the speaker. The mixed choir of the church was on the job and rendered several appreciated selections.

Baptist World Alliance President's Visitation of the Far East

Dr. John MacNeill is arranging a round of visits to the Baptist communities of the Far East. He plans to travel westward and return eastward. According to present arrangements he will leave Vancouver by the C. P. R. steamer "Empress of Asia" on August 29. Most of September will be spent in Japan; October and the beginning of November will be devoted to China; and after a visit to Burma Dr. MacNeill expects to reach India before the end of November. Some six weeks are to be given to visiting the various mission-fields in that country. India has special interest for Dr. Mac-Neill as the chief center of the work under the auspices of the Canadian Baptist Foreign Mission Society, of which he is chairman. He expects to visit Egypt and Italy on his way home, and will in all probability also spend a few days in

Dr. MacNeil's plans are arousing lively interest in the countries which he expects to visit; and beyond doubt this presidential tour will have a high inspirational value for all the Baptist communities reached.

Cheated

"What did you pay for this car?" asked the garage man who had been asked to overhaul it.

"Well, as a matter of fact, a friend gave it to me."

"M'm; you've been swindled."-Tit-

German Baptist Families

Dr. Milton Staub and Miss Ruth Fetzer were married Saturday afternoon, July 11, at six o'clock at the White Ave. Baptist Church, Cleveland, O. The church was beautifully decorated, and a large number of relatives and friends was present. Miss Gertrude Fetzer was maid of honor and Miss Alberta Fetzer, Miss Lois Donner and Miss Amber Cross were bridesmaids; Dr. Alexander Campbell was best man, and Mr. David Staub, Mr. Millard Pryor and Dr. Oscar Axelson were ushers. Rev. G. Fetzer, after having given the bride away, performed the wedding ceremony, assisted by Rev. H. F. Schade. Mr. Gordon Groth rendered a beautiful violin medley and Mr. Val. Saurwein sang two numbers, "At Dawning" and "Until." Miss Elizabeth King presided at the organ. The reception was held at the Lake Shore Hotel. We congratulate Dr. and Mrs. Staub on their marriage and wish to bring to them our best wishes. The bride and groom took a boat trip to Newfoundland and Labrador, where they will visit the Grenfell missions. After their return and a brief visit in Detroit and Cleveland, they are planning to take up their residence in Westfield, N. J. Dr. Staub is the oldest son of Mr. and Mrs. E. Elmer Staub of Detroit and Miss Ruth Fetzer the youngest daughter of Rev. and Mrs. G. Fetzer of Cleveland.

The wrong sort of a friend is the worst handicap a young man or young woman can have. The right sort of friend may be hard to find at first, but no one is wise who takes any friend who happens to come along. "Good company or none," is a first-rate motto.

If we set out to make a better world, the attempt will make a world of difference in ourselves.

The Baptist Herald

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The Baptist Herald

of German Baptists of North America at Detroit

(Honorable mention in Essay Contest)

T SHOULD attend the conference at Detroit "that ■ I may know Him" more fully than I do now.

First I would attend that I might see Him. The natural points of scenic interest about Detroit cannot help but reflect their Maker. The architectural masterpieces, although man-made cannot help but reflect the God-given mind which made them pos-

I would attend that I might hear Him. God speaks through those whom he calls to bring his message to their fellow men.

I would attend that I might feel Him. His presence is always felt when we tune our hearts with his and wait on him.

I would attend that I might worship Him. Seeing his handiwork makes one bow humbly before the throne. Public worship, when it is true worship, never fails as an incentive to a more fruitful daily

I would attend that I might serve Him better, ever realizing that is the fruit of my having been

The principal reason why I should attend will then be fulfilled for I shall know Him better when I see, hear, feel and worship the One in whose honor this conference is to be held. Ruth E. Blome.

Victor, Ia.

"Are Sermons You Hear Over the Radio as Helpful as Those You Hear in Person in Your Church?" A Debate

Reported by G H. SCHNECK

THE Young People's Society of our church in Passaic, N. J., had a very interesting debate about the topic, "Resolved, that hearing sermons over the radio promotes personal Christian life as much as hearing them in your church." The judges Rev. Dr. M. Heringer, chairman, a Passaic Y. M. C. A. secretary and a Lutheran layman from Clifton life. -decided in favor of the negative side, admitting, however, that the affirmative side had the more difficult task and did fine work. There were two speakers on each side. The judges also stated that the deciding point in favor of the negative side for them was the argument that the man whose sermons will help you the most is the man who is also your shepherd and knows your problems and your aspira-

The affirmative side, claiming that hearing ser-

Why I Should Attend the General Conference life as much as hearing them in church offered the following arguments:

> We would insist that our opponents confine themselves to "hearing" the Word of God. The issue is "hearing" only, not the place or environment. The apostle Paul says, "How can they believe, unless they hear?"-no matter, how they hear or where the speaker is-in the same room or in the next house or in the next city, no matter if he reads the sermon or speaks extemporaneously. It is significant that the Lord never said to his disciples, "Take heed how you preach"—but that he did say to the people again and again, "Take heed how you hear."

> Our ministers themselves claim that it is not the man, the preacher, he ought to be in the background; it is the message, the truth, the word; the word is the hammer, the balm, the lamp, not the man. What difference does it make if we see him or not? A mighty sermon was preached at the baptism of Jesus-but only the voice was heard. John the Baptist preached in the desert and did not see his hearers. Did not Jesus emphasize in that wonderful talk with the Samaritan woman that God is a Spirit and not bound to a temple or a mountain? Does not reading the Bible and Christian literature promote spiritual life also? Where is the speaker and his personality in this case except in what he writes; if the printed word grips me why should not the word coming over the air have the same effect?

And as to the church being the only proper place for hearing sermons—is it not true that immediately after the service people talk about everything else but the sermon; the mannerism of the preacher, the dresses and hats and appearance and many other things in church detract from the sermon.

While listening alone or in the small circle of your home and family you receive the word more directly and personally. Listening in in this way fosters and deepens the family ties and helps to bring spiritual impressions right there where your spiritual life roots-in the home. Thus the home life is touched more directly by the sermon over the radio and surely family life comes before church

It can not be denied that the regular morning devotions heard over the radio have helped wonderfully to reestablish the family altar. The voice coming over it comes to the hearer as if it were meant for him alone in a personal appeal—the method which Jesus preferred to use. Is it not true that the radio in bringing the best in music right into the home has developed the taste and desire for good music and is it not true that hearing good sermons over the radio develops a finer spiritual dismons over the radio promotes personal Christian cernment, for it can not be denied that these serso much in particular local situations?

In listening to a radio sermon we do not hear any references to irritating local problems, we hear of the great and real issues of the Kingdom of God, widening the spiritual horizon. The best preachers of the country are heard over the radio and usually the finest and really elevating church music is ofnot be as great a help, yes a greater help in promoting Christian life than the message of the tired average preacher who is overworked with so many other tasks in his church? As long as the Spirit of rations and problems. God speaks through a man it does not matter where and how this man reaches us through his voice. Surely the Spirit of God is not limited to one method of preaching and surely our great preachers have more power in what they say than the man who is not so fortunate in his equipment and opportunity.

make up what and where faithful church-goers do not see and pass by. It is also not true that the radio with me the same uplifting message is certainly in- power for a better spiritual life in the land.

forth the following arguments:

Personal attendance in church for the development of the spiritual life is as essential as personal attendance in school for advancing the intellectual life. We do not say: Stay at home, you can procure your education and intellectual progress as easily by listening in to lectures and addresses. In spite of all the fine music we hear over the radio we prefer to go to the concert hall to really enjoy music because to be in the presence of the artists and their director and to be with a group of other attentive and appreciative listeners, seeking the same uplift we are seeking, increases our own receptiveness and our own enjoyment of the music. The place, the environment, the atmosphere of the place, the edifice, the attitude of others who are with you-all makes you a part of it all and draws you on to God. produced so far.

Very essential for promoting our spiritual life is the consciousness of being a part of the church of

mons have the real spiritual note and do not dwell listening to inspiring church service over the radio on side-issues of Christian life and work which the increases the danger of selfish seclusion and segrepreachers in our local churches have to emphasize gation. Spiritual life is not only receiving impressions, it is also expression, taking part and being a part in something. Receptiveness is not all, participation in the service is as important.

We admit that some of the finest sermonizers and sermons are heard over the radio; but we need not so much sermonizers for our spiritual life, we need pastors who speak to us heart to heart, who know fered at the same time. Why should their message our personal problems and are guided by them also in their sermons. Over the radio you hear mostly discussions of general issues but not the voice of the shepherd who knows you and your personal aspi-

But suppose it were true that you always hear better sermons over the radio than from the pulpit of your local church—do you believe for one moment that the fervor and gift of preaching of the radio preacher would remain the same if he had to preach every time only through the "mike"? We would never hear good sermons over the radio if it It is simply not true that those who receive their were not for the church-going people. These spiritual inspiration and help over the radio are re- preachers developed into good radio speakers beligious quitters. In their religious activities they cause of the influence of the many hearers who were present in their services. If all would insist on hearing sermons only over the radio we would soon have sermon lacks power because there is no Christian no preachers worthwhile to be heard over the fellowship connected with it. The "communion of radio. It is the physical personal presence of you saints" is much more than a visible group or physi- and me in the church that makes our pastor a better cal presence. The consciousness that thousands preacher and it is the physical presence of the peowith me at different and often remote places hear ple in their churches that makes the preaching a

If listening to a sermon over the radio is as help-The negative side, claiming that hearing sermons ful as going to church and hearing them there it over the radio does not promote personal Christian would be but logical to claim that reading sermons life as much as hearing them in church brought at home is still more helpful than listening to them in one way or the other. For in reading a sermon I can read slowly or fast, can read parts of it twice, can stop and think over what I read, just as I please -but would our opponents dare to claim this? Hearing sermons—in one way or the other—is, however, not all that is essential for promoting the spiritual life. Where is the willingness to give and to serve if I habitually stay at home? Does living on other people's sacrificial spirit promote my own spiritual life? Only those things will at the end help me for which I sacrifice something.

To know that my habitual regular presence in the church services helps to build up the church builds up my own spiritual life-I realize that by the grace of God I am doing my share in this task and this brings joy into the heart. The habitual this deepens your own devotion and the response of radio listener is of no practical good in the long your own soul. At home there are too many detrac- run-Dean Brown has called him the "religious tions to remain attentive. The living impressions quitter." Besides: Hearing sermons over the radio from face to face, to see the man in the pulpit, to is quite new and has yet to show results-at least hear and see the congregation singing and praying equal to those which hearing sermons in church has

There is something the matter with an education Jesus Christ, his body. Remaining alone even in that lets the head get ahead of the heart.

Your Alabaster Flask

OTTO E. SCHULTZ

Send the Bible to the heathen, And your gifts to foreign loam, But a farce is your religion If it functions not at home.

Tint your neighbor's skies with fairness, Pave with peace your loved ones' path, Ere the hour of tearful parting Leaves its bitter aftermath.

In devotion's purple velvet May your gems of help repose, Given as your votive offering To alleviate hearts' woes.

Save your flask of Alabaster Not until your own are dead, Pour the spikenard of your kindness Daily o'er their heart and head.

Write your name not on cold marble, Nor with pen your annals span, But with ink of love immortal In the heart of child and man.

Every soul that loves is noble, Turns life's water into wine, Every friendly act to humans Is a sacrament divine.

Do what you can do sincerely, Ere your lamp of life grows dim, For the good done unto others Is a service unto—Him!

The Profitable Life for Young People

ROFIT is a word to interest most of us, and enters much into our thinking and planning. Esau talked of it in connection with the sale of his birthright: the brothers of Joseph decided that to kill him would not be as profitable as to sell him; Solomon asked what profit a man has in all his labor: Paul spoke of words to no profit; Hebrews tells us that chastening is our profit; James asks as to the profit which can come to any man who claims to have faith and yet has no works; and Jesus, in that problem which has never been solved, says, "What shall it profit a man, if he gain the whole world, is prepared to stand up to life and face its difficuland in doing so suffer damage to his soul?"

1. Young people are told that there is a profitable life, one which prolongs and sweetens and makes clean and strong the increasing years; one in which no good thing is withheld and wherein all things are made to work together for good; one that holds happiness without any sham, and pleasure without regret or remorse. The profit holds good in the life that now is and in that which is to come, and embraces the well-being of body and mind and soul. It satisfies reason, fulfills our heart longings, meets

the approval of conscience, and brings peace to the soul.

2. Young people have found the secret of that life to be godliness. Godliness is an inward holiness which shows itself in an active piety, a love for Christ which transforms and illumines every act of life. It implies a knowledge of God in the mind, which is our faith; the grace of God in the soul, our piety; the love of God in the heart, our devotion: and obedience to God in the life, our conduct. In godliness creed is put into action, and emotion takes shape in beautiful deeds of kindness. Godliness is worship, but it is also devout and reverent living.

3. Young people are told how they may increase this wonderful possession. They may make it more and more worthwhile by exercising themselves unto godliness. This means to train in the gymnasium of the soul, and to be active in the realm of the spiritual. That young man or woman who desires to make life most profitable will find that the following suggestions are helpful:

(1) Count that life the best which makes God the center and the ultimate end.

(2) Take Jesus as Savior, and as the ideal for life, and as the helper in attaining.

(3) Make up your mind to work at this worthwhile task even more than at mere temporal callings, for this life of godliness is far more profitable and important.

(4) Concentrate your time and talents and money in those places and on those institutions which you know are doing most to bless mankind and to honor God .- B. Y. P. U. Magazine.

A life in tune with the infinite not only does good solo work but also is proficient in ensemble.

Be in your place in the sanctuary regularly if you wish to fill your place in life successfully.

Do not sit down in the "seat of scoffers": it is an easy-chair, and you may not want to get up.

Insure against a shallow mind by keeping open the channels that lead to the ocean of good literature.

The man who spends time on his knees in prayer ties.

Faith in God not only helps to quiet our nerves in complex situations, but also nerves us for hard tasks.

> "Do all the good you can, To all the people you can, In all the places you can, By all the means you can, And as long as ever you can."

Lines in Late August

ALICE MCFARLAND

O regal August splendor, O matchless golden days! O sunlight soft and tender, Gleaming through mellow haze!

The summer's heat is waning, Her beauty still is here; All her rich charms remaining, More wonderful appear.

The dews are on the clover, And on the velvet grass; The sultry days are over-Sigh not to let them pass!

The goldenrod is gleaming Along the shady lane; Ah, these are days for dreaming, To sweet for care or pain!

And these are days for action! Stirred by the season's smile, We find a new attraction In toil that dragged erstwhile

The dews are on the clover, The breeze is in the pines; Come forth, O August-lover, And quaff her magic wines! -Intermediate Weekly.

B. Y. P. U. and S. S. Workers' Union of the Dakota Conference

On Friday afternoon, June 26, the Baptist Young People's and Sunday School Workers' Union of the Dakota Conference met for its annual business session in Anamoose, N. Dak. The president, vice-president and secretary being absent, Rev. J. J. Lippert called the meeting to order, while Edna Lang was appointed as secretary pro tem.

The treasurer's report was read, and the same was examined by an auditing committee, composed of Messrs. De Boer and Stelter. The accounts were found correct, and the report was accepted by the assembly.

The suggestion that we have two vicepresidents instead of one, was adopted. The committee's recommendations for candidates for election of officers were accepted with the following results: President, Rev. R. Kaiser; vice-presidents, Waldemar Heringer and Karl Harr; secretary, Edna Lang; treasurer, Ruth Eichler.

The report of the promotion committee was accepted as read, after which a committee was appointed to select a delegate of the Union to the General Conference, of which a report was to be given in the

At 7.30 P. M., with our vice-president. Waldemar Heringer, presiding, our meeting was reopened with a hymn and scripture reading, followed by the Dakota quartet and then a prayer by Rev. Fred.

A program was presented of various interesting and inspiring numbers, which was as follows:

senden; duet, Lehr; dialogue, "Tue recht und scheue niemand," McClusky; girl's sextette, Anamoose; reading, Miss Weinholz; duett, Lydia Sewert and Esther Wehr

The evening business session was called to order. The committee report was given, which elected our president, Rev. Kaiser, to the General Conference. A collection was held which amounted approximately to \$24. It was decided that we send \$150 from our treasury to the General Missionary Fund. Our business then being completed, a closing hymn was sung, after which Rev. Lippert dismissed us in prayer.

EDNA LANG, Sec.

Riverview Flashes

Although we have not reported much to the "Herald," the past year has been a busy one for the B. Y. P. U. of the Riverview Baptist Church, St. Paul. Apart from our regular Sunday evening devotional meetings we have had some interesting and helpful monthly meetings. Here are some of the monthly events which have taken place during the last year

In November we sponsored a state rally for the purpose of introducing our Northwestern Conference president, Karl Miller, to our Minnesota young people. At that meeting we also had the pleasure of hearing Dr. E. A. Hanley of St. Paul.

In February we had a successful "Eat on the Run" supper, consisting of six different courses served at six different homes. About 75 people motored from course to course and finally ended up at the church for an hour of further fellow-

In March we held a special missionary meeting at which Mr. Peter MacFarlane of the Union Gospel Mission recounted some of his experiences in working with the down-and-outers.

A foreign missionary meeting was held in April. Thet heme of the entire meeting was China. To create a Chinese atmosphere the room was decorated with various Chinese articles. The program consisted of stories, talks, and readings, which pictured the customs and needs of China, while the refreshments consisted of rice and tea served by waitresses dressed in oriental costumes

In April we also had complete charge of a Sunday evening worship service. Three young people gave short addresses on "The Bible in Everyday Life," each one discussing a different aspect. Special music added greatly to the success of this meeting.

The crowning event of the year came in May, when an Automobile Banquet was given. The dining room was effectively decorated with license plates, tires, and other automobile accessories. After a bounteous meal, different people representing various parts of an automobile rendered a delightful program. Parker P. Jordan, General Secretary of the St.

Girl's Trio, Fessenden; flute solo, Fes- Paul Y. M. C. A., furnished the gasoline with an interesting address.

It is with a great deal of pride that we'look back upon these successful meetings. Our only hope now is that after the warm summer months are over, we may be able to enter into another year of successful activity and service.

DOROTHY SCHROEDER, Reporter.

Waco B. Y. P. U. Entertained by Pastor and Family

On Tuesday evening, July 21, Rev. and Mrs. A. Becker entertained the Senior B. Y. P. U. of Waco and their friends at the Municipal Club House in Cameron Park. The guests were bidden to assemble at 7 o'clock on the roof of the Club House, to a supper (not sandwiches and coffee) -but fried chicken and everything that goes with it, prepared and served by Mrs. Becker and daughters. Rev. and Mrs. Becker spoke encouraging words to the Union, and expressed their appreciation of the work of the officers, as well as all members; and our president, Mr. J. N. Kittlitz, responded and thanked our beloved pastor and family for the splendid supper.

A social followed, and numerous games and stunts led by Miss Ruth Becker were enjoyed by all present. At 10 o'clock we were requested to go to the lawn, where iced watermelons were served.

We all believe this the finest entertainment our B. Y. P. U. has enjoyed and thank Bro. and Mrs. Becker for their kind hospitality. We all love them and hope they will be with us for many, many years to come.

Our B. Y. P. U.'s have recently completed the most successful training school in the history of the church. Three classes were thaught each evening, the average attendance being 47. "Introducing the Old Testament" was taught by Bro. Becker; "Sunday School Manual" by Rev. C. C. Gossen of Crawford, and "Training for Church Membership" by Walter Schaible.

The B. Y. P. U. in Waco is doing splendid work. Our president, Mr. Kittlitz, possesses sterling qualities; he loves people, has an easy and natural approach to persons or situations and as Bro. Becker says, "Knows just what to say at the right time." We pray that under his leadership and the co-operation of all the members, God will bless A MEMBER. our B. Y. P. U.

Grateful for Frankness

"Nothing ever did me so much good as the remark a young man made to me one time after he had heard me preach," writes a successful minister, in "The American Magazine." "He came to me at the close of the service and said, 'You have improved some since I heard you

Self-conceit, a peril of the ministry, does not attack ministers only. All of us ought to be grateful to those friends of ours who are frank enough to tell us the truth about ourselves. Self-conceit feeds on flattery; the facts often take it out

The Sunday School

the Bible School

C. A. DANIEL

It was early in the morning, when two coalminers were on their way to their mine underneath the ground in the valley of the Monongahela. Shortly after their entrance into the coalmine an explosion occurred. One man was so badly injured, that he lay unconscious for some time and then passed away. The other man, however, was still alive. Nobody knows how long both of them remained alive.

A rescuing party after very strenuous efforts, much work of blasting and digging finally succeeded in getting to the place, where these two miners lay dead. But on the wall of coal one of them had scratched some words into the coal with a nail. It was not legible at first. But some one suggested to rub a little gypsum or chalk over the scratches, which would make the words stand out more prominent. This was done. And what was it, that one could read? It was this: "One biscuit left." How long after their imprisonment this was written, no one can tell. And our imagination will not come to our aid to know the mind of the man, who wrote the words.

In the consciousness that nobody would come to help him and that he had but a few hours to live, he had taken the nail and scratched a message on the wall of coal, which some one should read after his death and thus would know what occupied his mind and what his last words were before dying. And his first word was: "One biscuit left."

Underneath this word he had continued to scratch another sentence, namely: "But I am thankful for this opportunity to repent, poor John;" the last words: "poor John" had referred to his dying companion. And the scratching went on as follows:

"Jesus Christ came to save us;" then a little farther on under the first sentence one could read:

"Give all my property to Lizzie," that was his faithful wife. And a little farther down and with trembling hand the dving man had scratched these significant words on the wall of coal: "Send my children to Sunday school."

This miner evidently felt the significance and value of the Sunday school. Could we bequeath a better message to posterity than this: "Send my children to Sunday school"?

Who can estimate and appreciate the value and significance of the Bible

The Bible School is of Supreme Value for Time and Eternity

It is more significant than the daily public school. And we do not want to underrate the value of the public schools.

The are of inestimable value for the mental, intellectual, physical, social, moral and civic development and education of our children and youth. The writer of this will never forget the meaning of the public school to him. He would not critisize nor disparage its value in the least, though we may all admit it has some deficiencies. Parents do well to keep in vital touch with the public schools, visit them and get acquainted with the principal and the teachers, who have their children under their supervision a large part of the

The public schools are democratic, cosmopolitan and free to all classes and nationalities. The rich and the poor, the black and the white, in fact every race is permissible to its classes and teaching. Here all children have the same privilege, opportunities, hopes and aspirations.

The public schools are the bulwark of democracy, of freedom and of hope for good citizenship in the United States.

But the Bible schools excel them. They are paramount in value in their religious and moral influence and aspect for eternity.

The Modern Bible School Is Not So Very Old

We usually call Robert Raikes the founder of the modern Sunday school. He did open the first Sunday school in Gloucester, England, in 1780. But we must remember that Robert Raikes organized his Sunday schools not to teach the Bible, but to instruct in reading and writing and arithmetic; and they were taught to the tune of the hickory stick and the strap, sometimes by very severe methods. The primary purpose of Robert Raikes' school was to keep the boys from going to jail and to make respectable citizens of them. Robert Raikes sometimes birched them with his own hands and sometimes marched them home and insisted on their parents leathering them, stopping to see it done and then marching them back to school again.

Baptists and the Sunday School

The modern Bible school had its origin with the Baptists. Deacon Fox founded a Bible school in 1783. He had heard of Robert Raikes, visited his schools and organized a Sunday school with the distinct purpose of placing the Bible there as the main text book.

Fox became the real founder of Bible schools. We have some knowledge of the Welsh Baptists that had Sunday schools even before this date.

In the United States the Baptists have been the forerunners in Sunday school work. The first Sunday school in the Northwest was founded by Miss Harriet Bishop. John Mason Peck located in St.

The Significance and Value of They are the public ward of the nation. Louis, Mo., in its pioneer days as a home mission worker and organized its first Sunday school and was for forty years the evangelist for much of the Ohio and Mississippi valley.

> The modern Sunday school movement with its organization and plan of International lesson instruction was introduced and started by the Baptists. Benjamin Franklin Jacobs was one of the first leaders to unite the Sunday school forces into a working body. He was succeeded by W. H. Hartshorn, a Baptist. Jacobs saw the vision of a World's Sunday School Convention and issued a call for it. Dr. Warren Randolph, a Baptist, was the first secretary of the International Lesson Committee and held this position for twenty-five years. Prof. John R. Sampey, now president of the Louisville Baptist Theological Seminary, worked out the first course of advanced lessons for the International Sunday School Association of America.

The first Cradle Roll was started among the Baptists by Mrs. Juliette Dimmock Dudley. The first Primary Department in the world was organized by Dr. Howland, a Baptist minister, and he it was, who made it popular.

We have today in almost all Sunday schools great classes for men and women. It was Marshall A. Hudson of Syracuse, N. Y., First Baptist Church. who started the Baraca Class for men and became the prime mover for the Baraca Class Movement.

The Philathea Movement for young women was started by Miss May Hudson, a Baptist.

Thus we perceive that the Baptists have prized and do appreciate the value and significance of Bible schools.

There Is a Tremendous Value in the Study of the Bible

and we do well to cultivate it. Since we as Baptists do not have a catechism, it is of importance that the study of the Bible be stressed. And it is carried on in Bible schools, reading circles, Daily Vacation Bible Schools and Bible Institutes in various sections of the country.

The growth of our churches is largely dependent on our Bible schools. We do well to remember the last words of the dying miner, "Send my children to Sun-

Very recently the David C. Cook Publishing Company produced a pamphlet with the title: "What 100 of the World's great men say about the Sunday school, a startling answer to modern critics and technicians," which can be had free by writing to the above company.

Let me close with one or two testimonials from this pamphlet: David Lloyd

(Continued on page 15)

The Girl from Montana

By GRACE LIVINGSTON HILL

(Copyright. J. B. Lippincot Co.)

(Continuation)
Chapter XVI
ALONE AGAIN

"Now we're goin' to see ef the paper says anythin' about our Bessie," said Grandmother Brady the next morning, settling her spectacles over her nose comfortably and crossing one fat gingham knee over the other. "I always read the society notes, Bess."

Elizabeth smiled, and her grandmother read down the column:

"Mr. George Trescott Benedict and his mother, Mrs. Vincent Benedict, have arrived home after an extended tower of Europe," read Mrs. Brady. "Mrs. Benedict is much improved in health. It is rumored they will spend the summer at their country seat on Wissahickon Heights."

"My!" interrupted Lizzie with her mouth full of fried potatoes. "That's that fellow that was engaged to that Miss What's-her-Name Loring. Don't you 'member? They had his picture in the paper, and her; and then all at once she threw him over for some dook or something, and this feller went off. I heard about it from Mame. Her sister works in a department-store, and she knows Miss Loring. She says she's an awfully handsome girl, and George Benedict was just gone on her. He had a fearful case. Mame says Miss Loringwhat is her name?-O, Geraldine-Geraldine Loring bought some lace of her. She heard her say it was for the gown she was going to wear at the horse-show. They had her picture in the paper just after the horse-show and it was all over lace. I saw it. It cost a whole lot. I forget how many dollars a yard. But there was something the matter with the dook. She didn't marry him after all. In her picture she was driving four horses. Don't you remember it, grandma? She sat up tall and high on a seat, holding a whole lot of ribbons and whips and things. She has an elegant figger. I guess mebbe the dook wasn't rich enough. She hasn't been engaged to anybody else, and I shouldn't wonder now but she'd take George Benedict back. He was so awful stuck on her!"

Lizzie rattled on, and the grandmother read more society notes, but Elizabeth heard no more. Her heart had suddenly frozen, and dropped down like lead into her being. She felt as if she never would be able to raise it again. The lady! Surely she had forgotten the lady. But Geraldine Loring! Of all women! Could it be possible? Geraldine Loring was almost—well, fast, at least, as nearly so as one who was really of a fine old family, and still held her own in society, could be. She was beautiful as a picture; but her

face, to Elzabeth's mind, was lacking in fine feeling and intellect. A great pity went out from her heart to the man whose fate was in that doll-girl's hands True, she had heard that Miss Loring's family were unquestionable, and she knew her mother was a most charming woman. Perhaps she had misjudged her. She must have done so if he cared for her, for it could not be otherwise.

The joy had gone out of the morning when Elizabeth went home. She went up to her Grandmother Bailey at once, and after she had read her letters for her, and performed the little services that were hed habit, she said:

"Grandmother, I'm expecting a man to call upon me today. I thought I had better tell you."

"A man!" said Madam Bailey, alarmed at once. She wanted to look over and portion the right man when the time came. "What man?"

"Why a man I met in Montana," said Elizabeth, wondering how much she ought to tell.

"A man you met in Montana! Horrors!" exclaimed the now thoroughly aroused grandmother. "Not that dreadful creature you ran away from?"

"O no!" said Elizabeth, smiling. "Not that man. A man who was very kind to me, and whom I like very much."

So much the worse. Immediate action was necessary.

"Well, Elizabeth," said Madam Bailey in her stiffest tones, "I really do not care to have any of your Montana friends visit you. You will have to excuse yourself. It will lead to embarrassing entanglements. You do not in the least realize your position in society. It is all well enough to please your relatives, although I think you often overdo that. You could just as well send them a present now and then, and please them more than to go yourself. But as for any outsiders, it is impossible. I draw the line there"

"But grandmother-"

"Don't interrupt me, Elizabeth; I have something more to say. I had word this morning from the steamship company. They can give us our staterooms on the Deutschland on Saturday, and I have decided to take them. I have telegraphed, and we shall leave here today for New York. We shall go to the Waldorf for a few days, and you will have more opportunity to see New York than you have had yet. It will not be too warm to enjoy going about a little, I fancy; and a number of our friends are going to be at the Waldorf, too. The Craigs sail on Saturday with us. You will have young company on the voyage."

who was really of a fine old family, and still held her own in society, could be. She was beautiful as a picture; but her Elizabeth's heart sank lower than she had known it could go, and she grew white to the lips. The observant grand-

mother decided that she had done well to be so prompt. The man from Montana was by no means to be admitted, She gave orders to that effect, unknown to Elizabeth.

The girl went slowly to her room. All at once it had dawned upon her that she had not given her address to the man the night before, nor told him by so much as a word what were her circumstances. An hour's meditation brought her to the unpleasant decision that perhaps even now in this hard spot God was hiding her from worse trouble. Mr. George Benedict belonged to Geraldine Loring. He had declared so much when he was in Montana. It would not be well for her to renew the acquaintance. Her heart told her by its great ache that she would be crushed under a friendship that could not he lasting.

Very sadly she sat down to write a note.

"My dear Friend," she wrote on plain paper with no crest. It was like her to choose that. She would not flaunt her good fortune in his face. She was a plain Montana girl to him, and so she would remain.

"My grandmother has been very ill, and is obliged to go away for her health. Unexpectedly I find that we are to go today. I supposed it would not be for a week yet. I am so sorry not to see you again, but I send you a little book that has helped me to get acquainted with Jesus Christ. Perhaps it will help you too. It is called 'My Best Friend.' I shall not forget to pray always that you may find Him. He is so precious to me! I must thank you in words, though I never can say it as it should be said, for your great kindness to me when I was in trouble. God sent you to me, I am sure. Always gratefully your friend,

"ELIZABETH."

That was all, no date, no address. He was not hers, and she would hang out no clues for him to find her, even if he wished. It was better so.

She sent the note and the little book to his address on Walnut Street; and then after writing a note to her Grandmother Brady, saying that she was going away for a long trip with Grandmother Bailey, she gave herself into the hands of the future like a submissive but weary child.

The noon train to New York carried in its drawing-room-car Madam Bailey, her granddaughter, her maid, and her dog, bound for Europe The society columns so stated; and so read Grandmother Brady a few days afterward. So also read George Benedict, but it meant nothing to him

When he received the note, his mind was almost as much excited as when he saw the little brown girl ad the little brown horse vanishing behind the little brown station on the prairie. He went to the telephone, and reflected that he knew no names. He called up his automobile, and tore up to Flora Street; but in his bewilderment of the night before he had

not noticed which block the house was in, nor which number. He thought he knew where to find it, but in broad daylight the houses were all alike for three blocks, and for the life of him he could not remember whether he had turned up to the right or the left when he came to Flora Street. He tried both, but saw no sign of the people he had but casually noticed at Willow Grove.

He could not ask where she lived, for he did not know her name. Nothing but Elizabeth, and they called her Bessie. He could not go from house to house asking for a girl named Bessie. They would think him a fool, as he was, for not finding out her name, her precious name, at once. How could he let her slip from him again when he had just found her?

At last he hit upon a bright idea. He asked some children along the street whether they knew of any young woman living there, but they all with one accord shook their heads, though one volunteered the information that "Lizzie Smith lives there." It was most distracting and unsatisfying. There was nothing for it but for him to go home and wait in patience for her return. She would come back sometime probably. She had not said so, but she had not said she would not. He had found her once: he might find her again. And he could pray. She had found comfort in that; so would he. He would get acquainted with her "best Diligently did he study that little book, and then he went and hunted up the man of God who had written it, and who had been the one to lead Elizabeth into the path of light by his earnest preaching every Sabbath, though this fact he did not know.

The days passed, and the Saturday came. Elizabeth, heavy-hearted, stood on the deck of the Deutschland, and watched her native land disappear from view. So again George Benedict had lost her from sight.

It struck Elizabeth, as she stood straining her eyes to see the last of the shore through tears that would burn to the surface and fall down her white cheeks, that again she was running away from a man, only this time not of her own free will. She was being taken away. 'But perhaps it was better.

And it never once entered her mind that, if she had told her grandmother who the friend in Montana was, and where he lived in Philadelpheia, it would have made all the difference in the world.

From the first of the voyage Grandmother Bailey grew steadily worse, and when they landed on the other side they went from one place to another seeking health. Carlsbad water did not agree with her, and they went to the south of France to try the climate. At each move the little old lady grew weaker and more querulous. She finally made no further resistance, and gave up to the role of invalid. Then Elizabeth must be in constant attendance. Madam Bailey demanded reading, and no voice was so soothing as Elizabeth's.

Gradually Elizabeth substituted books of her own choice as her grandmother seemed not to mind, and now and then she would read a page of some book that told of the best Friend. At first because it was written by the dear pastor at home it commanded her attention, and finally because some dormant chord in her heart had been touched she allowed Elizabeth to speak of these things. But it was not until they had been away from home for three months, and she had been growing daily weaker and weaker, that she allowed Elizabeth to read in the Bible.

The girl chose the fourteenth chapter of John, and over and over again, whenever the restless nerves tormented their victim, she would read those words, "Let not your heart be troubled" until the selfish soul, who had lived all her life to please the world and do her own pleasure, came at last to hear the words, and feel that perhaps she did believe in God, and might accept that invitation, "Believe also in me."

One day Elizabeth had been reading a psalm, and thought her grandmother was asleep. She was sitting back with weary heart, thinking what would happen if her grandmother should not get well. The old lady opened her eyes

"Elizabeth," she said abruptly, just as when she was well, "you've been a good girl. I'm glad you came. I couldn't have died without you. I never thought much about these things before, but it really is worth while. In my Father's house. He is my Father, Elizabeth."

She went to sleep then, and Elizabeth tiptoed out and left her with the nurse. By and by Marie came crying in, and told her that Madam was dead.

Elizabeth was used to having people die. She was not shocked; only it seemed lonely again to find herself facing the world, in a foreign land. And when she came to face the arrangements that had to be made, which, after all, money and servants made easy, she found herself dreading her own land. What must she do after her grandmother was laid to rest? She could not live in the great house in Rittenhouse Square, and neither could she very well go and live in Flora Street. O, well, her Father would hide her. She need not plan; He would plan for her. The mansions on the earth were His too, as well as those in heaven.

And so resting she passed through the weary voyage and the day when the body was laid to rest in the Bailey lot in the cemetery, and she went back to the empty house alone. It was not until after the funeral that she went to see Grandmother Brady. She had not thought it wise or fitting to invite the hostile grandmother to the other one's funeral. She had thought Grandmother Bailey would not like it.

She rode to Flora Street in the carriage. She felt too weary to walk or go in the trolley. She was taking account of stock in the way of friends, thinking over whom she cared to see. One of the

first bits of news she had heard on arriving in this country had been that Miss Loring's wedding was to come off in a few days. It seemed to strike her like a thunderbolt, and she was trying to arraign herself as she rode along. It was therefore not helpful to her state of mind to have her grandmother remark grimly:

"That feller o' yours 'n his oughtymobbel has been goin'g up an' down this
street, day in, day out, this whole blessed
summer. Ain't been a day he didn't pass,
sometimes twicet. I felt sorry fer him
sometimes. Ef he hadn't been so high an'
mighty stuck up that he couldn't recognize me, I'd 'a' spoke to him. It was
plain ez the nose on your face he was
lookin' fer you. Don't he know where
you live?"

"I don't believe he does," said Elizabeth languidly. "Say, grandmother, would you care to come up to Rittenhouse Square and live?"

"Me? In Rittenhouse Square? Fer the land sakes, child, no. That's flat. I've lived me days out in me own sp'ere, and I don't intend to change now at me time o' life. Ef you want to do somethin' nice fer me, child, now you've got all that money, I'd like real well to live in a house that hed white marble steps. It's been me one aim all me life. There's some round on the next street that don't come high. There'd be plenty room fer us all, an' a nice place fer Lizzie to get married when the time comes. The parlor's real big, and you would send her some roses, couldn't you?"

"All right, grandmother You shall have it," said Elizabeth with a relieved sigh, and in a few minutes she went home. Some day pretty soon she must think what to do, but there was no immediate hurry. She was glad that Grandmother Brady did not want to come to Rittenhouse Square. Things would be more congenial without her.

But the house seemed great and empty when she entered, and she was glad to hear the friendly telephone bell ringing. It was the wife of the pastor, asking her to come to them for a quiet dinner.

This was the one home in the great city where she felt like going in her lone-liness. There would be no form nor ceremony. Just a friend with them. It was good. The doctor would give her some helpful words. She was glad they had asked her.

(To be continued)

Preparedness

In a Philadelphia family recently, the engagement of a daughter was announced. A friend calling, was met at the door by the colored maid, who announced: "No'm, Miss Alice ain't home dis aft'noon—she gone down to the class."

"What class?" inquired the visitor.

"You know, Miss Alice is gwine to be ma'ied in de fall," explained the maid, "an' she's takin 'a cou'se in domestic silence."—Christian Observer.

11

Let Me Grow Like a Tree

ELEANOR HAMMOND

Let me grow like a tree, Serene and high, With head uplifted Toward the sky.

Let me grow like a tree-Give kindly aid To warm and weary With my shade.

Let me grow like a tree When summer's gone, Still straight and fine to Look upon.

And still beautiful as A leafless tree In outlined clearest Certainty.

Washington Young People at Vancouver, B. C.

The Washington S. S. & B. Y. P. U. convention met at Vancouver, B. C., July 3-5, and what a wonderful time we did have. It was a real source of blessing and inspiration.

The convention opened Friday evening, Rev. B. Graf of Spokane bringing the message to us at this time.

During the entire convention musical numbers of various nature both instrumental and vocal added beauty to the services. These were rendered by the local and visiting churches represented.

Saturday morning more delegates and friends had arrived. We began the day with a devotional service led by Rev. R. M. Klingbeil of Colfax, following this Bro. Fred Stabbert of Tacoma gave us a worth-while talk on the importance of good organization in Sunday school work. After such a blessed introduction we were well prepared for our business meeting which followed.

President Clarence Stabbert presided. All business matters were attended to without difficulty. Palmer Graf of Spokane was elected our new president, Henry Schmitke of Tacoma, our vice-president, William Langenbach of Tacoma, treasurer, and Esther Klingbeil of Tacoma, secretary.

After lunch we gathered at a beautiful little park, where we had one grand and glorious time just getting acquainted. Baseball, volley ball and various games being the features of entertainment. It was plenty warm but that made no difference.

> "We laughed and we played, Then cooled off in the shade."

In the twilight hours we enjoyed an informal service out-of-doors. Several short talks and readings were rendered, interspersed by choruses, led by Rev. Husman. After the service we were shown about the city. Vancouver certainly can boast of many attractive and scenic spots. For one who loves nature it was a veritable feast of grandeur.

assembled at God's House full of anticipation and eagerness to absorb all that was in store for us.

After the usual Sunday school session Bro. P. Gebauer, our newly appointed missionary to the Cameroons, delivered the noon-day sermon.

In the afternoon we gathered at the English Baptist church due to the necessity for space. Rev. McNiel of Vancouver delivered the main address at this time. Several inspirational talks and musical numbers made the afternoon a perfect one for consecration and blessing.

In the evening a number of delegates had left, but despite this fact Rev. Husman and Bro. Gebauer addressed a full house once again. To the strains of "God Be With You Till We Meet Again" we separated with a feeling of satisfaction and regret for it was indeed good to have

In conclusion we wish to express our appreciation to Rev. F. W. Mueller, the local pastor, who so ably and kindly planned for the entertainment of the many delegates and visitors. The loving hospitality of the churchmembers will be long remembered by all who enjoyed it. ESTHER KLINGBEIL, Sec.

Lake Erie Association and Minister's Institute at Gladwin. Mich.

North Central Michigan was in its summer glory during the days of June 14-17 and Gladwin in the center of this district was a good place to visit at this time. The Round Lake German Baptist Church, 7 miles from Gladwin, "out in the country," had opened its church doors and the homes of its members to receive the visitors from several states who came to attend the Spring meetings of the Lake Erie Association. This took the form of a Minister's Institute at this time and the program was arranged accordingly, with several speakers specially invited and special topics provided for that were of particular interest to ministers and related to their work. This program, however did not restrict the attendance to ministers only but all church members were freely invited to all of the day and evening sessions and they responded in large num-

Rev. C. F. Lehr was the forerunner of the regular session and preached at the Sunday services, June 14. Rev. A. P. Mihm, General Secretary of the Young People's and Sunday School Workers' Union, was the preacher on Monday evening and spoke on "The Clash between Age and Youth." Rev. Theo. W. Dons of Oak Park brought a message on, "Lord, Strengthen our Faith" on Wednesday night and on Thursday evening, the closing night, Rev. S. Blum of Cleveland spoke on "Following Afar off."

Rev. C. A. Daniel of Chicago held a number of devotional addresses in which he drew with profit to all on his rich pastoral experience of many years. Rev. O. E. Krueger of Pittsburgh pre-

Sunday morning,-and once again we sented a stimulating paper on "Evangelism and Evangelistic Methods of Today," which evoked general discussion, and occupied an entire morning. Rev. A. P. Mihm spoke on "The Young People of Today and their Problems" and a wide discussion followed which used up all of the time of the afternoon allotted

> Other interesting addresses were given by Rev. S. Blum on "The Correction of the Heart;" by Rev. P. Wengel on "The Minister's Life in Public;" by Rev. E. G. Kliese on "Pastoral Care;" by Rev. J. Leypoldt on "The Minister's Pulpit Work." All these searching and thoughtprovoking contributions by the dominie from Cleveland and three Detroit pastors evoked lively and helpful discus-

> Pastor P. F. Schilling and his people, especially the ladies, deserve warmest appreciation for good meals served in the church at noon and evening day by day, and the hospitality of the homes left nothing to be desired. The weather was pleasant, the fellowship genial, the day sessions profitable, the evening meetings helpful. It was decided to continue the Minister's Institute next year, to plan along the same lines and to secure an even wider participation.

King's Daughter's Class of Benton Habor

The King's Daughter's Class of the Clay St. Baptist Church of Benton Harbor, Mich, welcomed its new teacher, Mrs. L. F. Gassner, with a surprise party at the parsonage shortly after her arrival in the city from Texas. A special feature of the evening was the presentation of a handsome floor lamp for her home. A program and games were followed by ice-cream and cake.

The class has a membership of 33. At present we are seeking to enlarge our treasury by various means. One is the sale of metal sponges for cleaning pots, from which we receive half of the proceeds; another a traveling basket which brings in considerable funds. Recently a strawberry short-cake a-la-mode social given on the church lawn netted \$20.

\$25 is to go for foreign mission work and the balance is to be used to build new class rooms in the church basement.

The class has reaped much satisfaction and enjoyment from its work and social activities. Meetings are held each month combining business with pleasure. Our Sunday school lessons are inspiring under the learned guidance of our esteemed instructor, and we are anticipating further achievements in this wonderful field of combined effort.

CLARA W. PATZLOFF.

To smile when anybody's feelings are being hurt is to make yourself a partner in doing it. There is no fun in causing pain, no matter who is concerned. There a streak of cruelty and meanness in those who do it and those who laugh when it is done.

How Do I Know?

EDWARD WIGHT

How do I know, you ask, that in the end God's power will conquer all, and through Eternity his love prove master of Our souls? Need I have proof? I tell you, sir, between a world of chaos And a world where God works on Through moments men call time there

lies a choice And I choose God.

August 15, 1931

The Dakota Conference at Anamoose

The 23rd annual Dakota Conference, held at Anamoose, N. Dak., June 23-28, was a very enjoyable event. The program arranged by the committee was a commendable one and all topics assigned were very ably presented.

The opening sermon was preached by Rev. E. Gutsche of Emery, S. Dak., who in the very beginning caused the large audience to pay their entire attention to the great general topic, "Harmony," which was to be discussed in the next few days.

Wednesday morning the conference opened with a half hour devotional service led by Rev. J. G. Rott, Monroe, S. Dak., who spoke on, "Christ the Way." Following this the officers for the coming year were elected and reports from the various churches read. It was gratifying to see how some churches had gained throughout the year, yet a few have retreated in this great battle for the right.

A great deal was said about "Harmony," but the finest thing was that our topic was not only spoken of, but it was practised by all present. Splendid harmony prevailed in this large group such as could only be found among the children of God.

Time and space would not permit us to give any details of these wonderful addresses, so it must suffice to just give a brief outline. Each day was begun with a devotional period of one-half hour. These short addresses were all centered about one verse of scripture, John 14:6. Each of the four speakers took one phrase upon which the following topics were based: 1. "Christ the Way," Rev. J. G. Rott. 2. "Christ the Truth," Rev. A. Krombein. 3. "Christ the Life," Rev. M. De Boer. 4. "Through Christ to God," Rev. R. Kaiser.

The various topics centering around our general topic were presented by the following brothers: 1. "In Harmony with God's Ideals of Life," Rev. G. W. Pust. Emery, S. Dak. 2. "In Harmony with God's Ideals of a Church," Rev. A. Heringer, Venturia, N. Dak. 3. "Harmony between Church Members and its effect upon the Church," Rev. J. J. Lippert, Bismarck, N. D. 5. "Harmony between Church Officers and Members and its effect for the advancement of the Church," Rev. W. H. Buenning, Ashley, N. Dak. 6. "Requisites for such Harmony," Rev. Fred Klein, Washburn, N. Dak. 7. "Har- a skunk.-Selected.

mony between the Church and Its Pastor," Rev. J. F. Olthoff, Madison, S. Dak. 8. "Harmony between the Churches," Rev. D. Klein, Beulah, N. Dak. 9. "Harmony between the Churches and our General Work," Rev. G. Eichler, Linton, N. Dak. A short discussion followed each address. The evening sermons were only to be classed among the best, and were given by Rev. A. Stelter, Rev. Geo. Geis, Rev. B. Schlipf and Rev. A. Alf.

Due to the absence of Rev. Wm. Kuhn several substitutes had to be found. Bro. Kuhn was to lead the consecration service each morning from 11,30-12, but due to his recent illness and the great load of work he could not be with us. Others were called upon to take his place and very splendid talks were given. On Sunday morning Rev. J. F. Olthoff preached the missionary sermon based on 1 Sam. 17:50: "A Challenge to Besiege the Enemy." After this splendid sermon the annual offering was taken, which amounted to \$684.94. This was a very small amount in comparison to previous years, but we pray that financial conditions may soon change so the amount can be raised in which we have now fallen short.

The closing sermon and the climax was brought to us by Bro. G. J. Geis, who in his various addresses won his way into the hearts of the people and created a deep interest for his work in Burma. Both Bro. Geis and Bro. Steiger have stirred up a greater interest in the Dakotas for their respective tasks through their splendid addresses.

This report, however, would be incomplete if no mention was made of all the fine musical talents who faithfully rendered their services and thereby greatly edified all sessions. Everything worked in splendid harmony, especially in the kitchen where the ladies so tactfully took care of the very large crowds with most excellent meals. We would not credit human hands alone for this fine time, but in all that was done we could feel the leading of Him who worketh all things W. HELWIG, Reporter. in peace.

The Lion and the Skunk

A loud, noisy, and particularly objectionable skunk, according to R. Lee Sharpe, obsessed by its own importance and the attention paid to it, challenged a lion to single combat. The challenge was promptly and emphatically declined by the lion

"Huh!" sneered the skunk, "you're afraid to fight me!"

"No," answered the lion, "but why should I fight you? You would gain fame from fighting me, even though I gave you the worst trouncing of your life, as I would do. But how about me? I couldn't possibly gain anything by defeating you, while, on the other hand, everyone whom I met for a month would know that I had been in the company of

New Books

(Order all books through German Baptist Publication Society, Cleveland, O.)

Vanguard of the Caravans. By Coe Hayne. The Judson Press, Philadelphia. 157 pages. \$1.00.

The story of Baptist beginnings in our country is a fascinating one. "Vanguard of the Caravans" gives us the life-history of John Mason Peck, Baptist pioneer preacher, born in Connecticut who went to St. Louis in 1817 and started a Baptist church in that primitive river settlement and then labored in Illinois. He has been called the "Father of Home Missions." It is a thrilling story of pioneer mission work in the new West of that day, when there were no railroads traversing the country or steamboats churning the rivers. Life was primitive and needed men of a sturdy rugged type, ready to endure hardship for the gospel's sake. The story is written in a manner to capture interest from the start. The book, well illustrated, serves to commemorate the one hundreth anniversary of the American Baptist Home Mission Society. It ought to be in the hands of our Baptist Young People.

Silhouettes or Higher Heartbeats. By Paul Vornholt. Christopher Publishing House, Boston, Mass. 100 pages. \$1.50.

This is a book of poems that is not just another, but one that interests and attracts. The author, says Edward Carbell in his forword, portrays life, based on actual experience, mostly in a spiritual way and employs in doing so just enough character sketches to make one's mental picture complete. The poems carry conviction. "The poems are directed toward adorning the spiritual with those things which make up the world at large." Fifteen illustrations of special artistic value add to the charm of the subject matter and help to make the volume a real treasure for lovers of artistic, worth-while verse.

Not That Job

John Snape tells that a bright but unqualified young negro appeared before the civil service commission to be examined for the position of letter carrier.

"How far is it from the earth to the moon?" he was asked.

"How far am it from de earf to de moon?" echoed the applicant.

"Good gracious, boss, if youse gwine put me on dat route I don't want de job." And, grabbing his hat, he left as if he were chased.

But I have never, as pastor, asked that question. Yet there are jobs I need folks for-and they leave as though they were chased. And my experience is not exceptional!

And Keep It Going

"It is very hard to drive a bargain." said the fellow who had bought an old Ford for \$10.-Princeton Tiger.

Folks Need a Lot of Loving

STRICKLAND GILLILAN

Folks need a lot of loving in the morning;

The day is all before, with cares beset-

The cares we know, and they that give no warning;

For love is God's own antidote for fret.

Folks need a lot of loving at the noontime-

In the battle lull, the moment snatched from strife-

Half-way between the waking and the croontime,

While bickering and worriment are rife.

Folks hunger so for loving at the nighttime.

When wearily they take them home to rest-

At slumber-song and turning-out-thelight time-

Of all the times for loving, that's the best.

Folks want a lot of loving every minute-

The sympathy of others and their smile! Till life's end, from the moment they begin it,

Folks need a lot of loving all the while.

Preliminary Program of Our 23rd General Conference

at the Woodward Ave. Baptist Church, Detroit, Mich., Aug. 24-30.

Motto: 1 Sam. 7:12: "Ebenezer."

MONDAY EVENING

7.30: Opening Meeting, led by the Ass't. Moderator, Rev. A. W. Lang. Music by the Mass Chorus and short Addresses of Welcome by state and city officials and the local pastors, Rev. H. C. Gleiss, D. D., and Rev. Paul Wengel.

Triennial Message by the Moderator, Rev. H. von Berge.

TUESDAY

Meeting of The General Missionary Societu.

9 A. M.: Devotional, Rev. H. R. Schroe-

Reports of local conferences, appointment of committees.

Report of the General Secretary, Rev. Wm. Kuhn, D. D.

Report of the General Treasurer, W. F. Grosser.

Report of nominations for General Secretary and General Treasurer by Rev. I). Hamel, followed by election.

Missions in the Danube Countries, H. P. Donner.

Address by Missionary A. Orthner, returned from the Cameroons.

11.30-12: First of the series of Noon Meditations by Prof. Lewis Kaiser, D. D.

(In the watch Tower. A survey of the churches: 1. Looking Backward, John 4:28; 2. Looking Around Rev. 2:2, 4;

3. Looking Within, Matt. 6:21: 4. Looking Forward, 1 Cor. 16:9; 5. Looking tional Union. Upward Neh. 4:6.)

2.30-5 P. M.: Devotional.

Sending out of Missionary Paul Ge-

Reading of the new constitution of the Missionary Society.

Report of Committee on Minister's Pen-

Nomination and election of committee for Minister's Pension.

Report of the Finance Committee by the chairman, E. Elmer Staub. The budget for 1931-1934.

Nomination and Election of Finance Committee.

7.30 P. M.: Golden Jubilee of the General Missionary Society, led by the Moderator of the Conference.

All members of the General Missionary Committee will be on the platform.

Prayer by the clerk of the Committee, Rev. S. Blum. Presentation of the published memo-

rial by the General Secretary. Felicitations by the representatives of our various other societies, Prof. L. Kaiser, D. D., Rev. G. H. Schneck, Rev. Hans Steiger, Rev. A. P. Mihm.

Closing prayer.

9 A. M.: Devotional.

Address by Missionary Geo. J. Geis of Burma.

WEDNESDAY

10 A. M.: Meeting of The Publication Society.

Report of the Publication Board.

Report of the Manager, H. P. Donner. Report of the Editor of "Der Sendbote," Rev. G. Fetzer, and "The Baptist Herald," Rev. A. P. Mihm.

11.30-12: Noon Meditation.

An after-luncheon-trip to Ford's. 3.30 P. M.: Devotional.

Recommendation of committee on publicational matters, followed by discussion. Election of editor, manager and members of Board.

7.30 P. M.: Meeting of The Publication Society, led by the Moderator. Music and Devotional.

Debate: "Should a religious publication actively defend or oppose political issues of the day?" On the affirmative side the preachers, Prof. F. W. C. Meyer, Rev. G. H. Schneck, Rev. E. Umbach; on the negative side the laymen, H. Theodore Sorg, Walter A. Staub, Wm. Schmidt.

THURSDAY

9-11.30 A. M.: Meeting of The Educational Union. Devotional.

Report of the School Committee. Report of the Board of Trustees and Treasurer.

Recommendation of School Committee concerning the permanent relation of our German Department to the Colgate-Rochester Divinity School, followed by

11.30: Noon Meditation. 2.30 P. M.: Devotional.

Continuation of meeting of Educa-

Address by Rev. A. W. Lang: "What may the churches in our day expect of their Seminary?"

Nomination and Election of Committee and Trustees.

2.30-5.30: Meeting of the Women's General Missionary Association in the main auditorium.

Reports, business, elections, music and addresses by Missionary George J. Geis and Mrs. Geis of Burma, Miss S. Rink, Field Secretary of the Baptist Training School, Chicago, Ill., followed by a banquet with 5-minute talks by missionary workers present.

7.30 P. M.: Meeting of The Educational Union, led by the Moderator.

Music and Devotional.

Two addresses, first in German, second in English, on "The Educational Task of the Pastor," by Rev. E. P. Wahl, and on "The Gospel for an Age of Doubt," by Rev. M. L. Leuschner.

FRIDAY

9-11.30 A. M.: Devotional. Our Benevolent Institutions.

Our Orphanage at St. Joseph, Mich,, Rev. Hans Steiger.

Brief reports from the various Old People's Homes, Hospitals, etc.

Unfinished business. 11.30: Noon Meditation.

2.30 P. M.: Meeting of the Young People's and Sunday School Workers' Union. Devotional, Miss Grace M. Stoeckman,

St. Paul, Minn. Business Session, Walter W. Grosser, presiding.

President's Address.

Minutes by Recording Secretary. Reports of General and Field Secre-

Reports of Nominating Committee, Committee on Proposed Change in Constitution, and Committee on Resolutions.

Election of Officers. 5.30 P. M.: Banquet of Y. P. & S. S. W. Union at Hotel Detroiter. Rally of Y. P. & S. S. W. U.

7.30 P. M.: Missionary Pageant, with special syllabus, Things Old and New in Fifty Years.

SATURDAY

9.30-11.30 A. M.: Devotional. Unfinished Business, Reports of various committees, Resolutions, etc. 11.30: Noon Meditation.

In the afttrnoon a Steamer Excursion to Bob-Lo Island.

In the evening, from 8-10, a Seminary Banquet, to which all are invited.

SUNDAY

Morning, Services in the various churches.

Afternoon, Rally of The Young People's and Sunday School Workers' Union-2.30 P. M.: The orchestra will play. Song Service and Introductory Devotional.

Installation of New Officers of the

Address: Rev. C. W. Koller, pastor Clinton Hill Baptist Church, Newark, N. J. Topic: "Slighty Soiled, greatly reduced in price."

August 15, 1931

7.30 P. M.: Commemoration of the Lord's Supper, with introductory addresses, in English and German, by Rev. C. A. Daniel and Rev. F. A. Licht.

Comments and alterations of the above tentative program will be gratefully considered if forwarded at once to the chairman or clerk of the Program Committee: Prof. F. W. C. Meyer, 13 Tracy St., Rochester, N. Y. Rev. J. Leypoldt, 3750 Concord Ave., Detroit, Mich.

Miss Kruse Writes from Nigeria

Sudan Interior Mission, Mopa, via Ilorin, N. Nigeria, West Africa. June 1, 1931.

Dear friends and fellow-workers:-The Lord has done great things for us here in Mopa. By his marvelous under-

taking for us, it has been possible to erect a permanent Mission house, together with a small separate building, a kitchen, here in Mopa.

We were up to the last day of nailing on the corrugated roofing iron, when the first white person outside of myself saw the building.

Many times during the process of building-it being out of my line, to be sure!-my meager understanding was quite insufficient, but just then is when the Lord intervened, and directed in a marvelous way.

The native African helpers, or builders, on which I was depending to a great extent, had to be shown constantly.

When it came to roofing, then the greatest problem began. I finally discovered that in order to have the work done in a way that was right as far as I could tell, it was necessary to climb, even to the very pinnacle of the house and measure things for them. You no doubt will laught at that. You may do so if you like, and I do not blame you, but I have found that the deemed impossible becomes possible when we really put our hand to it, of course trusting the Lord at all times for his guidance.

One day I had too much of the sun, and I was not feeling well. I sort of left things to the native carpenters, thinking that surely they knew how to measure strips, onto which the corrugated iron should be nailed-for they were supposed to know their business.

When it came within an hour of quitting time, they informed me that the roof would take at least one-half length of iron more than what I had previously figured and bought for it.

This meant such a great extra expense that I was astounded Could I have made such a big mistake in figuring? I was at my wits end, so to speak. came here to the house and quietly prayed, "Lord, show me the next step." Like a flash the answer came, "Go and measure the roof yourself, do not take their word



Kityang School Girls

I went right out, climbed up, and meas- were so rough that now I wonder how I ured. The two native carpenters standing by, together with their helpers.

I found that all day they were measuring on the bevel corner instead of on the straight, which made a difference of about four feet in the end.

Never mind, keep cool, though that is the hardest thing of all. Of course none of them were responsible, even the one doing the measuring was perfectly blameless! Just like children they are!

The next day the work of the previous day had to be redone. But from then on I measured everything myself, and saw to it that things were in their proper place before nailing.

While building it was necessary to go to see about the "agbons," wood cut from the fan palm tree trunk, to be used for the wood in place of the 2x4 for the ceiling and roof. I usually have a guide with me, especially when I go to see about something off the main foot paths.

This particular day I did not plan previously, so I went alone. When I got near the place where I thought they must be cutting the trees, I met a black woman, so asked from her the nearest path leading to them. She directed me to a path, which I took, fairly struggling to push my bicycle through the grass, vines,

Soon I came to a stretch which had been burnt. There was no path to be seen, but less trouble to walk. So I decided to go ahead a short distance, and if I saw no path to retrace my steps. When I went to retrace my steps, I found that I could not! Lost, lost, I wandered in the African swamp and bush.

I had heard of natives getting lost, and being out in the bush without food for

I thought within myself, this will never do. I finally resorted to the sun as my sole guide. I had lost every sense of direction. Through river bed, fortunately it was the dry season, up the steep river bank, through the dense bush and jungle, then through the swamps which

managed it. All the while pushing the bicycle, which was nigh impossible very After several hours I came out onto the

familiar bush path, which I had left miles in the opposite direction I did not make a further attempt to

find out about wood that day, but was just thankful to be safely back in Mopa. These are just a few of the many ex-

periences which we make. The impossible is made possible by the altogether wise One. He giveth wisdom and help just at the right time.

We are still praying for the much needed revival. Conditions have greatly changed, the back-sliders have come back. But that state of indifference still prevails, together with the lukewarmness. We are grieved at this condition, and we are praying for the Lord to revive his work. It seems to be a place where only the Lord's working can avail anything. Our prayer is that we might be faithful in and out of season in giving out his Word. Looking for his glorious appearing which seems near.

In His Glad Service, AMANDA C. KRUSE.

Dan to Beersheba

It was Sunday morning in a men's class in a famous church school. "Will you please tell me," said a member to the teacher "how far in actual miles Dan is from Beersheba? All my life I have heard the familiar phrase 'from Dan to Beersheba,' but I have never known the distance." Before the answer could be given another member arose in the back of the room, and inquired, "Do I understand that Dan and Beersheba are the names of places?" "Yes." "That is one on me. I always thought they were husband and wife, like Sodom and Gomorrah."-The Churchman.

"How was the banquet?"

"Great! Two of the speakers got fishbones stuck in their throat and couldn't say a word."-Power Specialist.

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Distinguished Chinese guests of Rev. and Mrs. E. H. Giedt

Missionary Giedt Presents Some Stirring Experiences

American Baptist Foreign Mission Society

> Kityang, via Swatow Kwangtung, China May 22, 1931.

Dear Brother Mihm:

For some time I have wanted to write something for the "Herald," but urgent duties have very much delayed this epis-

Captive Basel Missionaries

Perhaps I should begin with the release of the German Basel missionaries of Kaying about a hundred miles north of here. Early in August, 1929, all the Basel missionaries of Kaying had gone with their families to a nearby mountain resort. Before dawn of August 17 a large band of brigands surprised them and carried off the three men in the party, one Swiss and two Germans. At first they demanded a ransom of \$2,000,-000 but soon came down to \$1,000,000. Of course, the Mission refused to pay anything, as the payment of ransom merely endangers all other missionaries. Nevertheless, secret negotiations for their release continued, and the Chinese government also made some efforts to effect their release. The Swiss and one German succeeded once in making their escape but were recaptured after an exhausting run in the hills and afterwards were kept in chains and close confinement most of the time. Finally, in February, 1930, the bandits agreed to release the two Germans for \$6,000, but insisted on \$50,000 for the Swiss, the oldest of the three. The Chinese government offered to pay half of the \$6,000 and the Mission raised the other half, but only one man was released at that time because some of the ransom money was stolen or because the other man refused to leave the older Swiss in captivity alone. We never got the exact details on that. Then a deadlock seemed to be reached in the negotiations and for men until late in the fall it was reported that the German had died.

Escape With the Help of Two Guards

In the meantime both the Mission and the Government employed secret agents to follow the movements of the bandits, who numbered several hundreds. In November and early December government troops threatened to attack the bandits, who in turn threatened to shoot the captives if attacked. Themselves retreating before the troops from one stronghold to another, they sought to confuse their pursuers as to the whereabouts of the captives by moving them to no less than twenty different places in the hills. Two of them, perhaps touched by the Christian character and suffering of the captives, grew weary of both their job and of being communists. Perhaps also they were asssured of large rewards awaiting them for the release of the captives. But one of the guards remained deaf to all appeal. Finally, on December 16, 1930, this one guard was obliged to leave the other two in charge in order to go on an errand. Here was their chance, so they quickly unchained the captives and fled with them to the magistrate of the county in which they had been hiding at the time. The latter treated the dilapidated missionaries as his guests and saw to it that they got cleaned up and re-outfitted and then escorted them into Swatow. After a brief return to Kaying they sailed for Europe. Their families had already returned to their homelands. Safe escort was of course also provided for the two guards to get away to foreign parts, as their lives wouldn't be worth a song around here! The report of the one missionary's death proved to be pleasantly untrue,

Some Real Travel Difficulties

Some of you will remember hearing me speak of the difficulties and disappointments in connection with travel in China. The following incident may serve as a fresh reminder. The Sunday before Christmas I was at one of our farthest months we heard very little about the out-stations about thirty miles from Kit-

yang. On Monday was the winter solstice festival, so no boats were running. But wishing to go to Swatow once more before Christmas I was anxious to get home that day. So I started out to walk the first ten miles to a large market town on the river in hopes of getting a boat there. As it was raining that morning I even got a late start. On arriving at that town I found that no boat would stir out. I had practically given up the idea of getting home that day but after a refreshing lunch I decided to attempt walking the remaining twenty miles. Leaving my servant to come the next day with the baggage, I started off at about 2 o'clock. At seven I arrived at a ferry minus a ferry man, but I found the boat tied to a tree a little way down stream. So I untied it and by means of a board for a paddle I rowed myself across the stream, left the boat there tied to a tree with four coppers to pay for my fare, and went on my way rejoicing! Fortunately, I had taken a lantern with me for it got quite dark before 7 o'clock. I arrived home safely but very tired and footsore at 9.15 P. M. By the way, a tiger killed a 15-year-old girl in February and a boy of about the same age a few weeks ago in the same region I walked through after dark that night.

In January I had a slightly different travel experience. Early one Friday morning Eugene and I set out in a row boat to go to one of our out-stations fifteen or sixteen miles up the northwest fork of the river. We were ready to start at dawn when the tide was still more favorable (the tide affects this river about ten miles up beyond Kityang), but it had been a cold night with a northwest wind blowing and two old boatmen had failed to get up in time to get their breakfast rice, so it was about 7 o'clock when we got started. By this time the tide had nearly reached its maximum and was soon to turn against us, while the wind was blowing up stronger every hour until it became a powerful gale. The boatmen labored against odds and made very slow progress, so slow that by 2 P. M. they had only made about six miles and were unable to go any further that day! We got out and went to a village to secure two carriers for our bedding and cooking outfit, but nobody seemed to be willing to stir out that day. They demanded \$8 and insisted on \$7 for carrying two loads about eight miles overland. I offered them \$4, which was double of what it is at ordinary times, but no one accepted. Then we found a somewhat sheltered nook, made our beds, and spent a cold night in the boat. By 10 o'clock Saturday morning our boatmen got us to the half-way station by river route. We had taken our bicycles along, so we got out there, secured two carriers for our luggage at \$1 each, and rode the rest of the way against a still strong gale, arriving at our destination about 12.30 M. after having been on our way just about thirty hours! Ordinarily we should have gotten there by boat before

trip much quicker by bicycle but the roads are none to good, and the carrying of so much luggage that distance is a problem. On Monday we rode our bicycles back home and the servant came on a freight boat with the luggage.

August 15, 1931

Entertaining Magistrates and Dignitaries In February Kityang changed magis-

150 or more bandits and communists was here for a year and three months but was obliged to leave on account of growing criticism of his harsh rule and also because of charges of graft, of which most of us thought he was free when he first came here. A new and rather young magistrate arrived from Canton to assume office at once. They are appointed by the provincial governor. A few days later he came to visit our school and the principal brought him over to our house where we had tea. He seems to be a very open-minded and friendly man. A few days later we received an invitation from the yamen (magistrate's office) to attend the feast in honor of the Commissioner of Public Works and his party from Canton, who had arrived for a three days' visit to inspect the new auto roads in this region (just graded earth roads still lacking some bridges and ferries for the two forks of the Kityang river). Mrs. Giedt and I attended and found some fifty dignitaries assembled for the feast, presided over by the new magstrate. Our principal was also invited and after previous arrangement with us he invited ten of the officials, including the magistrate and commissioner of public works and his party, to a foreign banquet at our house the following noon. Though we had but short notice, Miss Bohn and Miss Traver and their cook helped and so the banquet was quite a success. They all came and apparently enjoyed it very much. Besides the officials we had also the principal and dean of our school, and including ourselves and the two ladies we had sixteen persons for the occasion. Two of the commissioner's party were Christians, one a southern Baptist. Another of the guests was the son of a wealthy Kityang family, who had just returned from studying several years in Germany and spoke German very well.

A Visit from a Commission

In March we had a visit from the China Fact Finding Commission of the Laymen's Foreign Mission Inquiry in which prominent laymen of seven of the largest Protestant churches in America are participating. "Herald" readers will probably know that the laymen sent out three commissions this year to Japan, China and India to visit all of the missions and as many stations as possible in those three countries to make observations and collect facts about missions and tabulate them. Next year three other commissions are to come out to make further study and to appraise and interpret the data collected by this year's

eigners and Chinese, visited our Swatow field and nearly every one of our inland central stations and a few out-stations were visited by several members of the commission. Three of them came to Kityang. Well, we got a pretty thorough inspection and innumerable questions, some wise and some otherwise, were asked. We do not feel that we have anytrates again. The one who executed about thing to fear from this investigation. No harm and some good should result from it. It is not at all likely that the commission will reach an unfavorable decision in regard to missions generally, but it would be surprising if a group of experts didn't find some mistaken or outgrown methods, policies, or practices on the mission fields which ought to be corrected.



New Kityang magistrate (at reader's right) and Commissioner of public works, formerly a general

A Clothes Basket in the River

Since beginning this letter I have had some more travel experience, something that never happened to me before. Saturday morning I boarded a passenger row-boat to go to one of our out-stations. They had a lot of baggage, including my bamboo basket containing my bedding and Sunday clothes, stacked up in the front of the boat while we sat inside under a round bamboo roof. We hadn't gone very far, when a motor launch towing a row-boat full of passengers on its side overtook us and in passing us their row-boat and ours collided, knocking a cross-beam off theirs while at the same time my basket went sailing in the river. One of the men plunged after it and slowly pushed it to the shore where commissions. Twelve or thirteen mem- we finally picked it up again, soaked

dark the same day. One can make the bers of the China commission, both for- through and through. Well, I had them place it on top of the round bamboo roof and told them to proceed while I sat there on top of the roof the remaining three hours of the voyage wringing out my wet things and spreading them over the whole roof to dry. The sun was blazing forth with a will, so everything was just about dry when we arrived at our destination. After two good Sunday services I rode my bicycle back home and the last three miles I was caught in a drenching rain and thunder storm, so I was soaked to the skin before I got

> With kind regards, I am cordially E. H. GIEDT. yours.

> > (Continuation from page 7)

George, formerly Premier of England, London, S. W. 1, England, says May 9, 1930: "All that I am and whatever I have accomplished I owe to the Sunday school."

Justice Lewis L. Fawcett, Superior Court of New York, May 17, 1930: "My experience during twenty-three years on the bench, in which time over 4000 boys under the age of twenty-one were convicted of crime before me, of whom but three were members of a Sunday school, has satisfied me of the value of Sunday schools to the community, in helping safeguard it to the extent to which Sunday schools exist, from the growth of criminals. My experience satisfies me of their value to the individual. In 1902 cases of suspended criminal sentence in each of which a minister, priest or rabbi became interested at my request, only 62 of the boys were brought back for violation of the conditions of the parole. I believe the reform in the remaining cases (over 1000) was prompt and permanent. I regard our Sunday schools including those of all faiths as the only effective means to stem the rising tide of vice and crime among our youth. Society carried the heavy burden of criminality chiefly because of the lack of religious training of the youth. If all the children could be kept under the influence of the Sunday school and the grownups were active in some church we could close our prisons and jails, instead of being compelled to enlarge and increase their number. The problem of youth is the problem of humanity. There are over 17,000,000 boys and girls in this country growing up without moral training from any source, Protestant, Catholic or Jewish." Send your children to the Bible school. . . .

Our faith is not one once delivered to theologians but once delivered to the saints: that is, to people, to folks struggling with the problems of everyday life. * * *

The one habit that a young person needs to form above all others is the habit of prayer. It leads away from evil to God's presence and love. It is the source of comfort and strength in times of crisis and sorrow.

An Appeal to Youth

It is not every old person who can say with Robert Browning, "Grow old along with me, the best is yet to be."

Many, many old people are lonely, they must stand on the side-lines and watch the crowd go by. They cannot keep the pace of the younger generation, and it makes them sad. And sometimes they want the younger generation to stay on the side lines too.

Can they, in justice to youth, ask the younger generation to live the life of age? Never. Youth is full of "pep" and go. Its life-blood is fairly tinkling with health and vitality. Youth must be up and doing. Can anyone expect less? All too soon young people will be old people and another generation will have taken its place.

There is nothing grander than youth. Having once possessed it we who are older know its value.

I sometimes hear the cry of old folks, "Youth is so thoughtless." Perhaps it is, but were we so very thoughtful when we were young?

Youth is not an age of retrospection. It is the age of progression. Onward, onward, that is our cry. Something just ahead is far more wonderful than that which they already have. And so it will ever be. It belongs to youth.

But if youth would just give a few minutes to old age, the result would be marvelous. It takes such a little to please old folks. Oftentimes a bouquet of beautiful, fragrant flowers or a piece of homemade cake, or a kind loving word goes such a long way toward giving happiness to them.

It helps them to feel that they are still in touch with the world, that somebody thinks of them. And from being discontented old people, who are no longer able to keep apace with the world, they bloom into the perfection of old age.

"As ye sow so shall ye reap." Young people, remember the aged. Some day you will be in their class, and you will remember your deeds of kindness in youth to the aged. And then will come the time when you, too, will appreciate the little acts of kindness from the younger generation.

What Shall We Name the Twins?

Some odd suggestions for the new doubles:

Kate and Duplicate.
Peter and Repeater.
Sister and Resister.
Grace and Disgrace.
Abel and Indistinguishalbe.
George and Georgette.
Sam and Sample.
Art and Counterpart.
Lex and Duplex.
Emily and Facsimile.
Hope and Hopeless.
Ena and Enough.
Cora and Enore.

A Christian who has growing pains is developing into full-grown manhood in Christ.

"Dis-appointment"

MRS. MARTIN SCHINDLER

Disappointment is a big long word, A very long word, it is true, It is just as cruel as it can be, I think so, don't you?

Many times it brings bitterness,
And many times distress,
And many times it brings us broken
hearts,
But oftener it some grief imparts.

Now here is a little suggestion, I hope it will help you too, It has helped me much in days gone by, The reason—I pass it to you.

So when that thing comes 'long your way, Do not frown or pout, But just put an "H" where the "D" is, And rub that old "D" out.

Then to your wonder you'll behold, It has a message for you. It will help you your troubles to bear, After you know, that it's part of your share.

Not Disappointment at all today, But His-appointment we will say. If He has sent it down to you, Strength He will give your tasks to do.

If it is hard, He'll give you strength, His appointment to fulfill, He will banish all your sorrow, If you strive to do His will.

The terrible word Dis-appoinment, That terrible word with all that sting! Why can't we make it His-appointment, Then when it comes we're sure to sing.

Dis-appointment, Oh that word,
Just look through it and you shall see
His-appointment waiting there,
And His appointment it shall be.
Detroit, Mich.

A Little Bookkeeping

Life is a business and nature keeps the books, says a physician who is secretary of health of a great Eastern state. "No matter how careless the individual may become in this respect, nature is never careless," he reminds us. "To stay up habitual until all hours of the night, to indulge in enervating excesses, to use stiumlants inorrdinately, and, in short, to disregard the cost of improper living habits, is to take the road to physical impairment and shortened life."

We must give attention to cost accounting if we are to be successful in this glorious adventure of life. If the books are kept straight, we can hope to be healthy and happy, and we can have a reasonable expectation of long life.

To show your heels to evil is better than being crushed under the heel of the Tempter.

Filling the Pews

How to fill church pews is no new problem. Every minister is faced with it. In a day of declining church attendance the problem becomes more acute and pressing. Many remedies are proposed. More evangelical messages from the pulpit, popular and entertaining Sunday evening services, more simple sermons definitely related to the life problems of the man in the pew-these and many others have been advocated for filling the all too many vacant pews in our churches. But ministers seeking a solution of the empty pew would do well to ponder the words of Dr. Charles E. Jefferson, who recently completed thirty years as pastor of Broadway Tabernacle, New York. He says, "People are tired on Sunday. They have seen enough shows through the week. They have had all the entertaining they care for. What they want on the Lord's day is a quiet conversation with an earnest-minded man who is interested in the high things of the spirit and who knows how to interpret the words of Jesus and the signs of the times. Declamation is a bore, oratory is an offense, fireworks of every sort are an impertinence, but a quiet talk on the deep things of God is always strengthening and healing.

"A preacher who is content to speak in everyday language to his people Sunday after Sunday about Jesus Christ, and the application of Christian ideas to the personal experience and to the problems of their generation, can be interesting and fresh at the end of thirty years."—The Maritime Baptist.

Authority

I have been told a hundred times: "You cannot have the same kind of order in the church school that you have in the public school. You do not have the authority. The law is not on your side." In answer, we must call attention to the fact that the public school teacher's authority does not come down from the law; it comes up from the public sentiment of the patrons of the school. Public school leaders consciously create this public sentiment. They show the patrons that the work of the school cannot be done without good order, and that good order necessitates certain types of discipline. The church-school teachers can get authority in the same way. The church must be taught that children who go to the church school must behave themselves, or they will be taught how to behave by methods which the school deems best. Because of the very sacredness of its task, the church school must have better order than the public school. -Walter Scott Athearn.

Can't Eat Jewelry

"You sometimes find a pearl in an oyster stew," remarked the waiter, pleasantly.

But the customer only grunted.
"I'm looking for oysters."—Louisville
Courier-Journal.