

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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Number Sixteen

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 at Fessenden, N. Dak., has resigned his charge. He will preach his closing sermon on Sunday, September 13. 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 meeting.

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 Vassel, 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

church. Prof. Herman von Berge gave a brief but pointed address on "The Importance of Singing in our Services." Altogether it was a delightful occasion.

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. MacNeill 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 England.

Dr. MacNeill'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-Bits.

Wedding Bells Ring in Prominent 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

Why I Should Attend the General Conference of German Baptists of North America at Detroit

(Honorable mention in Essay Contest)

I 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 possible.

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 life.

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

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—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 aspirations.

The affirmative side, claiming that hearing sermons over the radio promotes personal Christian

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 life.

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 discernment, for it can not be denied that these ser-

mons have the real spiritual note and do not dwell on side-issues of Christian life and work which the preachers in our local churches have to emphasize so 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 offered at the same time. Why should their message not 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 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.

It is simply not true that those who receive their spiritual inspiration and help over the radio are religious quitters. In their religious activities they make up what and where faithful church-goers do not see and pass by. It is also not true that the radio sermon lacks power because there is no Christian fellowship connected with it. The "communion of saints" is much more than a visible group or physical presence. The consciousness that thousands with me at different and often remote places hear with me the same uplifting message is certainly inspiring.

The negative side, claiming that hearing sermons over the radio does not promote personal Christian life as much as hearing them in church brought 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 this deepens your own devotion and the response of your own soul. At home there are too many detractions to remain attentive. The living impressions from face to face, to see the man in the pulpit, to hear and see the congregation singing and praying makes you a part of it all and draws you on to God.

Very essential for promoting our spiritual life is the consciousness of being a part of the church of Jesus Christ, his body. Remaining alone even in

listening to inspiring church service over the radio increases the danger of selfish seclusion and segregation. 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 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 aspirations and problems.

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 were not for the church-going people. These preachers developed into good radio speakers because 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 no preachers worthwhile to be heard over the radio. It is the physical personal presence of you and me in the church that makes our pastor a better preacher and it is the physical presence of the people in their churches that makes the preaching a power for a better spiritual life in the land.

If listening to a sermon over the radio is as helpful as going to church and hearing them there it would be but logical to claim that reading sermons 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 radio listener is of no practical good in the long run—Dean Brown has called him the "religious quitter." Besides: Hearing sermons over the radio is quite new and has yet to show results—at least equal to those which hearing sermons in church has produced so far.

There is something the matter with an education 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

PROFIT 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, and 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 is prepared to stand up to life and face its difficulties.

* *

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 vice-presidents 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 evening.

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. Alf.

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

Girl's Trio, Fessenden; flute solo, Fessenden; duet, Lehr; dialogue, "Tue recht und scheue niemand," McClusky; girl's sextette, Anamoose; reading, Miss Weinholt; 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 fellowship.

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. The theme 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.

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 taught 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 our B. Y. P. U.

A MEMBER.

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 before.'"

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 of us.

The Sunday School

The Significance and Value of 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 dying 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 school?

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.

They are the public ward of the nation. 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 criticize 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 time.

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.

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 Sunday school."

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)

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 noon-time—
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 night-time,
When wearily they take them home to rest—
At slumber-song and turning-out-the-light 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 Society*.
9 A. M.: Devotional, Rev. H. R. Schroeder.
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. D. 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 Upward Neh. 4:6.)
2.30-5 P. M.: Devotional.
Sending out of Missionary Paul Gebauer.
Reading of the new constitution of the Missionary Society.
Report of Committee on Minister's Pension.
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 memorial 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.

WEDNESDAY

9 A. M.: Devotional.
Address by Missionary Geo. J. Geis of Burma.
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 discussion.
11.30: Noon Meditation.
2.30 P. M.: Devotional.

THE BAPTIST HERALD

Continuation of meeting of Educational Union.
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 Secretaries.
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 Detroit. 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 afternoon 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 Union.

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

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. Leyboldt, 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 undertaking 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 laugh 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. I 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 for it."



Kityang School Girls

I went right out, climbed up, and measured. 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, etc.

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 days. 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

were so rough that now I wonder how I managed it. All the while pushing the bicycle, which was nigh impossible very often.

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 experiences 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 fish-bones stuck in their throat and couldn't say a word."—Power Specialist.



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 epistle.

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 months we heard very little about the

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 assured 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 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 P. M. after having been on our way just about thirty hours! Ordinarily we should have gotten there by boat before

dark the same day. One can make the 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.

Entertaining Magistrates and Dignitaries

In February Kityang changed magistrates again. The one who executed about 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 magistrate. 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 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 commissions. Twelve or thirteen mem-

bers of the China commission, both foreigners 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 anything 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.

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 home.

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

(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.



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 we finally picked it up again, soaked

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 Encore.

* * *

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-appointment,
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 stimulants inordinately, 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.

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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.