

The Baptist Herald

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

Volume Twelve

CLEVELAND, O., JUNE 1, 1934

Number Eleven

A Prayer for Freedom From Race Prejudice

O GOD, who hast made man in thine own likeness and who dost love all whom thou hast made, suffer us not, because of difference in race, color, or condition, to separate ourselves from others and thereby from thee; but teach us the unity of thy family and the universality of thy love. As thy Son, our Savior, was born of a Hebrew mother and ministered first to his brethren of the house of Israel, but rejoiced in the faith of a Syro-Phoenician woman and of a Roman soldier, and suffered his cross to be carried by a man of Africa, teach us also, while loving and serving our own, to enter into the communion of the whole human family. And forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died or injure any in whom he lives. Amen.

— NoFrontier News Service.

What's Happening

The meeting date of the Pacific Conference has been changed. It will meet with the First Church, Portland, Oregon, from June 13-17 instead of June 20-24.

Mr. Henry Pfeifer, a student of the senior class of the Colgate-Rochester Divinity School, has accepted a call from the church at Beaver, Mich., and will begin his ministry soon after graduation.

The West Baltimore, Md., Church had a happy day Sunday, April 15. Rev. Gustav Schmidt was privileged to baptize five young people on that day,—one a mother and the others from the Sunday school.

The Young People of the church at Wilmington, Del., Rev. Herman G. Kuhl, pastor, recently devoted an evening to the work of repairing the hymnbooks of the church. A Teacher Training Course and a Vacation Bible School are planned for the summer months.

The Convention of the South Dakota German Baptist Young People's and Sunday School Workers' Union will be held with the Danzig Baptist Church, June 12-15. Prof. A. A. Schade of Rochester is to be one of the main speakers. The Danzig church is affiliated with the Tyn-dall church, Rev. E. Broeckel, pastor.

Excavation work for a new church edifice at Bison, S. Dak., was started on May 14 with a prayer and dedication service, conducted by the pastor, Rev. Fred Trautner. The "Mother's Day" program given by the young people at the White Butte church was attended by about 300 people. Drouth conditions are causing anxiety and a testing of the faith of the congregation.

Our German Baptist Work in Vienna, Austria, is enjoying a remarkable uplift. On April 22, the centennial day of the founding of the Baptist work in Germany, pastor Arnold Koester baptized 20 adult believers upon confession of their faith in Christ. The church was crowded to capacity for the occasion. New doors are opening to the

workers and many contacts are being made. Bro. Koester reports the first call to baptize in the province of Tyrol which came to him recently. "Every week," writes Bro. Koester, "is an evangelization week for us."

The ordination service of Emil D. Gruen of the Fleischmann Memorial Church, Philadelphia, was held with most impressive exercises before a large congregation on Sunday evening, April 22. Dr. Austin K. DeBlois, president of the Eastern Baptist Seminary, gave the ordination sermon on the theme, "Preach the Word," 2 Tim. 3:15. Prof. Carl Morgan served as moderator, the Rev. F. P. Kruse read the Scripture passage, Prof. D. L. Jamison offered the ordination prayer, Prof. A. E. Harris gave the charge to the candidate, and the Rev. M. Leuschner extended the welcome into the ministry. Benediction by the Rev. Emil D. Gruen. May God's blessing rest bountifully upon our brother's missionary service among the Jews of South Philadelphia!

Rev. Vincent Brushwyler conducted a dedication service Sunday morning, May 20, at 11 o'clock in Evangel Baptist Church, Newark, N. J. New pews had been installed, a new carpet laid, the gift of H. Theodore Sorg and Herman Sorg, and alterations and improvements have been made by Harold Bishof, George Kollmar, Adolf Drechsel, Karl Hofheinz and Christian Schantz, members of the church. The special service was arranged, also, in honor of the third anniversary of Mr. Brushwyler's pastorate. He served one year as student pastor and now has completed his second year of full-time service. The church membership has grown to 302. Twenty-six new members have been added since January by baptism and six by letters of transfer. The average attendance at morning and midweek services has doubled within the three years. Since January the Sunday school has had an average attendance of more than 400.

Program of the Young People's and Sunday School Workers' Union

at

General Conference, Milwaukee, Wis.

August 31

Friday 2.30 P. M.: Business Session, Reports and Elections.

Friday 5.30 P. M.: Banquet at Gimbell's Dining Room.

September 2

Sunday Afternoon: Mass and Rally Meeting.

Speaker: Rev. Paul Gebauer, Cameroons, West Africa.

We urge all our young people and Sunday School Workers to plan and arrange to be present at the General Conference sessions, Aug. 27-Sept. 2. If you cannot be present the entire week, be with us over the weekend and attend the meetings from Friday to Sunday.

The German Baptist Benevolent Provident Aid Association of the Province of Ontario

Annual Session to be held June 14-17, 1934, with the Baptist Church of Killaloe, Ontario.

The Killaloe Baptist Church invites all the Churches belonging to this Association to send their delegates and visitors for a congenial gathering during the above mentioned days. Come and enjoy the blessings of Christian fellowship in a beautiful spot of Ontario. Come and take part in a well prepared program each day of instructive and inspirational studies.

G. E. KUEHL, Church Clerk,
Killaloe, Ontario.

The Baptist Herald

Published semi-monthly by the
GERMAN BAPTIST PUBLICATION SOCIETY
3734 Payne Avenue Cleveland, Ohio

Rev. A. P. Mihm, Editor

"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union at the subscription price of \$1.25 a Year.

(24 cents additional to foreign countries)
Advertising rates, 60 cents per inch single column, 2½ inches wide.

All editorial correspondence is to be addressed to Rev. A. P. Mihm, 7346 Madison St., Forest Park, Ill.

All business correspondence to German Baptist Publication Society, 3734 Payne Avenue, Cleveland, Ohio.

Entered as second-class matter January 9, 1923, at the post office at Cleveland, Ohio, under the act of March 3, 1879.

The Baptist Herald

Excelsior

JOHN E. GRYGGO

"If I don't burn,
if you don't burn,
if we don't burn,
how else then will the darkness rise
unto the light?"

— Nazim Hiknub.

HOW beautiful is youth! The days of youth are the days of glory. Youth is the happy and age is the sad part of life. The main difference between youth and age is that youth looks forward to life, and old age to death. "The cheerfulness of youth is partly due to the fact that when we are ascending the hill of life, death is not visible: it lies down at the bottom of the other side." From the standpoint of youth, life seems to stretch away into an endless future. The poetry of life spreads out a gorgeous vision before us, and we torture ourselves by longing to see it realized;—"we might as well wish to grasp the rainbow."

In the Pursuit of Happiness,

our days become miserable because that hope usually ends in failure and leads to discontent. They tell us that young men are fitter to invent, fitter for execution, and fitter for new projects than old men. Even our Bible tells us something about that! "...and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 2:28). And this just reminds us that a vision is a clearer revelation, than a dream!

It is not a very admirable characteristic of youth, that in the conduct and management of actions we want to embrace more than we can hold. The root of many modern evils is the desire of money—money that can be transformed into personal satisfaction. In that endeavor, he or she will not hesitate to stoop to folly. The world is full of men who are making good livings but poor lives. The young people are usually swayed to and fro by passions which in the final analysis give a great deal of pain and little pleasure. It would be of no little help for everybody's salvation if

Our Eagerness for the Spiritual Income

would be just as keen as that for the material. Only too frequently it happens that the hopes of youth fall thick in the blast, and those who leave the highway for a bypath will soon lose their way. "The butterfly tempted by the flower gets lured into the spider's web." The only thing sure about luck is that it will change!

Oh yes, we know only too well, that "at ten years we are a wonder child; at fifteen a talented youth;

at twenty just a common man." Ah! you don't want to be a wall-flower; you want to be the life of the party. You don't want to be called yellow or a fool, but it is better to be a fool than to be spiritually dead and take everything as it comes into a forlorn stupidity! At this breakneck hurry we certainly cannot modify and adjust, and before we realize we will be carried away. Many a young man poses as hard-boiled when he is only half-baked. You cannot modify and adjust, and before we realize it hammer and forge one yourself! Nowadays "we do not only burn the candle at both ends, we cut it in two and set all four ablazing." It should be remembered for the good of all, that the best riders have the hardest falls, and "a man never gets too busy to attend his own funeral."

As the Years Increase,

things look smaller, and life seems like nothing but a rapid flight of moments, every one of them illusory. The intellect should now obtain the upper hand, for if you do not go forward mentally you go backward. The same also is true of the spiritual life! People are at times very religious, but they are far from being Christ-like. "There are some folks who are as orthodox as St. Paul in their doctrine and as heterodox as Lucifer in life." This also holds true in our generation: "One ounce of holy living is worth more than a ton of hollow profession."

It Is So Easy to Sink Among Men!

But a strong Christian young man will never be influenced by an ungodly environment. Only the weak will fall! And a young woman who is determined to be respected can be so in the midst of an army of factory employees. It is true, one cannot become perfect in a hundred years, but one may become corrupt in less than a day. It is also decidedly harder to climb trees and nearly so hard to sit still. "Young Christians may make mistakes in working for Christ, but they make greater mistakes in not working for him. No failure in making the attempt is so bad as to fail to make it." Some one only recently told me that: "Hell is for two classes of people: those who will **do anything**, and those who won't **do anything**." I think it is not so much that we do not know, as that we do not choose.

If you want to reach the higher plain of life, you must choose for Christ and surrender to him!

Lansing, Mich.

* * *

There is never a problem so hard, a situation so difficult, or time so precious that it is not expedient to pray. Remember that much of your progress must be made on your knees.

Our Budget Triennium Closes July 31

There are but two months, June and July, remaining before the doors of our denominational budget close on July 31. After the prolonged drought all nature about us as well as every department of our denominational budget is crying out for a refreshing rain. A member of the Ebenezer Church, Detroit, Michigan, sent \$20 in memory of the daughter who died fifteen years ago. Such lovers of Christ's Kingdom always find a way to help.

GIVE YOUR OFFERING NOW; BUDGET CLOSES JULY 31

THE FINANCE COMMITTEE

William Kuhn, Executive Secretary,
P. O. Box 6, Forest Park, Ill.

The Parable of the Sower

CLARA M. BUSEMAN

THE parable of the Sower was spoken to the multitudes from a boat near the shore of Lake Galilee. On that same day, according to Matthew and Mark, Jesus spoke at least ten parables, and the implication is that others were spoken at that time but not recorded.

Better names for the parable of the Sower would be "The Four Kinds of Soil" or "The Four Kinds of Hearers." Either title would accurately describe the parable, the former describing the story, the latter describing the interpretation or application.

The Four Kinds of Soil

In the parable the sower broadcasts only one kind of seeds, but they fall on four different kinds of soil. First, there is the soil which has been packed into a path by the passing of many feet. The birds see these seeds lying on the path and quickly pick them up. Secondly, there is the shallow soil covering a bed of rock. The seed will find lodgment there, but little depth for rootage to nourish them when the hot weather comes. They will spring up quicker than the other seed, but they will not last until the time of fruitage, because of the shallowness of the soil. Thirdly, there is some of the seed that falls upon soil where thorns grow. These take so much strength from the soil that the wheat is choked and yields no fruit. Fourthly, there is good, clean soil into which the seed falls. Some parts of the good soil are richer than other parts. All parts yield, but some bring thirty, some sixty, and some an hundred fold.

Such is the parable. It pictures a most familiar scene. But what was its purpose? What did it mean? That is what the disciples wanted to know, and so they asked Jesus about it as soon as they could get him away from the crowds. He expressed surprise that they had failed to understand its meaning. But patient with them, he explained its meaning in detail. We should be glad that the disciples asked their question because it called forth from Jesus an explanation which gives us a clue to the interpretation of all parables.

The Four Kinds of Hearers

Pausing long enough to explain that the seed sown represented the Word—the word of truth which is the gospel,—he told the disciples that the four kinds of soil represented four kinds of hearers of the word of truth.

First, there is the hearer into whose heart the proclaimed word gains no entrance at all, like the seed that fell upon the packed soil of the path. As the birds came and quickly devoured the exposed seed, even so Satan comes immediately and snatches away from such hardened hearers any truth of the Word which may have fallen their way. Such were the Pharisees and all others who harden their hearts against the gospel truth.

We must guard against the danger of letting alien feet make

A Hardened Path Across the Field of Our Minds and Hearts

Evil habits will do this with terrible effectiveness, so that when the word of truth falls upon the path made by such habits, it gains no entrance and Satan snatches it away. Frequent hearing of the truth without yielding our lives to its influence will do the same thing. There is such a thing as becoming "gospel hardened," so that its truth no longer makes any impression. It gains no entrance to the soul. In nearly every community there are those who are sermon-hardened as well as those who are sin-hardened. "Take heed therefore how ye hear" (Luke 8:18).

Second, the shallow soil of the stony ground represented those

Hearers Who Have No Depth of Character

into which the roots of the sown word may strike for strength. They hear and receive the word with apparent gladness, but they do not hold out when difficulties and criticism and persecution arise on account of the word. They are the shallow enthusiasts, who quickly become backsliders. Many standing on the beach that day were of that sort.

We are to guard against being shallow soil hearers. Such are people who enlist for the parade but not for the battle. They are superficial in character and therefore in hearing. There is no depth of soil. Nothing but the power of God can break up the "hard-pan" of such hearts and give that depth of character which must be attained ere there can be an abundant Christian fruitage to the life. These shallow-soil hearers are the people who make up the backslider class.

Third, the soil where the thorns grew represented the people who allow the cares of this world and the deceitfulness of riches and the

Carnal Appeal of Other Things to Choke Out the Word,

and are therefore unfruitful. Judas Iscariot was of that class of hearers, some of whom are in nearly every audience, even today. We must guard against those preoccupations of life which dominate the soul and choke to death any good impressions which come from a hearing of the word of truth. The cares of this world, the deceitfulness of riches and the yearning desire for material things are lusty thorns which will absorb all the strength of our soul and absolutely choke the word if we let them do so. Such thorns require heroic treatment.

Fourth, we have the good part of the parable. We delight to believe that most of the field was good soil, which represented

Those Hearers Who Hear,

and receive the word and bring forth fruitage according to ability. Many who heard Jesus were of that sort. Some yielded more of Christian fruitage than others.

And so it ever is! As there are wrong ways of hearing, so is there a right way which hears and

receives and brings forth fruit. Such are those who give attention to the truth spoken, appropriate it to their souls by meditating upon it, and go forth translating it into fruitage of conduct which delights the Lord of the harvest.

If we would be this sort of hearers, then we must learn to give attention to the word of truth. We must leave other things behind and concentrate upon the message of God. We must meditate upon it, for meditation is to hearing what digestion is to eating. We must heed the wise order which James wrote, "Be ye doers of the word, and not hearers only" (James 1:22).

Canistota, S. Dak.

No Time for God

No time for God?

What fools we are, to clutter up
Our lives with common things
And leave without heart's gate
The Lord of life and Life itself—
Our God.

No time for God?

Some day you'll lay aside
This mortal self and make your way
To worlds unknown,
And when you meet him face to face
Will he—should he,
Have time for you?

—Anonymous.

The Story of John and the Preacher

C. A. DANIEL

John 12:26: "And Where I Am, There Shall Also My Servant Be."

THE great preacher Charles H. Spurgeon tells this interesting story about a very prominent Methodist minister, who in his early ministry suffered very much on account of his humble ancestry and his homely appearance. On one of his missionary visits he came to a place, where he was assigned to preach the next day. He arrived on Saturday afternoon unannounced and came to the front door of the house where he was supposed to stay. The good lady of the house, however, did not like the appearance of the man and she sent him around to the back door to the kitchen. Presently the servant John came in and was surprised to find the minister in the kitchen. This servant John may have been an uncouth and unpolished man, but he treated the preacher with the greatest respect and courtesy and sought to encourage him in every way. He invited the preacher to have supper with him, took him up into his attic room for the night's lodging, and they slept together. They ate breakfast together and then went to church.

When the minister had begun to preach everybody was impressed with the unusual talents he evinced; and the lady of the house became greatly concerned and ashamed of the manner, with which

she had treated him. The audience heard a wonderful sermon that morning.

After the service quite a few of the members came forward to greet the minister and to invite him home to dinner with them. The good woman of the house, however, did not want to lose him, so she invited him cordially to come home with them for dinner. The minister gave her this surprising answer: "I have had supper with John last night, I slept with John, I breakfasted with John this morning and I will go home with John." So they went.

When the dinner was ready, as a matter of course the minister was asked to come into the large diningroom and dine with the family. The members of the household were eager to become acquainted with the preacher and to enjoy his company. He, however, preferred to eat with John, the servant, for had he not supped and lodged with John, had he not breakfasted with John and gone to church with John, so now he would have dinner with John. He was finally willing to come into the large diningroom under the condition, that John, the servant, may come in and sit beside him at the table. For, said the minister: "John has been with me in my humiliation, and I will not come unless John can be with me in my exaltation." And the same order obtained on Monday morning and then he said: "John was with me at the beginning. John shall remain with me to the end."

This story from actual experience may serve as a lesson from our Lord and Master Jesus Christ. He was sent into the world in the place of servants, poor folk, despised, neglected and looked down upon. He had lived a life of service, goodwill and sacrifice to all men. He emptied himself of his glory by taking the form of a slave, when he was born in the likeness of men. More than this, he had shown himself in human form, he humbled himself in obedience to death, yes even to death on the cross. Now that the Lord is exalted and known among men, kings, monarchs, cardinals and popes are saying: "Come and dine with us." The proud king and philosopher are ready to invite him to their dinners, but we seem to hear him say: "No, I have been with the humble and contrite, the poor and forgotten, the outcast and sinners on earth, and I will remain with them to the end. And when the great Supper in heaven is prepared, these shall be with me, who were not ashamed of me in my humiliation, suffering and death, and I shall not be ashamed of them, when I come in the glory of my Father in heaven."

Paul's joy was robust and unconquerable. It was the "joy of the Lord," which made it everlasting and heartfelt. It belongs to every Christian who will take it from Christ's hand.

"The greatest child welfare agency in the world is the family home, and the greatest child welfare workers are, or should be, the father and mother." —John H. Finley.

New Haven Society Presents Successful Drama

During the past season, the New England societies have had their various visitations in the different churches.

It was up to New Haven to give a drama and their choice was the Biblical drama "One of the Nine."

The story pertains to that of the ten lepers. It portrays Jewish life in the home and how the Christians were persecuted and little thought of, even by members of their own family. Love of Christ and human beings was victorious. As the leper, who returned to Christ to thank him for his healing, related his experiences, we had to ask within us whether we were one of the nine, or if we were as the one who appreciated God's goodness.

The success of the drama was due to the co-operation of each one who helped. The characters actually lived their parts, and the musical selections were very appropriate.

The drama was presented two nights in succession, once for the churches in New Haven and vicinity, and then for the New England Union. The large audiences were well pleased and upon requests it was given in the English Baptist Church of West Haven, as well as in the German Baptist Church of Bridgeport.

Husbands Banqueted

The West Side Baptist Missionary Society of Beatrice, Nebr., entertained their husbands at the Iowa-Nebraska banquet room Thursday evening, April 26, 1934.

A very delightful program was given during which the president, Mrs. J. H. Pankratz, presided.

Miss Reno, captain of the Salvation Army, gave a very inspiring talk on the meaning of this wonderful organization. She told of the work they are doing not only in this community but all over the world.

This talk reminded us of our duty in having a part in this wonderful work by giving of our blessings and abundance, not only to shelter, feed and clothe the less fortunate and those in need, but to help bring the message of Jesus Christ to them on the streets, highways and byways.

Miss Reno has a very pleasing personality and is a very able speaker and we hope the opportunity will afford itself in the near future to have her with us again. Special music was rendered by a quartet. A social hour followed. Huge floor baskets with spring flowers filled the banquet room with their fragrance and gave us the message of God's love.

The tables looked inviting and there were clever favors at each guest's place.

The attendance of husbands was good and we were reminded they would like to come back again soon and enjoy another such a friendly occasion.

A GUEST.

The Colorado-West Nebraska Association

This Association met with the church at La Salle, Colo., May 10-13. There was a good attendance both locally and from the church at Scottsbluff, Nebraska. The pastor, Rev. Theodore Frey, and his good people excelled in fine hospitality. Rev. A. Alf of Scottsbluff was elected moderator, Rev. Th. Frey, clerk, and Mr. Philip Hamburger of Scottsbluff, treasurer.

The opening sermon was preached by Bro. Alf on Thursday, who spoke on "Three Experiences in the Life of Jacob." Bro. Alf also addressed the young people in the introductory service on Friday evening and preached the closing sermon on Sunday night on "Four Kinds of Christians."

Rev. A. P. Mihm, General Secretary of the Young People's and Sunday School Union, of Forest Park, Ill., was guest speaker and preached on Friday night on "Spiritual Illumination." He also preached the missionary sermon on Sunday morning and addressed a meeting in the interest of Sunday school work on Sunday afternoon. A special Young People's gathering before the main service on Sunday evening also had the pleasure of being addressed by him.

Various lay brethren present led the devotional meetings beginning the day sessions. Bro. Frey read an instructive paper on "Dangers Confronting the Church of Today." Bro. Alf gave two addresses on "The Tabernacle and Its Meaning." Bro. Mihm spoke on "Essential Elements for Successful Church Life" and gave a lecture on "Spurgeon's Life and Work."

The Association adopted resolutions favoring a merger with the Eastern Nebraska Association and steps were taken to open up negotiations to that effect.

Noon day lunches were served by the ladies in an adjacent park, the cooking being done in a thresher's cooking wagon. All hearts were gladdened by a rain and snow on Sunday forenoon, which broke a threatening drouth and rejoiced the sugar-beet planters of this region. On Saturday afternoon a number of visitors greatly enjoyed a trip to the Rockies, about 50 miles distant and were awed and entranced by Thompson's Canyon, Estes Park and a drive to the timber line and the snowy heights.

The church choir composed of young people and a men's quartet from Scottsbluff rendered musical numbers at all the services and were much appreciated.

Bro. Van Soost expressed the thanks of the delegates and visitors to the church for its hospitality at the Sunday night service. All the services were well attended and the fellowship was amiable and delightful.

THE BAPTIST HERALD

Meeting of the Cleveland Union

The Y. P. and S. S. Workers' Union meeting of Cleveland was held on the evening of April 26, 1934, at the Shaker Square church.

Mr. E. A. Hasse, president of the Union, presided. The song service was led by Rev. W. Makosky of the Glenville Baptist Church, followed with prayer by Rev. Wm. L. Schoeffel.

Our guest speaker for the evening was Rev. Mr. Jacobson from the Trinity Baptist Church. His message was based on the scripture verse found in Ezra 7:10: "For Ezra had prepared his heart to seek the law of the Lord and to do it."

Bro. Jacobson spoke of the days we were living in. It seems we know all about God but do we really know God? There seems to be uncertainty, fickleness and sin. There is a lack of balance in our living. The need of the world today is assurance and steadfastness. We do not need more churches, but we do need more churches that are Christian.

Christ has given us the wonderful encouragement to be of good cheer, for he has overcome the world.

M. Buys, Sec.

Spring Valley and Unityville Churches Surprise Pastor

Pastor J. G. Rott had lost faith in Easter rabbits and Easter baskets for many years. His faith was restored on Easter morning when the Spring Valley Church surprised their pastor and family with a pantry shower.

Speechless the pastor stood before the congregation when it was mentioned that the various articles, which were placed on the extreme front pew, were for them. The Unityville Church, of which Bro. Rott is also pastor, surprised the pastor in similar manner on his birthday, March 6. Pastor Rott has been serving these churches, both in South Dakota, for over seven years. The many years of drought have made financial conditions difficult for these churches but they are carrying faithfully on.

A Noble Spirit of Duty

"The dean of the medical faculty of the University of Missouri, on his way one day to luncheon with a company of six or eight students, was met by the agonizing plea of a father whose child was choking to death with diphtheria. He sent a student for instruments. When they arrived he inserted a tube in the throat. Respiration was easing. Though suffering with a cold in the throat, he did not hesitate to put his mouth to the tube, after measuring his fate, and forced his own breath into the child's lungs. The child lived. Three days later Dr. Arnold died from the disease he drew away from the child. He was asked, 'Why did you not let the father do it?' He answered, 'Because he is the father and the child needs him. I am a bachelor.'"

June 1, 1934

"Won't You Speak a Word for Jesus?"

(Translation of "Hast du nicht ein Wort für Jesus?")

MRS. W. S. JAEGER

Won't you speak a word for Jesus?
Tell his tender love for you,
How you sought and found salvation,
How God's Word is always true.
Some poor heart may be in anguish,
Waiting for a word from you,
Asking for the way to heaven,
Will you help them pray it through?

Tell how Jesus sought and found you,
Sinful, lost and gone astray,
Put his loving arms around you
And washed all your sins away.
Do you love your heavenly Master
More, for pardon you've received?
Tell the waiting souls around you
Ere life's pathway you must leave.

When your life work here is ended,
Pearly gates are open wide;
Will the soul that sits beside you
Then be walking at your side?
Brought to Jesus by your efforts,
Your confessions and your prayers;
Token of your love for Jesus,
In whose love and grace you shared.

The Spurgeon Centenary

The outstanding religious event in the church life of England, and other lands as well this year will be the Spurgeon centenary. No other celebration at



present seems likely to compare with it. Forty years after his death the ministry of Spurgeon still lives on. And what a ministry it was! Converted while still in his teens, Charles Haddon Spurgeon gave the Lord all he had to give, and it may be said with perfect truth that the Lord took and used him in a manner that shook the world. At nineteen he was called to be pastor of a big Baptist chapel in South London. In a short while the largest halls were too small to hold the crowds that flocked to hear him. While still in the twenties the Metropolitan Tabernacle was built with seating accommodation for 6,000, which was an immense auditorium for a church in those days. There for thirty years to crowds that never failed to fill his church the ministry of Spurgeon went on. Untold

millions of men and women heard Spurgeon preach and tens of thousands of souls were won by him for Christ. In addition to his pulpit ministry he carried on his literary work, which in itself was amazing. Every week during his lifetime and for twenty-five years after his death, one of his sermons was published. The last was No. 3,593, and the total sale was nearly 150,000,000. These sermons of Spurgeon's spread all over the world, exercising a ministry that was never equalled before or since.

What is one to make of such a life as that of Spurgeon? Heredity cannot account for him any more than it accounts for Shakespeare. One cannot help wondering, in view of all the facts, how those who are certain that the river of Divine Grace can only flow through certain appointed channels, and who question the validity of all "orders" to preach that are not theirs, make Spurgeon square with their theories. He owed nothing to any college, was never ordained, and to the end of his life never boasted a single degree. And yet he was the mightiest man of God of his day and generation, and known to the world at large as "the prince of preachers." Even today his sermons are constantly read in a multitude of homes, and a selection of these in three volumes at a popular price being issued through the Evangelical Publishers is meeting with a popular reception. The crowning glory of Spurgeon's ministry was that he proclaimed to the poor of London and to the common people the "love of God in Christ Jesus, our Lord." He preached eternal truths from a heart of love and never hesitated to declare the whole counsel of God. And God used this great but humble man, and made him one of the greatest preachers of the Gospel since the Apostle Paul.—Evangelical Christian.

Why Parents Send Their Children to Sunday School

The "International Journal" gives the "findings" of a discussion that recently took place at the Church-in-the-Gardens, Forest Hills, Queens Boro, New York City. Parents were asked to state their reasons for desiring to have their children attend Sunday school. Here are some of the statements:

We ourselves went to Sunday school when we were young.

We want our children to become familiar with the language and thought of the Bible, believing that this is an important matter in the life of a reasonable well-educated person.

We want our children to have some knowledge of the history of the church and the growth of Christianity as a movement in history.

We want our children to learn what other people have thought about God, recognizing that the answer to the ques-

tion, "What is God?" must be worked out by each person for himself.

We are interested in the ideals of service that the church school presents.

We want our children to become associated with the sort of people who work in the Sunday school.

One parent declared: "I am glad that there is still opportunity for my children to be trained in appreciation of some of the eternal verities, to share with others in the consideration and worship of something bigger and finer than themselves, and to be helped in the fostering of that spirituality which will bring about, I hope, an inward serenity that will stand unshaken in the face of life."

The "Journal" adds: "It would be well for any leader in the church school who reads these words to think over the program of his own school and see how far it goes in answering such normal demands of thoughtful parents as these."

B. Y. P. U., Salem, Oregon

On May 13 we were privileged to sponsor a program in honor of our mothers. The meeting was opened with a piano and organ prelude, a short song service, led by our pastor, Bro. Rutsch, and a welcome to our mothers by the president, Helen Winkleman. Following this the young people sang a song entitled, "Hear Our Prayer." The Scripture was read and we were then led in prayer.

Two recitations were given, one in English and the other in German, after which followed a soprano solo and a dialog of how a mother watches her son grow up to boyhood and manhood. A song was then rendered by the choir which closed our program.

Although our group is small with a membership of only 36, most of them are active and we have had many blessed times working together for our Lord and Savior.

During the past year we have had 18 meetings, including business, special programs and our regular meetings.

May God help us to grow stronger in our work for him!

SUSIE BECKER, Sec.

* * *

You can recollect the sayings of great men; you treasure up the verses of renowned poets; ought you not to be profound in your knowledge of the words of God, so that you may be able to quote them readily when you would solve a difficulty or overthrow a doubt?—Spurgeon.

* * *

Charles Haddon Spurgeon once said: "When I am gone, all sorts of people will write my life, they will have some difficulty in accounting for the position God has given me. I can tell you two reasons why I am what I am." He paused and slowly added, "My mother and the truth of my message."



THE PATCH OF BLUE

By Grace Livingston Hill
Copyright, 1932
By J. B. Lippincott Co.

(Continuation)

Chapter 8

Natalie's mother looked at her anxiously as she came in, noticed the bright color in her cheeks, the light in her eyes, and sighed.

"Did some one come home with you, dear?" she asked guardedly.

Natalie turned a disarming smile on her mother and put down her armful of bundles.

"Why, yes, Mother," she said happily. "I don't know how I should have managed all these bundles if he hadn't. My arm has been aching like the dickens all day where I twisted it wrestling with that window with the broken cord last night. Just look what I've got, a whole lot of celery! Isn't that great? It has just been frosted on the outside and turned brown and doesn't sell very well in consequence, but the heart of it is as sweet as can be. I tasted some and it's wonderful. We can make apple salad, and meat salad, and celery soup and a lot of things besides eating the best of it just p'ain."

"It wasn't one of the store men, was it, Natalie?" asked her mother as she wiped her hands on the roller towel and came over to look at the celery. "I wouldn't encourage them to get intimate if I were you. It isn't wise. If you let one of them come home with you another night, and you don't know what they are all like. Even if we have to go without some things I wouldn't bring so much you can't carry it yourself. Or—of course, sometimes Janice might come up and meet you about closing time."

"Oh, Mother dear!" laughed Natalie stooping to kiss her little mother. "Don't you worry. Every one of those boys in the store is nice and pleasant and courteous. They don't hire any other kind there. And they all have their girls. You don't need to worry about me. They don't want to go with me. They tell me about their girls every chance they get, at noon time or in the morning. They say where they went the night before, and ask my advice about what to get them for Christmas. I'm a regular old maid auntie in the store, so I'm perfectly safe. Nobody thinks of me there as a girl you know, I'm just the cashier. But this wasn't one of them. At least he isn't yet, though he's going to be Monday morning. They've just hired him. Mother, it was Chris Walton!"

"Chris Walton! Again!" said the mother with a strange alarm in her voice,

"Oh, Natalie, I'm just afraid you will get interested in him! Why does he keep coming around you?"

Janice appeared in the front room doorway then:

"What do you mean, Natty, Chris Walton working in the store? Your store? How did he come to do that. Goodness! You'd think his father could get him a different job in some bank or lawyer's office or something, wouldn't you, Mother, did you hear what Natalie said? Chris Walton is going to work in the chain store."

"Oh," said the mother in perplexity, "Not really? Is that what you said, Natalie? How strange!"

"Isn't it?" said Natalie. "I couldn't believe he would. He's always seemed so exclusive, and somehow remote. But he came into the store this afternoon to buy bread, and—"

"Natalie, has he been coming there to meet you?" asked her mother, quick to apprehend any possible danger to her offspring.

"Why, no, of course not," said Natalie shortly, her brow quite vexed looking. "How silly! Why he didn't even know I was there till he came up to pay his check, and then he stopped a minute and said he was looking for a job. He hasn't gone back to college, Mother, though it's his senior year. He said he had walked all over the city and couldn't find anything *anywhere*, and he laughingly asked me if I knew of a job. Of course then I had to tell him we had an opening right there in the store, just came that day. It was Tom Bonar's job. He's the one with the red hair you know. He got a telegram that his father had died and he had to go back to Wisconsin right away and stay with his mother, and our manager had been terribly upset about it all day because he didn't know where to turn for the right man. I didn't suppose Chris Walton would look at it or think about it, but he seemed so terribly in earnest that I had to let him know about it. But Mother, he just jumped at the chance. He was real humble about it. Said he was right down at the foot of the ladder ready to do anything. He had a good spirit, Mother. And so he came back at closing time and they hired him."

"Oh, dear, Natalie, child. I'm afraid you are going to get interested in him. He'll be right there in the store all day, and you'll see him a lot."

"Why shouldn't she get interested in him, Mother?" broke in Janice. "He's a

THE BAPTIST HERALD

prince. I should think you'd be glad she could have such a friend."

"But he'll not stay there," said the anxious mother. "He'll get some other big thing pretty soon and sail off into his own social standing again, and Natalie will be left lonely and heart broken!"

"Oh, Mother dear!" said Natalie, "Please don't think of me always in terms of matrimony. I have no desire to fall in love or get married or break my heart or any of those tempestuous things. Forget it, and trust in God. Chris is just a nice boy I knew a little in school, and there's nothing wrong about him carrying my bundles home once in a while, although I'll manage it of course not to have it necessary. I guess you've brought me up decently, Mother, and I hope you can trust me. Besides, I don't wear my heart on the outside where every passing thing can knock against it and break it. He was only grateful to me for telling him about the job tonight. He probably won't have time to even look at me again. We're busy people in that store, Mother. We haven't time for nonsense. But, here's something: I had a chance to witness for Christ to him tonight," and she told of her conversation with Chris.

When she had finished her mother came and kissed her gently on the forehead.

"Forgive me, dear, for being over anxious. You and Jan are all I have, and I keep fluttering about you like an old hen over her chickens I suppose. I guess I can trust my girl to be careful and discreet, and I am glad you were brave enough to talk with him that way. I've always heard his father and mother were good Christians. His father is an elder in our church you know, but of course I've never known them personally. And you can't tell these days what a son is just by what his father was."

"Well," said Natalie, "I told him about our mission and the Bible school. Maybe he'll go sometime. He seemed interested. Now I suppose you'll go and worry about that. But if Jan fixes her lessons so she can go Monday nights with me, we'd be together and it isn't in the least likely he'd walk home with us anyway. Mother, he's just an old school mate being polite. For pity's sake don't make me so self-conscious about him or I'll have to get another job."

"No, no, I won't, dear," said the mother quickly, "I shouldn't have spoken at all I suppose, only I'm so afraid for you, and so sorry about you that you can't have the right companionship."

"I should worry about companions!" said Natalie gayly. "I've got Jan, haven't I? What's better than a perfectly good sister? Is that cocoa on the stove? Look, it's boiling over! My, I'm hungry. These late Saturday hours and the rush at dinner time make me like a little starved street child. Oh, and you've got toast and eggs for me! Isn't that great? Can't you all sit down and eat something too?"

June 1, 1934

"Yes," said Janice, "We saved our oranges from this morning, and yours too. You didn't eat yours at breakfast, so we are going to eat together."

Then the three sat down to a simple little meal in the neat white kitchen, and had as good a time as if they had been three girls, chatting and planning.

But just before they went upstairs to bed Mrs. Halsey said:

"Natalie, I'm sorry I said what I did. I don't want you to think I don't trust you, and I'm glad of the way you are using your influence with that young man. We'll all pray for him, shall we—that he may find the Lord and get to know him."

"Oh, yes, Mother, that will be wonderful. We'll claim that promise, 'Where two of you shall agree,' won't we? Mother, he would be a power if he were really saved. You know of course he's a member of the church like most of the rest of the young folks that go to our church, but the way he talked I don't think he even prays or reads his Bible, and it seemed as if he didn't really believe anything much. He spoke as if it were just a big lot of guesswork, and it might as well be any other religion as Christianity. It isn't likely I'll have another chance to speak about it to him. He'll probably go his own way after tonight. But we can pray and that will reach him without his knowing we have anything to do with it."

"Dear child!" said the mother with a loving look at her eldest daughter.

Meantime Chris had walked thoughtfully, briskly down the street. As he neared his own door he remembered that he had a job, and he began to whistle cheerfully. His mother heard him as she was hanging up the cleansed dish towels on a little string line above the range, and smiled. It was the first time she had heard the boy whistle since the crash came.

"Well," announced Chris as he came in, "I guess I've landed a job at last. It isn't Manager of the Standard Oil Company, nor president of the Rockefeller Foundation, but I guess it'll provide at least salt for our meals."

His father looked up from the evening paper, a light of pleasure in his eyes. His mother came in and beamed at him, and Elise appeared in the doorway behind her eagerly.

"What is it?" asked his sister.

He took a deep breath as if he were about to plunge into a cold ocean, and said:

"Errand boy in the chain store!" and then watched them keenly to get their first reaction.

"A grocery?" said his sister aghast.

"Fine!" said his father quickly.

"That's a clean nice business," said his mother interestedly.

Then Elise with bright, fond eyes, smiling at him:

"I'm proud of you, Chrissy!"

Chris drew another deep breath, this time of relief, and grinned.

"Well, don't get too set up," he said sheepishly, "they're only going to try me out, Monday. They may not keep me. I may prove too good for 'em, see?"

They had family worship, Father giving thanks for Chris' prospects, and then they all went to bed upstairs in the funny little crowded rooms, where even a bed and a small old-fashioned bureau made too many things in the room. Boy! but he had a game family! Look how they took his grocery job! Even Elise, who, being in school, might be kidded about it! They amused themselves calling back and forth to one another through the thin partitions, and trying to make a joke of the strangeness, but after all there was a hominess about it that had a pleasant side. Even Chris had a throb of thanksgiving as he realized how sane and well and altogether normal his father was. In fact now he thought about it, his father was more cheerful than he had been for the past year or so. Probably the bank's affairs had been growing more and more complicated, and worried him, and now it was good to be down to rock bottom and try to climb up bravely again.

On the whole Chris felt happier than he had since the trouble came. He got into bed with a pleasant thumb of his pillow, and a gay good night to them all. But he did not sleep at once. He began to think of Natalie and what she had said. What an unusual girl she was. Not at all the shy mouse of a thing she had seemed in school. He wished he had known her before when he was in a position to show her some nice times. It would have been fun to give her rides and take her to class entertainments and parties. Now he thought of it he couldn't remember ever having seen her at one. Probably the girls had high-hatted her too. Well, she had a lot more to her than any of them. If he ever got the chance he'd let them all know it, too.

Queer things she had said about God, and being thankful for the hard things in her life. He didn't know another girl who would talk like that. He wondered how she got that way, and fell asleep thinking how well she had answered everything he had said. Well, perhaps there was something in it after all. Dad seemed to have something to lean upon. He couldn't understand what it was. He vaguely wished he knew.

Then he gave a bitter thought or two to his old High School friends off in college. Not a line to him about their frats, or how the last football game had gone. Never a cheering word, or regret that he was not with them. Oh, at first of course, that time they came after him, but when they found they couldn't carry him off in triumph to be their hero in college as he had been, that was the end.

True, he hadn't written to them, but that was different. He hadn't anything to write about.

Suddenly he knew as plainly as if a voice had spoken it that their ways had parted definitely. Life had swept them

into separate worlds. Would it ever bring them into touch again?

(To be continued)

Orchestra Program at Elgin, Ia.

Those who attended the N. W. Conference at our church last year will remember the great help our orchestra is in our meetings. In order that the orchestra could buy new musical books, it was considered wise to render a special program, in which to take up a collection. The amount would show how much the music is appreciated by our Sunday school, our B. Y. P. U. and elsewhere. The offering indicated the great love of the large audience for our orchestra. Bro. M. Zurbruggen, the director, had arranged the following program, which was given on Sunday evening, April 29:

Song, "Awakening Chorus"....Audience
Scripture Reading.....G. H. Hackman
Prayer.....Rev. Ph. Lauer
March, "Our Boys".....Orchestra
Vocal Duet...Lillian Krueger and
.....Marian Lehman
Instrumental Duet...Frederick Lauer
.....and Lorence Muehlethaler
Clarinet Solo....Mrs. Edward Krueger
Selection, "Huntsman Overture".....
.....Orchestra
Saxophone Solo.....Luella Miller
Selection, "Twilight Hour"...Orchestra
Piano Solo.....Lillian Jacobs
Vocal Duet.....Luella Miller and
.....Mrs. Ed. Krueger
Selection, "Rosebuds".....Orchestra
Talk.....Rev. Ph. Lauer
Selection, "On a Hike".....Orchestra
Offering
March, "Onward, Christian Soldiers"
.....Orchestra
Benediction.....Rev. Ph. Lauer
The Lord's blessing rest upon our orchestra.
PH. LAHER.

Penetrating Hard-Pan

It is said that a certain farmer was losing a valuable orchard because, the roots of the trees not having gone deep enough into the ground to hold them against the force of the winds, many of his best trees were blown down. On investigation he found that several feet below the surface there was a layer of hard earth called hard-pan which the tree roots could not penetrate. He cured the trouble by drilling holes several feet into the hard-pan, exploding dynamite therein and thus shattering the hard-pan under the orchard so that the roots of the trees could penetrate into the deeper earth. He saved the remainder of his orchard. Dr. C. R. Blackall, who told the story, makes a fine application to those persons who by various winds of mental and moral teachings are tossed to and fro and sometimes uprooted. The trouble is, they are growing in shallow soil, being content with small ideas, shallow thoughts, and little views of life. He is right in saying that they need spiritual dynamite to shatter the underlying hard-pan so that they can take root in big ideas, big views of life, big aspirations, big plans for service.



**A Brief Biography of the
Rev. S. A. Kose**

The late Rev. S. A. Kose saw the light of day in what is, even at this late date, romantic country. Such is Woolwich Township near Elmira, Ontario. Only a depression is left where once stood the log cabin in which this faithful servant of God was born on Feb. 3, 1869. His father, the Rev. Henry Kose, was an untiring and successful worker in the Lord's vineyard who contributed much to the establishment of the Baptist cause in Canada.

At eleven years of age he gave his heart to Jesus and was baptized by his father at Tavistock, Ont., May 16, 1880. When nineteen years old he gave ear to God's call for special service while at Hanover. Though friends tried to deter him by painting the prospects of a successful secular career bright, he revealed even then one of his dominant characteristics by being faithful to his better self and his Lord.

Bro. Kose then entered the German Department of the Rochester Theological Seminary from which he was graduated in May, 1894. Shortly afterward he entered upon his first charge in the little German Baptist Church at La Crosse, Wis., where he labored faithfully for eleven years. It was in this church where he was ordained on Nov. 12, 1894, and it was to this church he led his youthful bride, Mary S. Knechtel, to enter upon the sacrificial career of a pastor's wife. They had been united in the bond of matrimony Aug. 17, 1894.

In 1905 Rev. Kose became the pastor of the North Ave. Baptist Church in Milwaukee. Though confronted with trying circumstances, the true character of this man of peace helped to surmount the obstacles. In his ministry here as in his later charge and in denominational relations he was always a human amalgam. Human substances, hard and diverse, seemed to unite in the solvent of his personality.

Two tragic blows were laid upon this servant during his Milwaukee ministry. First, the third child, little Ruth Kose, was suddenly stricken while daddy was in Dayton, Ohio, and then on Oct. 3,

1909, he was deprived of a devoted helpmeet and the much needed mother for the family of growing girls. In 1911 Miss Mamie Bergemann, till then missionary under the W. A. B. H. Missionary Society in St. Louis, Mo., courageously stepped in to fill the place of wife and mother in Bro. Kose's life. What a benediction she was in the family the last six years of Rev. Kose's illness more than ever revealed.

The longest ministry of this respected minister and prophet was with the Second German Baptist Church of Philadelphia, where he served from 1914 to 1928. Here too his fine Christian spirit helped him soon to find a permanent and large place in the hearts of the people though his predecessor, the much loved Rev. William Kuhn, remained in the church for the first six years of his ministry. May it be said here to the honor of that fine body of people that they made the last days of Bro. Kose's ministry and life bright through their love.

There was but one sad note in the life of Rev. S. A. Kose. He longed to be back in the service of his Master. This love of the kingdom enterprise was responsible for his many larger denominational services. He served on the School Committee from 1910-1916; on the Publication Committee from 1916-1925 and for 15 years on the Northwestern and Atlantic Conference missionary committees. He was not only often the conference representative on the General Missionary Committee but, when serving in that capacity, was at several occasions entrusted with the chairmanship. His wise council was always respected.

Nor can our denomination forget the service he rendered in the preparation of Children's Day and other programs. He was an apt translator, giving our German churches translations of a number of choice English hymns. Four of these found their way into our much used Selected Gospel Songs. Some of Rev. Kose's original compositions give evidence of no mean musical talent.

The late Rev. S. A. Kose is survived by his wife, Mrs. Mamie Bergemann Kose, three daughters, Alethea S. Kose, now teaching in the Baptist Missionary Training School of Chicago, Celia M. Kose, a graduate of the Baptist Institute, Philadelphia, and a church worker, Mamie E. Kose, near graduate of Wayne University, Detroit. To these must be added two sisters, Mrs. Lydia Kaaz and Mrs. Emma Kampfer of Chicago and one brother, Edward J. Kose of Montreal, Canada.

The words of an obituary, written by the Rev. E. G. Kliese, are appropriate in conclusion: "We all miss him.... A foretaste of heaven was given us through his being with us. A desire to be like one so Christlike challenges the best in us."

P. WENGEL.

The most momentous truth of religion is that Christ is in the Christian.—Henry Drummond.

"There Was a Man Sent From God, Whose Name Was— Solomon A. Kose"

WILLIBALD S. ARGOW

Solomon A. Kose has passed on! A man of simple faith, inspiring devotion, rich in love and good deeds. He was a citizen of this world, but the kingdom of God was his homeland. He bore the divine spark in a chaste, humble heart through a life of unquestioned integrity, a brother of man-kind. We are richer because he lived among us. His memory is like a golden chain that binds us to God's throne. To know him was to love him.

Bro. Kose and I met for the first time at the General Conference in my home church, Dayton, Ohio, in 1895, he having graduated the previous year from our Rochester seminary. He made a deep impression on my youthful mind. Little did we dream of the delightful years of fellowship that would follow. We met again at the Northwestern Conference in Plum Creek, S. Dak., in 1902 after I had accepted the Hutchinson church in Minnesota. We were drawn to each other as the magnet draws small particles of steel. He became a spiritual father to me. He had been instrumental in my being led to accept the call to the North Freedom, Wis., church, he shortly after going to the Second Church in Milwaukee. This led to a closer fellowship, enriched by his deep spiritual insight, keen analysis, tactful manner, knightly behavior which meant so much to me in those formative early years.

When that great sorrow came into his life and took from his side his boyhood love, his dear wife, he wrote: "Argow, I have to leave the ministry, I cannot go on." We were led to reply: "Dear Sol, don't leave; for Mary's sake carry on." And he heroically carried on with his motherless girls and dear sister, until the bosom friend of that sister entered his life, home and work. Happy years of useful ministry followed. He gave unstintingly of his time and energy to his three churches and to the denomination at large, whether it was in the preparation of programs, writing both words and music or in that matchless course "Christian Ethics." Never seeking his own honor or glory, he delighted to draw others into what he had been called to do.

Then again when that dark cloud of creeping paralysis overshadowed his life, he did not despair, but fought valiantly on, until he could say: "Thy will be done, O Lord." Taken out of the active ministry, he never lost his interest in the kingdom work. A year ago last January, when our dear Mother was called to rest from her labors, even though my heart was heavy, I spent the afternoon with my dear friend that will never be forgotten. He who was constantly facing death, cheered my heart by his unflinching faith. The little visit a number of pastors paid him at the time of the

June 1, 1934

Vereinigung last fall cheered his heart.

Our prayer was finally answered next week his daughter Alethea wrote: "Dear Daddy is at rest. We shall miss him, but are thankful his sufferings are over." We shall miss his tenderness, his courteous and wise counsel, his wit and humor. To hear him pray, to hear his Christian testimony was to feel and know the presence of the living God, for God and Solomon A. Kose had been on terms of sweet intimacy these many years.

He was an independent thinker and could express his thoughts in a fine manner. But all differences seemed to melt away where he was. To what wing did he belong—the progressive or reactionary? Did anyone know? Did anyone care? He belonged to God, we all knew that—and other things did not matter. He was a lover of God and a brother of man. His smile was like the ray of sunshine, his voice like the murmur of a brook. His unquenched spirit was like that of an uncaptured eagle. Undaunted and unafraid he slipped down life's decline into the shadows.

Taking leave from his daughter Alethea as she went back to Chicago just a week before his death, he said: "It will be the last time we shall part." His soul's eye was watching interestedly the path ahead—I wonder if those who die in an instant in the full vigor of life are dazed by the suddenness of the transition. Do their spirits have to walk alone from the rim of mortality down the pathway of eternity until met by God? But this dear soul reached out his hand toward God so gradually that when at last the thread was broken, his fingers were almost touching God's hand, outstretched in welcome. He was, oh, so tired and needed rest, and God gave his beloved sleep.

Sleep as God's personal gift, takes away pain. Dry your tears, ye that mourn—husband, father, brother, pastor, friend—sleeps. A hand gentler than a mother's closed his eyes and put him to sleep. A voice sweeter than an angel's whispers: "He giveth his beloved sleep." Jesus said: "I go to awaken him out of his sleep." The morning will dawn, the cloudless day will come. All God's beloved shall awake and we shall be satisfied when we awaken in his likeness.

* * *

The first Sunday school that I ever attended had only one scholar, and my good mother was the superintendent. I feel now that the happy fifty-six years that I have spent in the glorious ministry of the gospel of redemption is the direct outcome of that beloved mother's prayers, teaching, example and holy influence.—Theodore L. Cuyler.

* * *

Our religious ideas ought still to leave us open to understand the good others do.

A Day's Evangelistic Work in China

China Inland Mission,
Pingyanghsien, Che., China,
March 7, 1934.

My very dear friends:

Many of you sent me letters saying how much you had appreciated hearing from me through the "Baptist Herald." It is an impossibility to write to you all individually, hence I'm going to ask you to take this letter as an answer to yours.

The day which I want to tell you about is the second of the Chinese New Year or on February 15. Chinese New Year time is a holiday time as many of you know. On their New Year's Day we had all the young people at our home for a treat. On that day the older boys and girls asked if we as a group couldn't go out the next day to do evangelistic work. Of course I was only to glad to assent.

The day broke forth cold and sunny. I must admit that while in bed I had almost wished it would rain so we couldn't go. Please don't misunderstand me—it wasn't for lack of zeal to do evangelistic work, but somehow there are times when one feels utterly weary. That morning was such a time.

However, by 9 A. M. our little group of eleven were gathered in our home for a few words of prayer before we started out for the day. We each took a bundle of tracts on, "The Prodigal Son"—that parable so old and yet so new. It was interesting, following up the rear, to hear the remarks of those who had received the tracts. Some read them carefully, other made fun, while yet others crumb'ed them in their hands. One man who passed asked, "Whose literature is this, the school's or the church's?" A lad passed by. Those in front wanted to give him a tract—he refused. We offered him one but on no consideration would he take it. He kept saying, "No, no, no, I can't read, I don't want it." He seemed frightened, poor boy, so we didn't press him any further. In his hand he was carrying a basket with incense, paper money and food which were to be taken to the temple to offer to the idols. Undoubtedly he was afraid our "Jesus Teaching" would disp'ease the gods. Poor, benighted people!

Then we reached a village. We sat down opposite a wayside shrine and sang a hymn. People came running from all sides. I spoke a few words first and then one of our young men explained the story of the "Prodigal Son." The group listened attentively. An elderly man said, "Yes, what you say is true—man doesn't want to confess he is a sinner." We wondered if the seed sown in that heart would bear fruit. We walked on until we got to one of our outstations. We had no more than got there when a crowd gathered. The evangelist at that place spoke well. The people listened for a time and then decided it was dinner time, so they went off, saying they would

be back after dinner, but they didn't turn up. After we had our dinner and seeing no one coming, we decided to go to another village about a mile away. Three others from that outstation joined our group so we were 14 and we walked along two by two. It reminded me of how the Lord sent his disciples out two by two. As we walked along that country road, the young men started singing, "Onward, Christian Soldiers." When that hymn was finished someone else started the chorus. "I will make you fishers of men if you follow me." My tiredness of the early morning was forgotten—it was a joy and a privilege to be out with that group.

We reached the little village. Some of our number distributed tracts, others of us stood together in front of a little store and started singing, "Christ receiveth sinful men." It seemed the whole village turned out to hear and see. They listened most attentively for at least half an hour. I wish it were possible to say how many turned to the Lord, but results of such meetings are to be revealed in eternity. We went to two other places before we started for home. Singing always attracts a crowd in this district, for they do like to hear it.

At the last place our evangelist used a very apt illustration which I want to pass on to you. He said, "In the home of one woman, the rats had gnawed a hole in her floor. She wanted it mended. Just at that time a bamboo maker passed by and she called to him to mend her floor. The bamboo maker said it wasn't in his line of business—he couldn't do that kind of work. She insisted on him doing it, with the result that instead of the hole being prepared, it became much bigger." Then he turned to the crowd and said, "That's just like you—you think anyone can help you. First you call for the Buddhist priests, then you run to the temple and offer to the idols. The whole time you are making the hole bigger. Whereas if you turned to Jesus, the One who knows how to mend, you would have peace at once." One woman stood near him and hardly took her face off of him. She smiled when he finished speaking and said, "Yes, your illustration is a good one but I still can't fully understand what it means to be a Christian." He continued witnessing for a time and then he told her to come to the chapel the following Sunday and he would tell her more.

The sun was beginning to go down, so we started for home. Our feet ached, for we had walked between 12 and 13 miles that day and had distributed about 500 tracts. Tired bodily, 'tis true, but inwardly there was joy, for to us was given the privilege of serving the Lord one more day. Will you help water the sown seed with your prayers? The increase of the good seed sown we will leave with the Lord.

With very kind greetings to you all.

Yours in His Service,

BERTHA M. LANG.

"Songster Brothers"

Translated from the German by
REV. J. J. LIPPERT

Characters: Four young men with singing voices.

Fred (appears on the platform with a ukulele or guitar and sings):

"How pleasant 'tis to be here
Young folks of kindred mind
In harmony and good cheer
So true, devout and kind."
(Mel. 435 "Neue Glaubensharfe.")

Willie (second tenor, if possible, steps up): Bravo, my friend, you did well. You played your part very good. In fact, it's the first time I have ever heard you sing so beautifully.

Fred: Well, I really didn't know that. But it sounds rather flattering. It truly is pitiful that men like to praise, and so often where there is nothing worth praising. That is something I have no use for. So often men are praised and celebrated, and God is robbed of the honor due him. The creation is admired more than the Creator.

Willie: Yes, that is so. You are right. A good thing has no need of praise. "The creation must praise the Creator," is an old but true proverb. But all joking aside, I did enjoy your lively singing.

Fred: It seems to me you too enjoy singing. Do I guess right?

Willie: You have this time, as we sometimes say, hit the nail on the head. I am, of course, no master in the art, but for the life of me, I love to hear singing, and occasionally, I sing along.

Fred: Well then, let us make a trial. We will again sing my favorite song. If you enjoyed it when I sang a'one, you surely will enjoy it twice as much when you sing with me. (The two sing the same verse—first and second tenor if possible.)

Herman (comes in just as the last words are being sung. He is first bass, if possible): Very clever, you precious songster brothers. You surely know how to cheer up the depressed hearts. This brings another song back to my memory:

My soul is filled with music,
So rich, so full, so free,
For Jesus touched my heart-strings,
And woke a melody.
How sweetly does it echo,
And re-echo in my heart,
Until its walls are fallen,
And I give the world a part.

Fred: It seems to me I have more friends than I knew. Often I sit all alone and sing and play to lessen my grief and sorrow, and then I seem to appear to myself as a forsaken bird on the housetop.

Willie: But Fred, right there you are badly mistaken. I have heard of a very famous man who drove away the evil spirits with song and music, especially, when he was weary and depressed in spirit.

Herman: Oh yes, that was Dr. Martin Luther, was it not? Am I right?

Fred: Yes, I guess you are right. I read the same thing about him at one time. By the way, he also was a friend of mine, no, I mean a friend of ours, a songster brother. What a famous family I belong to—or I mean, do we belong to! I am just about to bubble over with pride.

Willie: It seems to me our friend came in to help us. As much as I have heard he has a voice, and who knows, chances are that he will sing with us. They say, "All good things are three in number."

Herman: I am with you.

Willie: Fred, start us. But take something that is not so difficult. Something that we all know, so that we will not get stuck. (All three sing the same verse:) "How pleasant 'tis to be here."

Albert (comes in slowly, listens attentively to the singing. He should be a second bass, if possible): "All good things are three in number" some one said a while ago, but sometimes it is four and often more. If you permit me, I would like to join your company.

Fred: You are most welcome in our midst. (He puts him in his right place in the quartet.) There, now all good things are four. Oh, how beautiful is harmony! Yes,

"How pleasant 'tis to be here
Young folks of kindred mind
In harmony and good cheer
So true, devout and kind."

Albert: I hold the same opinion, and that is why I joined your company. Some one has said, "Where good songs are being sung, there you may well abide, because bad people are incapable of good songs." I am a great lover of song and music, and I have just noticed that you are busily engaged with both. From now on I expect to spend many pleasant and uplifting hours in this new company. But for the present I will have to leave you. I bid you good-night.

Herman (holds him, and brings him back): What is your hurry, my friend? Before we part let us sing just once more, and that in closing, and as a farewell song. Fred, will you start us out? But something that we all know. One that speaks of harmony.

Fred: One, two three (They again sing the same verse): "How pleasant 'tis to be here," etc.

An Eye to Business

An old Jew was sinking fast. In feeble tones he spoke to his family gathered around the bedside. "Is Rachel there?" he asked.

"Yes, dear, I'm here," replied his wife. "Is my son Solomon there?"

"Yes, father."

"Is little Abie there?"

"Yes, father."

"Is my daughter Leah there?"

"Yes, father."

"Are you all there, every one of you?"

"Yes, father," came the chorus.

"Then who is looking after the shop?"

Bro. E. H. Giedt Reports from Kityang Field

Kityang, via Swatow,
Kwangtung, China,
Jan. 15, 1934.

Our report for 1932 closed with a glowing account of the launching of our gospel tent evangelism in the Kityang field during the last month of the year. You will remember that a spacious and well-made tent 40x60 ft. large was given to us for this purpose by Mr. Lim Tsu Hong of Hongkong, the well-to-do son of one of our ordained pastors in the Kityang field. A year ago we could only report our first tent campaign, which was very much an experiment to try out the outfit and the staff. But the gospel tent remained the chief feature of our work in 1933. Up to the middle of October we conducted in all ten campaigns in as many different places in the Kityang field. These varied from 7 to 17 days in a place and averaged 12 days each. Throughout this period we had a full tent staff of six, three missionaries and three Chinese, and a varied program requiring nearly all the working hours of the day.

After a devotional period for the staff, when also the day's work was planned and assigned, some of us would have the remainder of the morning for preparation, study, or visiting in the villages, while Miss Katherine Bohn and the Bible woman had the additional responsibility of conducting a meeting at 10 o'clock for women and girls. In the afternoon from 2 to 4 we had two Bible exposition periods for mixed audiences, of which the writer and our Chinese field evangelist had charge. The hour from 4 to 5 was devoted entirely to the interests and needs of children and was in the care of Miss Bohn, the Bible woman and Mr. Luebeck's teacher.

The evening meetings were always in the nature of revival services, preceded by half an hour of chorus singing, led by Bro. Luebeck. We three ordained men took our turns in delivering the regular two sermons every night, with only an occasional break when either the local preacher or some visiting dignitary was given a share in the program. Bro. Luebeck was fortunate in having a teacher with considerable knowledge of English and a good voice to serve as translator for him. During the daytime he regularly pursued his study of the Chinese language, of which he was able to make considerable use in leading the chorus singing. Once every two or three nights we also gave a stereopticon lantern lecture on general and religious subjects in addition to the regular two sermons. The sale of Bibles and tracts and the distribution of free literature was also an essential feature of our work, and thousands of tracts were thus put into circulation. It is perhaps still too early to estimate fully

(Continued on page 15)

Should I?

HERBERT L. KOCH

Should I again take wilful aim
At an "enemy" unseen,
Per chance my fellows kill and maim
With man-made hatred mean?

Should I again fly far above
The helpless down below
And spurred by patriotic love
Death and destruction sow?

Should I again in boats submerge
And human cargoes sink,
Obedient to my country's urge
Must I at murder blink?

Should I again use poison gas,
My victims gasping see,
And over living corpses pass
That writhe in agony?

Should I again use liquid fire
And flames and torture spread,
Then with a fiendish blood-desire
With boasting count the dead?

Should I again the summons heed
When I am called to war,
Or should I follow Jesus' creed
And the call to slay ignore?

Despite the storm of greed and hate
Came the answer from afar:
"Mankind deserves a nobler fate,
My love can conquer war!"

"Go forth to live and love and lift
To help and not to mar.
Oh, heed my plea—be prompt—be swift,
Peace-maker be—don't war."

New Books

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

Passing on the Torch. By A. T. Robertson, D. D. Publishers, Fleming H. Revell Company, New York. 192 pages. Price \$1.75.

Here are twenty sermons by the famous Greek scholar, Prof. Robertson of the Southern Baptist Theological Seminary of Louisville, Ky. While Prof. Robertson has been teaching for over forty years at the seminary, he has also been preaching all these years in country and city churches, at Bible conferences, summer assemblies, denominational conventions, etc. He has regarded himself primarily as a preacher of Christ, whether through his students or in the churches. "These sermons," he says in the preface, "fairly represent my message as a minister of Jesus Christ." They are rich in suggestion for preachers with a wealth of exegesis brought out by the deep learning of Prof. Robertson, yet simple and popular in style and up-to-date in their practical application. Bible students and Sunday school teachers will profit by the perusal of this volume as well as ministers.

New Horizons. By John Edgar Park. Published by the Wheaton College Press, Norton, Mass. 104 pages. \$1.50.

This book consists of transcripts of brief talks given at daily chapel in Wheaton College, Norton, Mass. This is an attractive book both in outward make-up as well as in inner contents. These addresses to students will appeal to young people. They are full of practical wisdom presented in a fresh and winning style, free from conventional wheezes and stereotyped phrases. These spoken addresses form delightful reading.

Give Yourself a New Deal. By Florence Clarke. The Christopher Publishing House, Boston, Mass. 70 pages. \$1.50.

The phrase "The New Deal" has become famous since our President has put across his new policies designed to help us out of our difficulties as a nation and as individual citizens. Florence Clarke takes the "New Deal" idea and applies it to our mental, moral and spiritual endeavors and ideals. The author who has had wide experience in personal psychology among people of all classes brings a message in these seven chapters designed to encourage people and to help them make adjustments in their lives wherever necessary to overcome difficulties. It is a timely little book.

World Tides in the Far East. By Basil Matthews. The Friendship Press, New York, Publishers. 194 pages. Cloth \$1.00, Paper 60 cts.

Those tides are running fiercely at present in China and Japan, the countries with which this book deals. The tides of mechanical industrialism, nationalism and Bolshevism are running high and washing away the century old customs and ideas. Out of the wreck of the old, a new Christian social order is striving to build a permanent and better structure of living. The conflict is strong and bitter. Against the vast tides of revolution, the tides of God are making headway. There are mighty Christian forces active among the Chinese and Japanese Christians and spreading powerfully into the swirling life round about them. Basil Matthews pictures all this vividly. Every up-to-date student and friend of missions should study this book.

Topics for the Young People's Society. Compiled by L. Helen Percy. The Warner Press, Anderson, Ind. Stiff Paper Cover. 127 pages. Price 50 cts.

Here are twenty-eight topics treated in a helpful way by about six different writers. Each gives from three to four pages to the topic. The plans and methods for each meeting vary and the topics are all vital to the Christian life and the program of the church. Program builders and group leaders of the Young People's Societies may find constructive suggestions and serviceable material in this little book.

Bible Lessons in Bible Order. Vol. IV. Life of Christ. By Mrs. Frank Hamilton. The Bible Institute Colportage Association, Chicago. 144 pages. Paper 50 cts. (For Teachers of Children.)

This fourth volume of this series treats of the Life of Christ according to the four gospels. The three preceding volumes cover the Old Testament period. In this volume there are forty-four lessons dealing with the life of the Master. There are usually two pages devoted to each lesson. The story material is given, the application made and a suggestion for blackboard work. The plan and the contents are commendable and adhere to the practical Biblical note and purpose. Very useful for teachers in the Primary and Junior grades. A. P. M.

Spring Rally of Dakota Conference Union at Emery

The first spring rally of the young people in the Dakota Conference was held at Emery, S. Dak., May 13. One hundred visitors attended and only three of the young people's organizations of South Dakota were not represented.

After a devotional program and an address of welcome by Tillie Folkerts, president of the entertaining B. Y., the afternoon session divided into two discussion groups. Miss Florence Schlipf, Avon, led the meeting, which took up the Commission Plan as a means of attaining a fuller life for young people. Norman Bangert, also of Avon, explained the working of the plan, which was followed by a general discussion.

"Sunday School Work" was the topic of the second group. Bertha Burfeindt, Avon, presented the organization and curriculum of the leadership training courses. Hiram Blecker, Emery, spoke on the subject, "What Should a Teacher Know About His Pupils?" Following this a talk on lesson preparation was presented by Mrs. L. R. Duke, Unityville. A discussion led by Ruth Krueger, Madison, concluded the group session.

The ladies of the Emery church served a supper between sessions.

The evening session was the final one of the rally. Rev. J. F. Olthoff, Madison, choosing as his subject, "Christ's Need of Us," spoke to a full house. Musical selection by the various B. Y.'s added variety and beauty to both the afternoon and evening sessions.

A young fellow called on a girl one night and stayed too late, so her father called down from up-stairs:

"Time to go, young feller!"

The young fellow prepared to go, and as he was putting on his overcoat in the hall he said to the girl:

"Your father's a crank."

Then the old gentleman called down once more:

"Well, ain't a crank necessary if you haven't got a self-starter?"

Our Devotional Meeting

August F. Runtz

June 10, 1934

A Christian's Duty Toward His Body

Dan. 1: 15, 16

Respect the Body. It has often been thought and taught that the human body is inherently evil; that it is such a vile thing polluting even the soul that dwells in it. This error naturally led to asceticism. Men felt, that in order to overcome sin and temptation they must mortify the body. They crawled away into caves, and did without everything that might even suggest bodily comfort. The more a person fasted and chastised his body, the holier he was thought to be.

How contrary all this to the spirit and common sense of Christianity. Some of these errors have come down even to modern times, when folks think it is more religious to sit in a hard, straight chair than in a comfortable one. It is never un-Christian to make the body comfortable, neither is there a merit in mortifying the flesh. God has given us our bodies. To care for them is a sacred duty. They are to be kept healthy and strong, "meet for the Master's use."

Keep the Body Pure. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy" (1 Cor. 3:16, 17). This is a very lofty conception of our bodies, but a true one. The most holy God dwells in our bodies through his Holy Spirit. Perhaps Daniel and his friends thought of that when they refused to eat and drink anything that might injure or defile their bodies.

Our generation needs to learn all over again that "poison taken into the body, like alcohol and nicotine, not only injure the body, but lessen the efficiency of all the person's physical, intellectual, and moral powers."

Then there are other ways in which the body must be kept pure. Young men and young women who contemplate marriage should be able to bring to their life's companion a body that is unstained and untarnished. Your body is holy, but you must learn to control it.

Use It for Doing Good. God has given us these bodies in which we dwell while here on earth, and they should be used for doing good. "Christ has no hands but our hands, he has no feet, but our feet." Hands, feet and voices ought to be doing deeds of mercy and kindness.

June 17, 1934

What Do We Mean By Having the Mind of Christ?

Phil. 2:5-8

The Mind of Christ in Sacrifice. When we read the Scripture passage carefully

we get a glimpse of the spirit that dominated Christ's life. Although he had the nature of God, yet he did not hold on to it, but stripped himself of his glory, laying it all aside, and became a man like other men, knowing temptation and trial, hunger and sickness, abuse and pain, and at last willingly dying on a cross. Such was the mind of Christ. He thought always and only of what he could do for others, and never of what others might do for him. He came not to be ministered unto, but to minister. This is the fundamental characteristic of a follower of Christ. His one supreme desire is to give all that he can of himself for right and truth and goodness.

The Mind of Christ in Obedience. "The Father gave me commandment, even so do I." "I delight to do thy will, O God." Our Lord sought to know God's will, and then to do it. Just before his baptism he said, "It behoveth us to fulfil all righteousness." And when he came up out of the water a voice from heaven said, "This is my beloved Son, in whom I am well pleased." Why was God well pleased? Because the Son was obedient. At the end of his earthly ministry he was in the garden, praying, "O my Father, if it be possible, let this cup pass from me," and then he added, "nevertheless, not as I will, but as thou wilt." When he was sure of the Father's will, he obeyed, even though it led him to the cross and the tomb. And we must be obedient to Christ regardless of consequences.

The Mind of Christ in Trust. He worked the works of God as long as it was day, but he left the results with God. He scattered the words of truth as the sower scatters the seed, then trusted God with the spiritual harvest as the sower must trust God for rain and sunshine to give him a harvest. As he expired on the cross he recommended his soul to God. In life and in death he felt that he could trust his Father.

We too must have this mind. God never fails us even though we cannot understand his ways. And because we can trust him in life, we are sure that we can trust him when we step into the unknown. We are sure he will never, never disappoint us nor fail us.

June 24, 1934

The Mind of Christ on Fear and Worry

Matt. 6:31-34

Fear and Worry Are Enemies of Mankind. They are always a curse and never a blessing. They rob the body of health and life of joy. Our Lord knew that and therefore tried to free us from this evil. The pagan world sees evil spir-

its that are always ready to strike, in every plant, and tree, and stone, in every river, lake, and mountain. Therefore in all their religious ritual fear is writ large. And what a terrible life it produces! Even in our day fear still works havoc. The late Mr. Houdini had himself placed in an airtight coffin and submerged under water for 86 minutes. Most men would have been dead in half that time, not from carbon dioxide, but from fear. Houdini was not afraid. Fear is an enemy of body and soul.

How Jesus Would Have Us Conquer Fear and Worry. Jesus knew that people worried about their daily bread, clothing, and shelter, so he said: God is your Father, he knows that you have need of these things. He is always for you. He is not a monster who sits up late trying to devise a scheme to bring you grief, but is as the best earthly father imaginable and more. He cares for you. He loves you. He plans for your welfare. Trust him. Worry will never buy you a meal. Fear will never bring you health. He remembers the sparrow, and he paints the lily. Will he not take greater care of his beloved children?

We Need to Discover the True Objective of Life. Are we not often harassed by fear because our conception of the goal of life is false? When health is the goal, we fear disease, and dread old age. When wealth is the goal, we fear poverty. When happiness is the goal, we fear something will wreck our Eden. But when we remember that the great objective of life is for us to grow into Christlikeness—"conformed to the image of his Son"—then we can say: If I can be made like him better by poor health, then let me have it; if by poverty, then let me be poor; if by sorrow, then let sorrow come: only let thy design be worked out in me. Even death holds no fear when we get this view of life. It is simply a kind angel who lifts the burdens of life, and frees us for greater achievements.

July 1, 1934

The Mind of Christ and International Relations

Isa. 9:4-9

The World a Brotherhood. When the Apostle Paul made his famous address on Mars Hill in Athens, he said, that God "hath made of one blood all nations of men for to dwell on the face of the earth." All men are blood relatives. A scientist can tell the difference between the blood of a human being and that of an animal. But he cannot tell whether the blood is from a white man, a black

man, a yellow man, or a red man. We are brothers.

But even in a more vital sense are all men brothers. We have the same kind of souls. Every person has a conscience. All have the same emotions. "Love is strong as death" in Africa as well as in America. Fear haunts Europe as well as India. Hope and despair are known everywhere. Souls all over creation long for peace and forgiveness. If we are brothers, then we have one common Father. Our Savior died for each and for all.

The World a Neighborhood. We all dwell on the face of God's good earth. Some nations are weak and some are strong. In the past many nations have taken their cue from the jungle. Just because they were strong, they have oppressed the weak. Christ's attitude surely is, "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves." However, not only is it a Christian duty to help our weaker neighbors, it is good policy. If one neighborhood is infested with disease and crime, these will soon spread to other areas. If some nations of the world are ignorant, diseased, poverty-stricken and oppressed, the unrest engendered there will soon spread to other parts of the world.

Christ at the Heart of Things. Isaiah foretold the coming and the reign of Christ. He saw all government and all human relations revolve about him, and therefore he believed in the possibility of world peace. Enthroned Jesus Christ in a home and the serenity, happiness, and success of that home is assured. Let him have his way with members of a church, and you will have a prosperous church. If he can work these things in smaller groups can he also do it in larger? We believe he can. Men have been too fearful, too selfish, and too disbelieving to try his way in international relations, and see what bloodshed and devastation has been the result. What a mess our diplomats have made of things. Let us strive to let Christ have his way with our lives, and in our communities, so that his way will be adopted in all our intercourse with nations.

July 8, 1934

What Makes a Vacation Worth While?

Mark 6:31, 32

Physical Rest. In the 6th chapter of Mark we see that Jesus had sent his disciples out on a preaching tour, and when they returned to Jesus there were many people coming and going that Jesus and the disciples didn't even have time to eat. They were worn out from their arduous task, and they were all flushed and excited over the success of their mission. So Jesus led them away to some beautiful, quiet spot, off the shore of Galilee, away from the noise and clamoring of the crowd, "apart, to rest awhile." Our Lord recognized the need

of seasons as well as days and hours of rest. Somehow there is a healing in the hills and the waters. The psalmist said: "I will lift up mine eyes unto the hills, from whence cometh my help." When Elijah was all tired out from the strain of his struggle on Mount Carmel, and from the apparent defeat of his work, in spite of his wonderful victory over the prophets of Baal, he went into the wilderness and flung himself under a juniper tree, praying that the Lord might take his life. However, the Lord fed him there, and gave him refreshing sleep, then sent him to Mount Horeb where he regained his poise.

Spiritual Recuperation. It was not bodily repose alone that Jesus desired for his disciples. They were so excited over their recent success that it was necessary for them to get alone with Jesus in some quiet place, that their spiritual lives might become balanced again. Jesus had to bring those flushed and overconfident disciples down to earth again where they could think clearly. Their tired bodies were also having an ill effect on their spiritual lives. God had to lift his discouraged prophet out of the Slough of Despond, and take him to Horeb, where his vision was clarified, and he could take up his task again.

We too need such times or rest, not only for our bodies, but also for our mental and spiritual natures. There is a real danger that the "cares of this life" choke out the higher natures. So we must get alone sometimes and commune with ourselves and with our God. We need to look up at the stars, and think of him who holds them in the hollow of his hand, and restless souls will be filled with the peace that passeth understanding, and our throbbing hearts will become calm. Vacation time is not a time to leave our religion at home, but a time in which our souls ought to grow serene and confident in God.

Missionary Giedt Reports—

(Continued from page 12)

The Value of This Type of Evangelism, but there is no doubt whatever in the minds of those of us associated in the work of the gospel tent in regard to its opportunities as an evangelizing agency and as a means for the dissemination of health and sanitation information. The spacious tent was always filled to capacity for the evening meetings, and there were from 200 to 400 people in most of our daytime meetings. As for results, only God knows; for we expect some people joining the church ten or twenty years from now to give the testimony that they heard the gospel message for the first time in our tent meetings. Near the end of our campaign in each place we were able to organize groups of from 20 to 40 inquirers for further study of Christianity. These were left in the care of the local preacher and a follow-up evangelist or a Bible woman. A great deal will depend, of course, upon this

continued follow-up work. Moreover, in each place our already existing church was greatly revived by the tent meetings. Although there had been a steady gain in the number of baptisms from only 2 in 1927 to 88 for 1932, the total number of 133 in the Kityang field for 1933 does reflect some of the fruit of the gospel tent work, and we expect more to follow during the current year. Since the middle of October the tent, in charge of Mr. Luebeck and Miss Bohn, has been working in the Chaoyang and Chaochowfu fields.

Communist Depredations

Politically we were favored with as near ideal conditions in the outlying regions of the Kityang field as one may hope for at present. And yet this must be said with certain reservations and explanations. We were able to go into nearly every part of the field with the gospel tent without any serious disturbance anywhere. Yet we had barely left the most distant place in the hills near Hopo when the Communists came in and, after preliminary assurances that they only wished to indoctrinate the people with constructive (?) Communist ideas and had no intention of interfering with the civil and religious life of the people, they (or others of their ilk) came back somewhat later and plundered the village in which we have a chapel and carried off one of our church members who has never been heard from again, except persistent rumors that he was killed. His family and others were compelled to leave their village for safety and were reduced to begging though they were fairly well off before. Recent reports state that the Communists have closed the chapel with the threat that they will destroy it if the church attempts to worship in it. They had already engaged a new preacher for this year, but a few days ago the church sent word that they would not be able to employ their preacher this year because of local conditions. And this was our second strongest church in the country, where over 20 had already been signed up for baptism after the tent meetings in February! Moreover, those villages in the tea-growing hills 40 miles southwest of Kityang had enjoyed comparative peace and prosperity all these years of unsettled conditions elsewhere.

Some Distinctively Hopeful Features

Over against this darker side of the picture there are other distinctly hopeful features. Ever since 1924 the number of women baptized was considerably larger than that of men who maintained an attitude of aloofness. But out of the total of 133 baptisms of last year for the first time 70 were men over against 63 women. This brings the total for the field up to 1271 church members.

It seems that the immediate future of evangelistic work in China is to be characterized by a wave of pentecostalism. Pick up any religious periodical in China today and you will find several reports

of revival meetings in widely separated places by the well-known Shanghai Bethel Band (organized and led by Dr. Sung) and other individual evangelists, as well as local bands patterned after them. Dr. Sung is himself an evangelist of the Aimee McPherson type who practices divine healing. Others omit this feature but copy his dramatic form of preaching to a fault. Hundreds of students are studying in the Bethel Bible Institute in Shanghai under Dr. Sung and others of his type. They borrow all the literal and allegorical interpretations that have been used in the West and add a new crop based on the connotations and associations attached to the Chinese characters into which the Bible has been translated, thus giving native color to their interpretations. Several of Dr. Sung's disciples and others of a pentecostal school in Canton are working both our Baptist and the Presbyterian churches in the Swatow region, either singly or in groups or bands. This type of evangelism appeals to the simple folk with low mentality and a high percent of illiteracy.

A Friendly Magistrate

During the past year we have enjoyed the closest relations with our Kityang Magistrate, a Cantonese. He likes to play tennis and we frequently invited him for a tea at one of the three mission compounds and played tennis with him afterwards. He also accepted our invitation to make a patriotic address in the gospel tent when it was in Kityang and to address the Five Year Movement Conference at an afternoon tea. Last Christmas I presented him a nice leather bound copy of the New Testament, for which he thanked me most graciously and added that he would be glad to read our Christian Scriptures. He is a devout Buddhist but at the same time very open-minded and friendly to Christianity.

Personalia

Although throughout this report there has been no mention of Mrs. Giedt it must not be assumed that she contributed nothing to the sum total of the year's work and results. Quite the contrary. In the nature of the case her work is less obtrusive, though nonetheless essential and worth while. Because of domestic duties, teaching Harold and taking care of David, she could not accompany me in the tent work but she did come to visit us for a day or two in every place except one, bringing us mail, news, provisions, and good cheer—and we were often very much in need of this latter element! But above all she kept the "home fires burning."

To be sure, our central church has better native leadership than the country churches and therefore receives very little attention on my part, yet if it were not for the quiet, patient help from Dr. Eversham, Miss Stephens and Mrs. Giedt, the central church would not be as strong and progressive as it is. And so playing the organ for choir and congregational singing, helping the cradle

roll and kindergarten departments, serving on committees, etc., are by no means negligible contributions by the missionary's wife. But she also taught singing in our primary school three hours a week and had five or six piano students. Every week there was singing rehearsal with one group or another, and on several occasions we took a group of our Young People's Society out in our Waterbury, Conn., motor boat to some nearby country church for special singing and preaching services. Recently Harold's long continued illness after pneumonia has kept his mother fairly busy.

Cordially yours,

E. H. GIEDT.

Attention! World's Fair Visitors

Ladies from our Baptist churches who are planning to attend the World's Fair at Chicago may have pleasant rooms at reasonable prices in our Girls' Home. Transportations to Fair Grounds are very good. Please advise our Superintendent, Miss Anna Brinkmann, of your coming.

BAPTIST GIRLS' HOME,
3264 Cortland St., Chicago, I. I.

JOIN THE GERMAN BAPTISTS

ON THE OFFICIAL SAILINGS TO THE

BAPTIST

WORLD

ALLIANCE

AT BERLIN

AUGUST 4 to 10

Sailings from New York

July 8 EUROPA
July 12 DEUTSCHLAND
July 18 BREMEN
July 26 NEW YORK

For details apply to Rev. Wm. Kuhn, Gen. Sec.,
7346 Madison St., Forest Park, Ill.

**AMERICAN EXPRESS COMPANY or
HAMBURG-AMERICAN LINE
NORTH GERMAN LLOYD**

Offices and Agencies in all Principal Cities

Program of the Young People's Convention, Parkersburg, Iowa

June 12, 13, 14, 1934

TUESDAY

7.45 P. M.: Song Service..Local Society
Musical Number.....Local Society
Address of Welcome.....
.....Pres. Local Society
Response.....State President
Song.....Junior Local Society
Address.....Rev. Albert W. Lang

WEDNESDAY

9.00 A. M.: Devotional.....Elgin
Music.....Steamboat Rock
Appointment of Committees.
10.00 A. M.: Address...Rev. T. Bender
Music.....Sheffield
11.00 A. M.: Address..Rev. A. P. Mihm
1.45-2.00 P. M.: Scripture Reading and
Prayer.....Buffalo Center
2.00 P. M.: Address.....Rev. H. Lohr
Music Victor
Reports.

MusicGeorge II
7.45-8.00: Song Service.....Baileyville
8.00 P. M.: Scripture and Prayer....
.....Burlington
Music.....Aplington Quartet
Address.....Rev. A. P. Mihm
Music Muscatine

THURSDAY

9.00 A. M.: Devotional.....Victor
Music Burlington
10.00 A. M.: Address, Rev. O. W. Brenner
Music Baileyville
11.00 A. M.: Address..Dr. V. C. Oltrogge
1.00-2.00 P. M.: Business Session.
Recreation.

7.45-8.00 P. M.: Song Service..Aplington
8.00 P. M.: Scripture and Prayer....
.....Steamboat Rock
Music Elgin
Address.....Rev. Peter Smit
Prayer and Consecration Service.

Every one is cordially invited to attend.
LOUISE BARTELS, Local Sec.

The Creative 43rd Convention of the Baptist Young People's Union of America

The Creative 43rd Convention of the Baptist Young People's Union of America will meet in Pittsburgh, Pa., July 4-8. Many young people from nearby Baptist churches are no doubt planning to attend this convention for which great plans have been made. The meetings will be held in the official auditorium in the Wm. Penn Hotel.

The hotels are making a large contribution toward the expenses and so naturally do not favor private homes going into competition by offering free lodging. Homes open to guests are supposed to go on a rate of one dollar a night.

Any young people of our German Baptist group who prefer to be entertained in the homes of members of the Temp'e Church will kindly send their reservations to Rev. O. E. Krueger, 75 Onyx Ave., Pittsburgh, (10) Pa. We hope many young people will see their way clear to come to Pittsburgh for this great convention, July 4-8.

O. E. KRUEGER.