

# The Baptist Herald

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

Volume Four

CLEVELAND, O., NOVEMBER 15, 1926

Number Twenty-two

## Gifts to the Master

Some gave him shelter, clothing, food,  
And some the love that cheers;  
One gave to him—'twas all she could—  
Her spikenard and her tears.

And one his fish and barley bread  
Right joyfully did bring;  
One gave a colt; one palm-leaves spread,  
That he might ride, a King.

One gave a seamless robe—how meet!  
And one an upper room;  
One gave the Lord a winding-sheet,  
And one a new-made tomb.

And as his earthly life he led  
In old Jerusalem,  
He took gifts graciously, and said,  
"The Lord hath need of them."

So still the Lord hath need of these,  
The gifts that men can bring;  
Our lives, our wealth, our services  
Are welcomed by our King.

The simplest gifts to him are dear  
Which friends to him impart,  
If but the giver is sincere,  
And gives with them his heart.

Alex. Small.

# What's Happening

Rev. E. P. Wahl, pastor at Leduc, Alta., for the last six years, has resigned to take effect on November first.

Rev. J. F. Olthoff of Avon, S. D., has accepted the call of the Madison, S. D., church as successor to Rev. Willibald S. Argow. Bro. Olthoff's ministry at Avon extended over a period of twelve years.

The Young People's and Sunday School Workers' Union of the Atlantic Conference has pledged itself to raise \$1000 during the conference year for Home Missions. We hope they will exceed their goal, because they have a record for doing things.

Says the "Record of Christian Work": When a church seeks a pastor they often want the strength of an eagle, the gracefulness of a swan, the gentleness of a dove, the friendliness of a sparrow and the night hours of an owl, and when they catch that bird expect him to live on the food of a canary.

There are 84 Baptist churches in Cook County, Ill., in which Chicago is situated. Of other Protestant churches the Lutherans have 248, the Methodists 208, the Presbyterians 111, the Congregationalists 103, the Episcopalians 72, the Disciples 25, the United Presbyterians 7 and colored congregations 51.

The next meeting of the Northern Baptist Convention will be held in the Coliseum at Chicago, Ill., on May 30 to June 5, 1927. It is planned to make this one of the largest gatherings ever held by Baptists. An attendance of 20,000 is set as a goal. Dr. Johnston Myers is acting as promotion agent for the convention.

The Bethel Church, Detroit, Mich., Rev. F. Kaiser, pastor, laid the corner-stone of its new house of worship on Mack and Iroquois Aves. on Sept. 12. The former meeting house has been sold and is now occupied by the New Hope Baptist Church, Negro. The new building will be one of the largest Baptist churches in Detroit.

Rev. C. H. Edinger of Wasco, Cal., writes that the evangelistic meetings conducted by Bro. and Sister W. A. Lippard from Oct. 10-24 were well attended, especially the English services on Friday and Sunday nights. In all 22 boys and girls confessed Christ with joyful and sincere spirit as Lord and Savior. The meetings were a help to all who could be present.

The Andrews St. Church, Rochester, N. Y., Rev. D. Hamel, pastor, has purchased a new building site, located on Ridge Road and North Clinton St., on the North Side. The lot is 100 by 150 feet. The present church property is on the market and the congregation will

start building as soon as they are able to sell. A nucleus of a building fund is on hand.

Christian Endeavor in Germany, which goes under the name "Jugendbund für Entschiedenenes Christentum," was started 31 years ago and now numbers 1650 societies with 49,235 members. Included in this number are 331 Junior societies (Kinderbünde) with 6032 members. Christian workers to the number of 1646 have come out its ranks of which 1320 are deaconesses.

The Sunday school of the Ebenezer Church, Detroit, Mich., Rev. John Leyboldt, pastor, is progressing in an encouraging manner. Oct. 10 saw 326 present and on Oct. 17 the attendance was 367, the highest in the history of the school. The mark is now set for 400 to be reached by June. The offering of the school for Foreign Missions at the Harvest Day festival was the splendid sum of \$500.32.

We are pleased to begin a series of articles in this number written by Rev. E. H. Giedt and portraying missionary work and conditions in South China, where Bro. Giedt has labored the last six and a half years. He and his family are now in America on furlough. Bro. Giedt is at present taking up studies at the Yale Divinity School, New Haven, Conn. We believe our readers will follow these articles from month to month with special interest for they promise to be a real first-hand contribution on the missionary situation in China.

Lodz in Poland had before the war the largest membership of any Baptist church on the continent of Europe. Recently, says "The Baptist," it was the scene of one of the regional conferences being held in connection with the tour of President Mullins and Doctor Rushbrooke. White Russians, Ukrainians, Poles, Czechs and Germans assembled to the number of 2,000. The services required the use of five languages. People stood for hours and many were unable to gain entrance to the building. For numbers and enthusiasm the conference was a surprise to its promoters. Special credit for its success is given to Miss Wenske, Mr. Gutsche, and Pastors Kupsch, Lenz, Drews and Micksa who served as organizers and interpreters. A conference had been called for Moscow, but it was canceled because the Mullins party was unable to secure visas for the trip. Doctor Rushbrooke thinks that the difficulty is due not to any strain between the Baptists and the U. S. S. R. but to the general political situation.

## Special Meetings at Kankakee

The Immanuel Baptist Church in Kankakee, Ill., conducted two weeks of special meetings under the leadership of Mr. Chas. H. Wieand of Aurora, Ill. Mr. Wieand has had seventeen years of experience as song leader and personal worker and organizer with some of the great evangelists of the country and knows how to get people interested in the business of saving men and women, boys and girls. He is now chiefly devoting his time to helping pastors put on special meetings, building his program, not around himself, but around the pastor. He is the son of a preacher, and both grandfathers were ministers of the Gospel, so he knows something of the pastor's problems and always works in closest co-operation with them. We can recommend him to any church for special services.

This was his third engagement in Kankakee and he has endeared himself to all. He has a wonderful program for the boys and girls, one of the best features of his work. And he surely can get people to smile and sing. But most important of all, his simple, straight-forward messages, born out of a deep personal experience, and entirely free from the sensational rantings of some vocational evangelists hold the attention of his listeners and win folks for Christ. As a result of the meetings the pastor had the pleasure of baptizing twelve on Oct. 24, and several more will be baptized in the near future. The church has been quickened, new interest developed and a spirit of joy and gladness prevails. We are looking forward to still greater things this coming winter.

CHAS. F. ZUMMACH.

## The Baptist Herald

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

Rev. A. P. Mihm, Editor

Contributing Editors:

Albert Bretschneider A. A. Schade  
O. E. Krueger G. W. Pust

"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

## Edison On Immortality

THOMAS A. EDISON has been called America's greatest inventor. His views on any subject on which he has concentrated his keen mind are not to be lightly regarded and undoubtedly carry weight with many people.

In 1910 Edison startled the world with a blunt announcement of his disbelief in immortality. He regarded the idea of immortality as merely speculative and asserted it needed but to be analyzed to fall wholly to the ground.

Now, about sixteen years later, Mr. Edison speaking to the same interviewer, Edward Marshall, a friend of long standing, confides the great advance that has taken place in his opinions. These are given in the November number of the "Forum."

Mr. Edison now says: "We must admit that if there is any evidence on the one side or the other, worthy of consideration by the scientific world, it is in favor of the theory of immortality. All the data we have—everything—favors the idea of what religionists call the "hereafter." The theory of soul immortality is not necessarily shocking to developed intelligence of the sort which men call practical. If it is impossible to destroy material things, and we know this to be the case, although of course their forms may be completely changed, the destruction of the immaterial and infinitely more potent things would be an unreasonable supposition. Today the preponderance of probability very greatly favors belief in the immortality of the intelligence, or soul, of man."

The interview touches not only on the question of immortality but also reveals Mr. Edison's views on other related religious points. Various statements in Mr. Edison's interview can never find favor with a Bible Christian, which Mr. Edison evidently is not. He does not accord to Christ his rightful position of uniqueness. He places Christ alongside of Buddha, Confucius and Mohammed as prophets, whose leadership of thought has dominated civilization and been of incalculable value to the world.

Yet Mr. Edison believes in the superiority of the Christian system, as appears when he says, that the teachings of Christ have shown a greater vitality than any other. He believes Christianity will continue to produce the world's best leadership; the Christian nations are the wisest nations and one proof of their wisdom is their acceptance of Christianity. He regards himself as a full subscriber to the moral code of Christ, as to all true moral codes. He believes creeds and ceremonies will become less and less important and the religion of the future will be a much improved, a really Christian Christianity. Christ makes Christianity, men make the creeds.

However he is not impressed with the idea that merely spoken prayers are likely to be answered. Services in churches do not appeal to him very much, though he does not decry them. But there are things that actually help, such as the Sermon on the Mount. That is real teaching. There are sermons in all the beauties and wonders of the natural world around us. The book of nature never lies; and in it may be found lessons concerning almost every fact of life, death, and perhaps, immortality. We must get away from thinking about ugliness, the ugliness of greed and crime and war and general disaster. The churches should teach beauty and constructiveness. The right kind of religion is made up of those things. Morality is always beautiful. The leafy arches of the woods are praised as the place for religious worship far above the nave of the most wonderful cathedral.

Thus Mr. Edison. It seems to us, he exalts the book of nature unduly. Worship in the woods may be all right when the weather is pleasant, but what about it when it rains or snows and the bugs and mosquitoes are pestiferous? Of course, the book of nature is a revelation that tells us about God. But it is only the portico of the house. Why stay there? Why not enter into the real living quarters? Why not rightly evaluate and esteem the fuller and supreme revelation of God in his Spirit-breathed word and above all, in the incarnate Word, Jesus Christ? We believe that God has spoken to us in his Son as in no other way or person. We know that our Savior, Christ Jesus, brought life and immortality to light through his gospel. We appreciate the Sermon on the Mount where Christ spoke as no other man ever spoke. But we also know Mt. Calvary, where Christ accomplished salvation by the sacrifice of his life.

The truth of Christ is not dependent on the opinion or concession or patronage of any great human for its power and progress. Yet the workings of such minds like Edison's "which seek God, if haply they might feel after him and find him," always form a chapter of peculiar interest. We hope Mr. Edison will make more advances. We believe the acceptance of the risen and living Christ would solve for Mr. Edison the problem of life and immortality and many others and give certainty, assurance, joy and peace.

## Ask the Judge—He Knows

WILL the repeal of prohibition help the home? Will the restoration of beer and wines, etc., be a helpful factor in home life? Has prohibition proved a failure or made for betterment in family relations?

Sometime ago when we pointed out the contributing causes of unhappiness in home and society and branded drink as the chief factor, an unfriendly critic wrote us a few lines and said we did not know what we were talking about. Well, ask a real authority on these matters. Ask the Judge—he knows.

About fifteen years ago a Court of Domestic Relations was established in Chicago. Since that time there have been tried in this court from 5000 to 6000 cases annually. Almost every kind of a cause wherein the family is directly involved is brought to this court. The primary object is to hold the family together. Where this is found impracticable, every effort is made to secure support for deserted wives and children.

Judge William N. Gemmill, Judge of the Superior Court of Cook County, has presided over this court for two years and in that time tried about 10,000 cases. In his fascinating book "The Kingdom of Hearts," just published, Judge Gemmill says: "It is fair to say that at least 50,000 of the 112,000 divorces granted in the United States for the year 1916 were due, either directly or indirectly, to the use of alcoholic liquors. 39,000 divorces were granted on the charge of desertion, and 7,033 on the sole charge of drunkenness. These charges do not tell the story, for drunkenness is responsible for three-fourths of the cruelty and one-half of the desertions. In ninety-five per cent of the cases I have heard involving the cruelty of the husband, I have found that he was under the influence of liquor when he committed the assault."

The judge goes on to say that in 1917 he tried and disposed of over 3,700 cases, involving the desertion, non-support and abandonment of wives and children. He kept a separate chart for each case and at the time of trial made notation as to the cause which led to the family rupture. In many cases there were several causes. The immorality of the husband was the cause in 12%, venereal disease of husband 12% and excessive use of intoxicating liquors 46% of the whole number.

Judge Gemmill states that "a marvelous change has come over the community since the enactment of prohibition. In the court of Domestic Relations, the complaints of drunkenness leading to non-support and desertions are less than one-half the number they were before the war."

"The time will come," continues the Judge, "and that before long, when it will be as hard to obtain intoxicating liquor as it is now to obtain poison. When it does arrive, the greatest of all causes of domestic woe will have been removed. It ought to be the aim of every good citizen to speed the day when men and women will go about their daily tasks with clear brains and a firm purpose not to handicap, at birth, the children of their loins."

One concluding quotation from the Judge's book, "America has led the world in many things, but its finest leadership is against the curse which has destroyed more lives and ruined more homes than all the wars since the world began."

### A Successful Life

E. UMBACH

IT does not need much reflection to see that success in business, success in any earthly occupation, is by no means identical with a successful life. One may be a very successful farmer, and yet his life may be a miserable failure. One may build up a great business and may fail to build up a fine character. What then is the criterion of a successful life? There are three things which are absolutely essential for it.

#### No Life Can Be Called a Success Which Does Not Bring Deep and Lasting Satisfaction to the Soul

Many years ago, at the Gymnasium in Cassel, I read a poem by Mrs. Felicia Hemans. It depicts William the Conqueror in all his glory, looking down from the balcony of his castle on the fair land that he had subdued to his power. He is drinking in the beauty of the landscape before him; his heart is swelling with pride at the thought of the victories that he had won; he rejoices at the sight of his vassals, the gallant knights, who, with flying banner and glistening armors, are passing in review before him. But suddenly there comes to him another vision. He sees all the misery that has followed in the wake of his victories; he remembers the awful bloody price that he has paid for his glory; he cannot banish from his mental view the poor unfortunate women and children whom he has driven from their humble homes, and overwhelmed by remorse, he cries out in the face of all the splendor before him:

"All this would I give could I gain  
In exchange a peasant's garden  
And a conscience free from stain."

He was an unhappy man notwithstanding all that he could boast of.

What does make man really happy? Wealth? "A man's life consisteth not in the abundance of things which he possesseth," the Bible says, and all human experience confirms that truth. Do earthly pleasures bring lasting satisfaction? Faust exclaims: "So in my longing I do crave for enjoyment and in enjoyment I just perish for desire." Our age is pleasure-mad, but is humanity more satisfied? True happiness is always inward-born. It is very little dependent on outward conditions. Diogenes was a happier man than King Alexander. Many a man lives a happy and great life under very cramped circumstances and many a one is contemptibly poor and miserable in exalted positions. What we are and what we do and not what we possess and enjoy is the true measure for a really happy life. He who is conscious that he is not living in vain, that he is living a useful life, that his life is linked up with the Eternal is the happy man. His life is a success. Then

#### That Life Is a Success, That Is a Blessing to Others

It is the life of service that makes for success. You would not call a man a success whom people

despise, or curse, or hate. There are people who go through life and mankind is forever poorer on account of them. I do not mean poorer in money, though that is often the case too. But poorer in faith and hope and courage because of their influence. And there are others who are a blessing, whom people honor and forever love on account of their unselfishness and their sacrifices and their services to humanity. In 2 Chron. 21:20 there is the epitaph of King Joram; it reads this way: "He died and nobody had a desire to see him back." That is not nice reading. You would not like to have that on your tombstone. Oh, how different it is when people miss you after you are gone, when you leave an empty place that cannot easily be filled, when people will bless your memory.

Some years ago there lived in New York a certain Mrs. Foster. She was not known to the upper Four Hundred. She had no great wealth. She lived a very simple life. But hundreds of poor and unfortunate people knew her. She was known as the angel of the Tombs prison, because she helped many men and women to regain their self-respect and live honorable lives. When she died over 500 people followed the hearse on foot on the way to the cemetery, and no eye was dry when her coffin was lowered into ground. Was her life worth living? Was it successful? Ah, no more glorious success one could wish for.

"He who serves best his fellowmen  
Is serving God the noblest way he can."

One more thought:

#### Only That Life Is a Success Under Which God Some Day Will Put the Mark of His Approval

Our Lord one day told his hearers the great parable of the rich man and poor Lazarus. To all outward appearances the rich man was the one whose life was a success and poor Lazarus was a miserable failure. No doubt the rich man had many friends; he was the talk of the whole town; he had influence, and honor after honor was heaped upon him. Poor Lazarus had no friends. If anyone took notice of him they looked upon him with disgust, he lived in the direst poverty. But we read, when he died, "he was carried by the angels into Abraham's bosom," while we read of the rich man, "he died and was buried and in hell he lifted up his eyes." It was not because he was a rich man, that he was condemned to hell, but it was because he was rich only on earth and had no treasures up in heaven. God could not set the mark of his approval under his selfish, self-centered and self-indulgent life.

Here then, is the real test. No life is a success under which God some day will write, "Weighed in the balance and found wanting." The uneventful life, the most inconspicuous life, the life devoid of all show and all splendor may then be after all a most successful one if God has been the center and substance of it. Not what we leave behind but what we take along will then count. This because no one of us really dies. Death is but an episode in our existence. Life goes on without interruption.

Therefore God in the soul is real riches and all else does not count.

May we, therefore, strive for the life which will bring to us real and lasting satisfaction; for the life which will be a blessing to others, and the life under which God some day will set the sign of his approval. Then our lives will be lives of real success.

### Thanksgiving

ROBERT MACGOWAN

"Giving thanks always for all things." Ephesians 5:20.

THIS verse is a paean of praise. Some are surly in their praise and some superficial, but Paul pulls out all the stops of his organ and fills the heavens with the melody of his soul.

#### The Direction of His Thanks

Too many thank themselves. They are under obligations to no man. How blind they are! Some give credit to their heredity or environment, forgetting that these are in God's hands. Only to God should we render our utmost thanks. Two aspects of God's nature are emphasized: His power, for he is God, and his love, for he is Father. The first emphasizes the "having" and the second the "giving."

"In the name of our Lord Jesus Christ," says our text. Paul is jealous for Jesus. Without him we miss the highest in life. Only in his Spirit can we make the best use of God's favors. Only with his love in our hearts can we use the gifts of heaven for the good of men and the glory of God.

#### The Occasion of His Thankfulness

"Always." We set apart one day of the year for thanksgiving. It was intended to be the symbol of all-the-year-round thanksgiving. Too often it is only a holiday. The note of praise is lost in many instances. Paul says "for all things." However humble it may be, loving thankfulness sweetens the table. However contrary to your expectations the gift may be, offer thanks unto God, and however familiar it be. Bread and butter, birds and flowers, light and air are life's essentials. Not miracles of deliverance from death, but the simplest details of life are most worthy of our thanks.

#### The Expression of It

Paul's word is the sweetest in the New Testament. It symbolizes the spirit of praise. Thanksgiving is an affair of the heart. Then we give thanks at all times, in all places, and for all things.—From "The Song of Meditation."

\* \* \*

IT MAY INTEREST our readers to know that the author of the poem "Shadow Fears" in this number (which displays both fine fancy and promising literary ability), Miss Juanita Bitter, is a fifteen-year-old High school girl and a member of the North Ave. Baptist Church, Milwaukee. The poem was originally contributed to the West Division High School paper.

For All Our Joys

FRANCES MCKINNON MORTON

For every bird that soars and sings  
And cleaves the sky with lifted wings,  
For every flower that blooms so gay,  
In meadow, field, or woodland way,

For stars that shine so white and high  
Like daisies blooming in the sky,  
For winds that whisper sweet and low  
Through branches waving to and fro,

For little children playing free,  
With laughter sweet and shouts of glee,  
For jeweled dew-drops after rain,  
For sunshine over hill and plain,

For home and friends and loved ones  
here,

For all the joys of life so dear,  
For varied beauty everywhere  
That makes the earth and sky so fair,

For church bells chiming sweet and high  
From steeples pointing toward the sky,  
For songs of praise and prayers of love  
We give thee thanks, dear Lord above.

Ordination at Folsomdale, N. Y.

October 8 was a memorial day for the church at Folsomdale, N. Y. It was a day set aside for the purpose of ordaining Edmund Stevener for the Gospel Ministry. Bro. Stevener is a graduate of our Seminary at Rochester and has had charge of the work at Folsomdale since his graduation in May, 1926.

In response to the invitation sent by the Folsomdale church 13 delegates representing five churches—Bethel, High Street and Spruce Street of Buffalo, Cowlesville Baptist and the Folsomdale Baptist—gathered on the afternoon of October 8 and organized in due and proper form to consider the advisability of the ordination. Rev. F. H. Wilkens was elected moderator and Rev. E. J. Baumgartner clerk. Rev. F. Friedrich of Chicago was made a member of the Council. Bro. Stevener was introduced by F. J. Schmelzle of the Folsomdale church. It was agreed to hear the candidate's statement in three parts.

In a very concise but definite manner Bro. Stevener related his Christian experience, speaking of his Christian home and how he was influenced by a sermon to decide for Christ. In speaking of his call to the ministry he clearly indicated that it was an act of his own free will and accord in response to an inner call. The doctrinal statements were brief but very definite. Members of the council asked a number of questions which were all answered to the satisfaction of the council.

The executive session of the council expressed complete satisfaction with the statements made and recommended that the church proceed with the ordination.

At the evening service Rev. J. P. Brunner preached the ordination sermon. Rev. I. B. Buffum lead in the ordination prayer. The charge to the candidate was given by Rev. E. J. Baumgartner and

the charge to the church by Rev. E. Umbach. Rev. F. H. Wilkens extended the hand of fellowship. Rev. E. Stevener dismissed with the benediction.

Bro. Stevener has already done a good work at Folsomdale, the church edifice has been greatly improved. Pastor and people are working together to advance the Kingdom of God. It was very refreshing to hear and see a young man who has dedicated his life to the gospel of Christ. It is our ardent hope that the Folsomdale church and its newly ordained pastor will experience the blessings God has in store for his children.

ELMER J. BAUMGARTNER, Clerk.

Silver Wedding Anniversary in Passaic

On the occasion of the twenty-fifth anniversary of their marriage, Pastor and Mrs. Eli G. Kliese were happily honored by a special service and reception in the German Baptist Church of Passaic, N. J. A large gathering of friends, including most of the ministers of the German Baptist churches of New York and vicinity, surprised the celebrating couple when they were escorted into the beautifully decorated church auditorium. Alfred Oschetski presided at the organ as the processional of pastors and celebrants entered the church to the strains of the "Bridal Chorus" from Wagner's "Lohengrin." Among the party were Mr. and Mrs. Joseph Conrad, who celebrated their silver wedding anniversary in May; Mr. and Mrs. Berthold Ewart, who had had their silver marriage festival in July; and Mr. and Mrs. George Peeling of Linden, Pa. Mrs. Peeling was a bridesmaid at the wedding of Rev. and Mrs. Kliese. Included in the anniversary group were Earl Travers and William Beyer who acted as ushers. The flower girls were Flora and Doris Conrad, with William Oschetski as the page. The Misses Ruth and Helen Kliese were also present with their parents.

Rev. W. J. Zirbes of Brooklyn acted as master of ceremonies. An impressive program and a number of appropriate gifts from the official boards and organized departments of the church were presented to the esteemed pastor and his faithful helpmeet. A hammered silver five one-dollar pieces of genuine U. S. Coinage were laid, was given by the Male Chorus through Mr. Joseph Conrad. A Mary Idel on behalf of the Ladies' Aid Society. A hammered silver vase came as the gift of the Philathea Class with Travers, and the King's Daughters, in membered the feted couple with a fruit

By request brief addresses were made by several attending ministers. Among a unique selection of the song numbers was composed for the Eli Kliese-Gertrude Goergens wedding twenty-five years ago and which was sung at that time by the choir of the High Street church of Buf-

falo, N. Y. Mr. Oscar Conrad's able rendition of the song must have sounded like a distant echo of the strains that first surprised the young bridal couple in yonder Buffalo church a quarter of a century ago.

A reception followed in the church parlors which were becomingly decorated in a color scheme of gray and pink and with flowers of the season. Refreshments were served and opportunity given to extend personal greetings and congratulations. It became known that many individual messages and gifts from relatives and friends had also graced the happy day.

It was altogether an eventful and most enjoyable occasion. And if the prayers of all the wellwishers for the silver celebrants can be answered, it is that no good thing may God from them withhold, and in due season grant them the joy of a wedding anniversary that is symbolized in gold. H. F. HOOPS.

Shadow Fears

JUANITA BITTER

Years ago in childhood days  
When the dusk began to fall,  
When the sun's last melting rays  
Deepened shadows on the wall—

Then my little heart would quake  
And my play would lose its charm,  
While the goblins would awake  
On the wall to do me harm.

I could see them sharply glance  
Through their wild and rolling eyes,  
As around me they would dance,  
Plaguing me with mocking cries.

Then I'd rush up to my room,  
Trying to avoid the glare  
Of those faces in the gloom  
And those goblins on the stair.

Yes, this wild and ghostly hour,  
With its many lurking fears,  
Ruled me by its eerie power  
Through imaginative years.

Sometimes yet, tho' I am old,  
When I've left my work undone,  
When I've felt my heart grow cold  
Towards the things that I've begun—

Sometimes yet, when I am cruel,  
When I play the selfish act,  
I recall the childish duel  
"Twixt the fancy and the fact.

Then, just like the little boy,  
Drawing closer to my doom,  
Conscience shatters all my joy,  
Forming shadows in the gloom.

\* \* \*

The most popular girls' names in this country, judging from the records at several large colleges and universities, are: Dorothy, Helen, Frances, Margaret, Mary, Ruth, Virginia, Elizabeth and Katharine.

The Sunday School

Doings in Temple Bible School, Pittsburgh, Pa.

After the ramblings of the vacation season, Temple Bible School rallied its forces in the month of October. The regular School Rally took place on Sunday morning, October 10, with an attendance of 325 and a missionary offering of \$38. Rev. J. F. Niebuhr, who supplied for the pastor in Temple pulpit for the summer, was retained to make the Rally Day address. He spoke on "Fourfold Development" from the text in Luke 2:52.

The annual social rally which is a distinctive Temple Bible School feature, took place on Friday evening, October 15. Each class offered a number for the program. These numbers were a revelation of the splendid talent which is pressing for development and expression.

The social rally is the occasion on which awards are given for perfect attendance and promotions are announced. Perfect attendance allows for no absence for any reason whatsoever. The following records therefore represent noteworthy achievements:

Ten pupils completed 1 year of perfect attendance.

Six pupils	completed	2 years
Seven	"	3 "
Four	"	4 "
Four	"	5 "
Two	"	6 "
Two	"	7 "
Virginia Seibert	"	8 "
Franz Kulinna	"	10 "
Edwin Evans	"	14 "
Henrietta Evans	"	21 "
Dean Walter	"	22 "

The names of the last five are inserted for obvious reasons. They are a remarkable inspiration to all the other pupils to be faithful. Many enviable records are annually usually broken by sickness. For these we express our sympathy.

The awards which are given from year to year for perfect attendance are gold buttons with a wreath about them and a bar attached for each year. Some of these must be made to order. Beautiful Holman Bibles are awarded pupils as they are promoted from the Primary to the Junior Department. Other promotions are honored with certificates.

Our Bible School has other features which may be of general interest. The teachers and officers meet one evening each quarter with a dinner at which time the work and the problems of the school are carefully studied. Occasionally some outside Sunday school expert is invited in to address the workers. Our superintendent, Bro. S. A. Hamel, was the host at a recent dinner. Usually a class of the school furnishes the meal at 50 cents. The occasions are proving pleasant and profitable.

Since we have Miss Metta Johnson, Director of Christian Training, on the field, Teacher Training has come into



Group of 24 Converts Baptized at Crawford, Tex.

prominence. At present three classes with an enrollment of 30 pupils are busy at work mastering the course on Teacher Training which is promoted by the Educational Department of the Am. Bapt. Publ. Soc. We are interested in winning the heart as well as training the mind of our pupils for Jesus. Our aim is to bring each one into the fold and to train each one for Christian service.

ARTHUR A. SCHADE.

Ten Ways to Make Worship Real

Worship is an experience of the human heart, and such experiences are not made to order, like chicken coops. The best the church-school worker who would train his pupils in worship can do is to create the conditions that will help to produce the attitude of worship. When he has done his best he may not attain a one-hundred-per-cent success, but if he does not try he is certain to have a one-hundred-per-cent failure.

1. Take the pupils into your confidence. Tell them what you are trying to do (but not while you are doing it). Make your explanations at some other time, not during the period of worship itself. Try to get them to understand the nature and value of worship and to appreciate the fact that group worship can be achieved only through the co-operation of all concerned.

2. Plan your service carefully in advance—every detail—and write out the order of service so that there may be no slips. (Make two copies.)

3. Center everything around a common theme—hymns, Scripture, story, prayer.

4. Organize and train a school choir of older juniors or intermediates to sing the opening sentence, the response to the prayer or to the offering, and to lead in singing the hymns and the doxology or closing chant.

5. Get the co-operation of a dependable organist. Give her a detailed order of service with precise notations as to hymn numbers, responses to be used, and the like.

6. Have Scripture selections to be used memorized by pupils several weeks in advance.

7. Hold the worship service in the church auditorium or, if that is not possible, in the most worshipful room available.

8. Begin promptly, with unannounced quiet music leading directly to the service itself, and move through the service unhesitatingly. Close the worship service definitely. Drills, memory work, picnic announcements, and the like have their place; but do not sandwich them into the worship service.

9. Avoid stunt singing and exhortations during the service. Announce hymns once only. Expect pupils to pay attention and do not interrupt the service for discipline or other similar purposes.

10. Above all things, be in the mood for worship yourself and enter into the spirit of the service. You cannot well lead where you do not go yourself.—The Officer.

\* \* \*

"Children," said a teacher, "be diligent and steadfast and you will succeed. Take the case of George Washington. Do you remember my telling you of the great difficulty George Washington had to contend with?"

"Yes, ma'am," said a little boy. "He couldn't tell a lie."—East Grinstead Observer.

\* \* \*

In my garden is a bush  
That is covered with thorns  
The whole year 'round;  
But, for a few days in June,  
Its roses are glorious.  
We might call it a "thorn bush,"  
Forgetting its roses;  
But, rather,  
We call it a "rose bush,"  
Ignoring its thorns.

—Willard F. Woods.

\* \* \*

"No, Mrs. Hanson, I never brag about my children, though they are above the average in their behavior and intelligence."—Kansas City Times.

# Jessica of the Camerons

SYLVIA STEWART

Copyright 1924, by the American Sunday School Union. Printed by permission

(Continuation)

"Did you ever dress up?" inquired Marjorie. "That is the most fun ever, isn't it, Jessica?"

"We certainly did," responded Mrs. Keith, "and once, at least, when it was not 'the most fun ever.' This story, which must be the last one, is another instance of naughtiness, and was one of the sorriest 'make-believes' in which I ever took part.

"We had a maiden aunt, who came out from New York once to make us a visit. She was my father's oldest sister, and before her visit was ended we children came to look on Aunt Priscilla as very like the ogress of some of our fairy tales.

"She was very tall and thin, with the regulation corkscrew curls, a piercing eye which seemed to see everything we did, and a habit of talking through her nose which my clever sister, Ruth, learned to imitate to perfection within a week. Her best dress was a shiny, rustling black silk, and whenever she went out she wore a pair of old-fashioned black lace mitts and a black straw bonnet, of an out-of-date pattern, with a well-worn ostrich plume dangling over one ear.

"Our merry noise, tolerated by our own folks, even grandmother, was very annoying to Aunt Priscilla, who would look at us reprovingly when we talked or giggled, and often remark that 'when she was a child, she was taught to be seen and not heard; but that rule seemed to be out of fashion nowadays.' It is not at all complimentary to me, but I am going to tell you of the 'make-believe' which brought her visit to a sudden end.

"Aunt Priscilla was in the habit of taking a nap every afternoon, and at such times it seemed to us children that mother scarcely allowed us to breathe lest we disturb her. This nap was usually taken in grandmother's bedroom, on the north side of the house, as being farthest removed from the livingroom and our racket. On this particular day Ruth, Dannie and I went to the garret, shortly after dinner, with a story-book father had bought for my ninth birthday. In our haste to read it we girls were taking turns reading it aloud, while Dannie curled up on the bearskin to listen.

"We had been quiet so long that mother probably thought we had gone to some of our outdoor haunts and, as grandmother had lain down herself, mother sent Aunt Priscilla to the big front room upstairs for her accustomed nap. Our garret door opened from this room, but we were so absorbed in our story that we did not hear her entrance, and as our voices did not reach the length of the roomy garret, she fell tranquilly to sleep, and, having finished our book, we concluded to play 'make-up' for a while.

"You be mamma," Ruth proposed to

me, 'and Dannie be you, and I'll be Aunt Priscilla.' The very thing! Diving into some old trunks, we quickly ferreted out a costume which I laugh yet to remember was a complete counterpart of Aunt Priscilla's own, even to a pair of old, black lace mitts, which had been grandmother's. The dress of rusty, black mohair, the black silk bonnet with its long moth-eaten feather, the gray wig which had belonged to grandfather—and which was kept because nothing in our house was ever destroyed—were all dragged out and put on by mischievous sister, and we laughed softly, and giggled in whispers, until the make-up was completed. Then, secure in the thought that Aunt Priscilla was sleeping several rooms from our retreat, Dannie and I set our house at the farther end of the garret in order, for the coming of the 'gay little masquerader.'

Marjorie's eyes were dancing.

"I think I see your finish with Aunt Priscilla," she exclaimed, "though I didn't know such things ever happened outside of story-books."

"This was a very serious 'really truly' for us," Mrs. Keith continued. "I cannot give you the conversation just as it occurred, of course; but I remember enough of the awfulness of it to give you the drift of our gabble. Feeling that it was necessary to have the entire family represented, we assigned the big cedar chest to be father, a little hair-trunk to be Ruth, a small rag doll dressed in kilts to be Dannie, who was impersonating me, and five ears of calico corn, in various costumes, to represent our five older brothers.

"Enter the imitation Aunt Priscilla:

"How dew ye dew, brother William? And we guessed afterward, that Ruth's high-pitched, nasal twang was our imitate undoing. 'I s'pose this is sister-in-law Eunice, though yew don't look quite so peart as when yew was first married.'

"Take this easy chair, Priscilla,' I now say, invitingly, and after a moment's sharp inspection of the offered chair for dust, Ruth sinks into it and goes on: 'It makes a woman look old to have such a big family as yew and William have got. I didn't reelly want to come way out here to Illynoise jest to see yew, not knowin' any of the children, again I'd have to come. Men are so cold-gate away from 'em.

"Air these your three youngest? I can't say as they favor yew much, William, look more like Eunice—kind o' thin and washed out like.'

"She has been taking us all in with her sharp eyes, and taking off her bonnet and gloves as she talked, and now Dannie asks a question which it is safe to say we would neither of us have dared ask the real Aunt Priscilla.

"Are them real curls, Aunt Priscilla? Are you going to stay at our house long and have you brought me and Dannie and Ruth anything?"

"Dear me, what an inquisitive child! But I don't suppose yew can help it, sister-in-law. Some children is so hard to teach manners.

"What a lot of big boys yew have got!" inspecting the row of corn-humans critically. "It must be quite a chore to find feed and clothes for them all. I didn't knew yew had so many.'

"This is our oldest boy, George,' I explain, 'and he and his brother Charles have just come back from the army.' I indicate two corn mannikins, in government blue. 'And these are Marvin, and Cyrus, and William junior. They are all a great help to their father on the farm.'

"Yew seem to be pretty well fixed, brother William, for a man with such a large family. How big a farm have yew got?"

"I reply for the cedar chest, that I have over two hundred acres; but it is not enough for the boys, and I am thinking of moving to Kansas, where the boys will have a better chance to get land for themselves.

"Mercy me! what dew yew want to go way out into that wilderness for? Sister-in-law, I'd like to go somewhere and wash my face, if yew don't care. I got so jolted and shook up on that dusty, noisy train, that I am mighty near worn out. I hain't had a wink of sleep sence I started; for when I went to get into one of them narrow beds, that cost so much for jest one night, there was a man sleepin' in the one next to me, with only some thin curtains between. I tried to get my money back, but I couldn't; so I jest set up all the way out here!"

"How much longer this interesting 'make-believe' would have gone on, it is hard to tell; for Dannie and I were being highly entertained by the many remarks of Aunt Priscilla which our wide-awake sister had stored up, and seemed so able to reproduce at will. But a queer sound at the garret door startled us, and, to our horror, doubled up in the low doorway was Aunt Priscilla herself, peering at us with wrath in her very attitude.

"You good-for-nothing little imps!" she cried, in a rage, 'come out of there this very minnit! I'll jest take yew down to your father, and tell him what yew been sayin'. Yer a set of impident young hussies, and ort to be thrashed.'

"In her anger she stopped for breath, and Ruth, forgetting her dress, and wishing to prevent father's knowledge of our latest escapade, went bravely forward.

"We are only making believe, Aunt Priscilla,' she said, very humbly. 'If you will forgive us, and not tell father, we will never do it again.'

"She had gone so near the garret door, with her earnest apology, that Aunt Priscilla's near-sighted eyes took in her make-up; and after that, she might as well have begged the little hair-trunk for mercy; for, though irresistibly funny, her disguise was so true to life that Aunt Priscilla did not need to take two looks, as we say, to recognize herself.

"I'll teach yew to make fun of your father's only sister, that's spanked him many and many a time,' she raged. 'I'll pack up my things and go home this very day, if he don't give every one of yew a good lickin'. Yew haint had any bringin' up, and I'll tell yer mother so this very minnit!"

"She straightened up at the garret door, and flounced away downstairs in her wrath, and Ruth briskly took off her fatal disguise, while Dannie sat, a speechless, frightened heap, on the bearskin, and I sank into an old rocking-chair and laughed and cried by turns!"

"After a while we crept to the stairway, where we could hear mother's sorrowful tones breaking in, occasionally, on Aunt Priscilla's angry ones, as that injured lady gave us children 'all that was coming to us,' as we say nowadays. Recalling the affair afterward, we knew that the only regret we had at the time was that we had troubled our mother's tender heart, that could never bear to give pain to anyone.

"Father had gone to Mount Carroll, some ten miles away, to sit on the jury, and we were truly thankful. Before his return Aunt Priscilla's anger had had time to subside, though she made the most of our childish frolic, and daily rehearsed to mother the insults she had received at the hands of her forward children.

"Mother had the habit of talking over with us at night the important happenings of the day; and it was a very subdued trio that awaited her coming that night. Sitting on a low chair between Dannie's trundle-bed and the big four-poster where Ruth and I were cuddled, she went back to the days of father's childhood and told us of the time when he, with three brothers and one sister, had been deprived of father and mother both in the short space of three months; and how Aunt Priscilla, the oldest one of the family, with the help of an uncle who had a large family of his own, had kept the flock together until they could become self-sustaining. She told us that Aunt Priscilla had worked in the fields in the summer, and taught school in the cold, New England winters, until the last child had left the old homestead and gone out into the world well fitted by her stern but useful training for their own support.

"Though we were only children, we could see in mother's skilful handling of the story something of the hard life, and the sacrifices of this older sister, and mother's bedtime talk had the effect of making us heartily ashamed of ourselves.

"Two days later, and before father's return, Ruth and I bought a pretty silver thimble, in a sandalwood case, and presented it to Aunt Priscilla; and, much to our relief, she accepted it with the sole remark that she 's'posed children would be children!' She had intended staying until fall; but she left us the day after father returned, without telling him the reason for her change of mind."

"Didn't you wuv your Aunt Silla, dramma?" asked Harry, who, with the others,

had been an absorbed listener to this tale of childish naughtiness.

Mrs. Keith looked lovingly down at the small questioner.

"We ought to have loved her a great deal, Harry, because she had been so good to our papa; but we would have found it much easier to love her if she had been kind and pleasant, instead of being always ready to find fault with us. We were a very thoughtless set of little folks in those days, and did not think of much but having our own good times."

Nora's entrance with a tray containing cups of hot chocolate, and a plate of thin, brown-bread sandwiches, brought mamma and papa Cameron from the adjoining room to share the irregular spread, and set the tongues of the small company to move in a wave of merry conversation.

"I think, Jessica," remarked Marjorie, as she accepted the third sandwich, "that we are having the first meeting of the Home Amusement Club, which we started in our minds this afternoon. If we could be certain of as fine entertainment every meeting-night as we have had tonight, I am sure it would be a first-class success."

"You'll have to finish the details at some future time, Margie," put in Claude, looking at his watch and rising. "I promised mother to have you home by ten, and if you linger much longer, I shall be guilty of breaking my promise, or Don will be obliged to exceed the speed limit."

"Don't let that happen, in any case," returned Marjorie, meaningly. "I am all ready, Claude, but I don't see where the evening has gone."

"Suppose we include the 'Avenue Gang' in our nutting-party next Saturday," suggested Mrs. Keith, "and finish the plans for the Home Amusement Club in a committee of the whole?"

The idea met with instant approval, and a discussion of the proposed picnic became so prolonged that Claude took forcibly possession of his sister at last, and conveyed her bodily to the waiting motor.

The two blocks between the two houses were swiftly covered, and after Marjorie had made her thanks and adieux to Donald she turned to her brother.

"This has sure been a perfect evening," she remarked, "and tied at each end to a 'joyride' as was a 'joy-ride.' I believe I will take Jessica's advice, brother mine, cut out 'sassiety frills' for the winter, and go in for the simple life."

"It wouldn't be a bad idea," returned Claude, "at least until you can draw a long breath easily again. We'll have to get in on the ground-floor, then, as charter members of the Home Amusement Club."

Chapter X

## THE HALLOWE'EN PARTY

"There is nothing more enjoyable on a chilly autumn night than an open grate and a bright wood fire," remarked Mr. Cameron, as he toasted his feet on one side of the cheerful library blaze, while Jessica toasted her cheeks and a handful of chestnuts for Harry at the opposite

side of the fender. "Are you getting in practice for Hallowe'en, Jessica?" he added, noting her occupation.

She noted a smiling acquiescence, as she raked out a couple of brown beauties, and Don looked up from a book of old Grecian architecture.

"A fellow will have to be on the job to have any fun this Hallowe'en," he said, ruefully. "I understand they have doubled the police force for Friday night, and the city council has ruled that all minors must be off the streets by ten that night, unless accompanied by their parents. Would you mind chaperoning a bunch of fellows around a while, Friday night, dad?" he asked, mischievously.

"I am afraid I must plead a prior engagement!" laughed his father.

"It is going to be hard lines for us," went on Donald in an aggrieved voice. Some of the officers will be in plain clothes, and it will be hard to tell 'who is who.' We might as well not have any Hallowe'en at all!"

"It could be spared from the calendar," replied his father, dryly. "The custom of observing it began, I believe, with harmless fireside diversions such as Jessica is just indulging in, and the working of various devices for the foretelling of one's matrimonial future. It would not have been a bad idea if it had ended there."

"But, papa," put in Jessica, "when everybody is expecting it, what harm is there in getting out and playing a few harmless tricks on people you know? Such as tossing corn against their windows, putting up tick-tacks, or ringing door bells? We all know, when we go to the door on Hallowe'en night, there will be nobody there."

"Unless what you take to be a false alarm of Hallowe'eners proves to be a real caller," remarked Mrs. Keith, "as was the case of the lady who had her doorbell rung repeatedly by the small boy in the next house, and who decided to give the offender a lesson. Stationing herself just inside the door, with a pitcher of ice-water, she opened the door suddenly, at the next ring, and with an energetic 'take that, you young imp!' she deluged a lady friend, much to her own dismay and the detriment of a fine, visiting costume."

The children laughed in chorus. "It is the failure to stop short of 'wifful and malicious mischief' that makes these strict regulations necessary," said Mrs. Cameron. "Sick people are often made worse by the noise of tin horns and popguns, property is sometimes injured beyond repair, and permission to ignore property rights for even one evening makes it easier to violate law afterward."

"It seems to me that youngsters like you and Don, Jessica," said grandmother, "could have a wonderfully good time under the shadow of your own 'vine and fig tree' on Hallowe'en night. Do you never have Hallowe'en home parties?"

"Sometimes," Jessica answered. "Helen King had a masquerade, last Hallowe'en, and it was sure some swell affair! She had engraved invitations, five courses for

supper, dancing with a hired orchestra, and favors for every dance. But it was a lot of trouble to get up our costumes, and—

"And," interrupted Donald, "it was all so very swell and stylish that we didn't have as much fun, real fun, as if—"

"As if you had been out in some alley, tying a string across it to trip some other Hallowe'en nighthawk, or putting somebody's porchrocker on the top of a telephone pole," finished Mr. Cameron, laughing.

"That's the size of it," agreed Don. The trouble is," he added, sagely, "some of the boys don't know where to draw the line for what the cops call 'safe and sane amusement.' Before we left Helen's last year—and it was nearly morning—some of the boys proposed to abduct our high-school principal, and carry him so far out in the country that he could not get back for school next day. We were in masquerade dress, so he would not have known us."

"Did you carry out him and your plan successfully?" inquired grandmother.

"They didn't even attempt it. Several of the bunch were 'fernist' it, and the ones that favored it were afraid the scheme would be given away. Mr. Bryant, the 'Prof,' is a jolly fellow, and might have taken it as a joke, but he is a hard worker, and not overly strong. Then, too, his wife had been sick, and a prank like that might have made her worse."

"Frank King was awfully fussy at Don for opposing the scheme," added Jessica. "Frank was to furnish the motor, and they were to take the 'Prof' out to the Country Club. The clubhouse isn't open after October first, but there is a caretaker who would have taken him in till morning, when he could have sent for some one to take him home, or have walked the ten miles back."

"That would have been almost as good a joke as your class at the University played on your literature teacher one year, Dick," said Mrs. Keith. "Do you remember it?"

"Do tell us about it, grandmother," demanded Don and Jessica in the same breath, scenting a recital that would, perhaps, involve their father in a Hallowe'en misdemeanor. Donald added, "I'll bet papa wasn't always as tame and proper at Hallowe'en time as he would like us to be!"

"There were about twenty-five young people in the class," replied Mrs. Keith. "They let the professor's wife and the janitor into the secret, then got a dry-goods box as large as would go through the door, and put it on the classroom platform. They addressed it in red paint to Professor Crane, and labeled it with this couplet:

*"Within this box a treasure lies,  
Search, and appropriate the prize."*

They signed it, 'With the compliments of the literature class.' Then they crammed it to the limit with old papers."

"Aha, papa!" jeered Donald.

"You too, Brutus!" echoed papa, and grandmother concluded calmly, "But in the very bottom they had put a set of fine

reference books, which Professor Crane had wished for some time, but had not felt he could afford. Papa can tell you what happened afterward better than I can."

"He did not seem to notice the box until the class work was completed," said Mr. Cameron, "and then he remarked that he had been invited to open the box on this suspicious or auspicious occasion, and he would therefore dig for buried treasure. After he had laid out the last book, he walked to the edge of the platform and declared, in his most dignified manner, that he could not overlook such an infraction of rules as that of which the class had been guilty, and that, under pain of possible expulsion, we were to report at his house at eight-thirty that evening, when a suitable punishment would be meted out to us. We certainly endured the punishment, which was an unlimited supply of hot biscuits and maple syrup, washed down by Mrs. 'Prof's' excellent coffee."

Don was quite disappointed at the sequel of the joke on the professor. "That sort of thing would be more appropriate for April first," he commented. "But I would like to go to an old-fashioned Hallowe'en party such as grown-ups are always bragging about, just to see if there is anything in it."

"Don should have attended the one given by the young people staying at our house the first year we were in Lawrence," remarked Mrs. Keith. "It was a particularly bright bunch of girls that arranged it, and it certainly contained a number of thrills; in fact, there was something doing all the time. Do you remember it, Dick?"

"I should say! That was the night the boys were 'barred out'; but we 'caught on,' and got into the game good and plenty. When the girls set their 'dumb supper,' they did not guess that Jim Graham was quietly reposing in a hammock that was slung closely up under the big extension table; and his version of the excitement he created, when he appeared in ghostly array at the appointed moment and slipped into the vacant chair by Grace Merton, was very satisfactory to us boys outside. I have always believed, though, that he exaggerated the facts."

"From the way the girls pitched him out of doors when they discovered his identity, it was a wonder he lived to tell any tale at all!" laughed Mrs. Keith. "But Grace did really faint; and Maggie Dickerson came near doing the same thing when she walked down cellar backward, and was caught in Frank Howard's arms and kissed, at the foot of the stairs. When he helped her upstairs, it was hard to tell which was whiter of the two."

"I think some of those things were rather scary to do!" declared Jessica. "You would never catch me going down cellar backward, even in the brightest daylight."

"That is because, like most girls nowadays, you are troubled with 'nerves,' instead of being provided with 'nerve,'" jested Don.

"But the best of all fun that night," said Mrs. Cameron, "was the ghost that

pursued Mabel Herron and me, when we went to the churchyard for the traditional hemp-sowing. The boys, unknown to us, had dressed Dr. McPherson's big dog in ghostly array. As Mabel was the doctor's niece, the dog followed her everywhere, and it was an easy matter to persuade him to play ghost, the more so as the boys had fastened a small piece of fresh beef to her dress skirt. He 'appeared' to us first at the corner of the church—one of the boys had been holding him in the vestibule—and, as we both thought it was a man on all fours, the sowing process was unduly hurried, and we retreated homeward in haste. Mabel fairly fell in at the door, and nothing in the world would have tempted either one of us to venture abroad again that night!"

"That was the night when Florence Everleigh went to the cabbage patch near the barn to bring in a cabbage root," said grandmother, "and your papa, Jessica, hiding behind a near-by haystack, just as she gathered her sample, rose up and gave a groan that Flo declared could not have been given by nothing human!"

Mr. Cameron laughed heartily. "I had almost forgotten all about that!" he said. "I think she only took three steps to reach the kitchen door! My groans were feeble compared with her screams, which were heard in the house."

"She was scarcely more frightened than Lida Watson," supplemented Mrs. Cameron, "when she went to a dark closet with a lighted candle in her hand, to see her future husband's face in a mirror placed there for that purpose. One of the girls had secured a skull from a classroom, and I, hidden behind a long, dark cloak hanging in the closet, manipulated said skull for Lida's benefit. That closet held her only till she could get out of it, and I shall never forget how she slammed the door behind her!"

(To be continued)

\* \* \*

A buyer telephoned for the price of a carload of bird seed. Later he asked if the same price would hold good on half a carload.

Having been assured of this, he called up later and wanted to know if the price would be the same on five hundred pounds. The seller finally agreed on the same price.

Later the buyer called up and wanted to know if the same price would hold good on one hundred pounds.

The dealer, out of patience, replied, "If you will send your canary to our warehouse we will feed him for nothing." Tit-Bits.

\* \* \*

"There are those who travel all their lives in a nutshell," said Mary Lyon, the woman who was not afraid to break out of the narrow orbit of the womanhood of her day and do a great piece of work for the progress of higher education for women. Life is as large as we desire to make it. We can spend our days within the limits of our own petty affairs, or we can seek the greater good of mankind. We grow as we give ourselves more room in which to expand.

### From the General Missionary Secretary's Desk Rev. Wm. Kuhn

#### News Flashes

Rev. and Mrs. Lippard are concluding their evangelistic services at Wasco, Cal., on Sunday, October 31. One week before the closing sixteen members of the Sunday school had been converted. Our evangelists will continue to work in California until Christmas.

Oak Street Sunday school, Burlington, Iowa, has found it exceedingly helpful to support specific missionary work. Even the smaller children are enthusiastic in bringing their contributions.

On Sunday, October 17, our church at Shattuck, Okla., had a most successful Missionary Day. Missionary E. C. Steinburg of China spoke. Many members from the church at Okeene were present. The singing by the Male Quartet of Okeene was appreciated by all. The missionary offering in cash and pledges reached almost \$500. This offering exceeds anything that the church at Shattuck has ever done. We congratulate Pastor August Rosner and his church.

Miss Minnie E. Gebhardt of the Erin Avenue Church, Cleveland, reports that the church has been strengthened through receiving a number of German families from Koenigsberg. The church is about to make a census of the neighborhood.

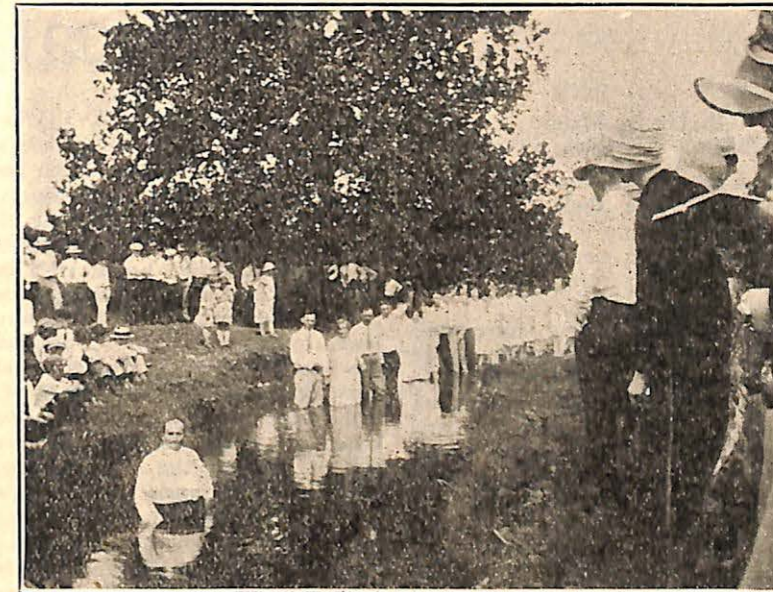
Pastor J. P. Rempel, Whitemouth, Man., Canada, expresses his great pleasure over the prospect of receiving quite a number of new immigrant families from Europe. These new immigrants will be an infusion of new personalities into the life of the church.

During the summer months Student Bruno Luebeck was engaged in the church at Winnipeg, of which Rev. John Luebeck is pastor. The street-meetings carried on during the summer have resulted in the organization of a mission station, which promises to be fruitful.

Only a few years ago Rev. G. Schroeder came from Russia to Canada. At present he is pastor of our church at Morris, Manitoba, where his labors are exceptionally successful. The church at Morris is also being strengthened by receiving immigrant families from Russia.

The Workers' Conference at Forest Park on October 19 was largely attended, thirty men even from the remotest parts of the United States and Canada being present. The opinion was quite generally expressed that this was the best and most fruitful conference ever called by the Finance Committee. It is confidently expected that much good will result from this conference.

The Workers' Conference was under the strong conviction that "The One Thing Needful" for the improvement of our denominational finances is to be found in a renewal of the spiritual life of



Baptism at Crawford, Tex.  
Rev. C. C. Laborn of Denton and Group of Candidates

our people everywhere. Without any outward display the men present consecrated themselves anew and without reservation to the Lord Jesus.

*How can our churches experience a spiritual revival?* If you have any convictions in this matter, write them briefly and send them to Brother Kuhn at Forest Park. It may be that the Lord has entrusted this secret to you. We will be glad to pass your contribution on in the hope that it will result in much good.

#### Riverview Begins Fall Work With a Smile

The Young People's Society of the Riverview Baptist Church, St. Paul, Minn., began their Fall activities by adopting the Christian Life Program outlined by the Baptist Young People's Union of America. Much interest is being shown and we expect to make this year a great success with this definite program as our guide.

We are working under the group plan, the society being divided into four groups. Each group has a leader and is given opportunity to take charge of the Sunday evening devotional meetings and to conduct the regular monthly meetings. A friendly rivalry is created in this way and each member is desirous of making his group surpass the other in its achievements.

One of the first meetings this fall was a Smile Program consisting of readings, quotations and music. It proved such a cheerful meeting that we resolved to go "Smiling Through" the whole year and keep the corners of our mouths turned up.

A catchy little song, "Don't Get Blue," was sung by Rev. and Mrs. Schmitt. After the duet was sung each member was given a copy of the song and the whole society sang it as a chorus.

We wish much success to the "Baptist Herald" and to you personally, Rev. Mihm.  
MARIE G. GLEWWE.

#### Baptismal Service at Crawford

The German Baptist church at Crawford, Texas, had a very fine meeting this summer. As the church has no pastor, I was asked to conduct the services which lasted 16 days. Fifteen converts, the fruit of Bro. and Sister Lippard's work a year ago, had not been baptized and they came to the front at the beginning and declared themselves for Christ.

The field for possibilities has no equal in Texas missions. The attendance went far beyond the expectations of all.

A constant increase was one of the pleasant surprises, so that by counting the number of cars it was found that over sixty were in the church yard.

At the close of those fine meetings besides those fifteen from last year, nine others, viz., three fathers, two mothers and four girls, had decided for Christ and found peace for their souls.

Tuesday afternoon, under the Texas sunny skies, we baptized in a small, flowing brook. The twenty-four would average perhaps 18 years of age. After the baptism we drove to the church, extended the hand of fellowship to them and celebrated the Lord's Supper as a church.

The mission field there is worth our best attention and the church needs a staunch Baptist pastor.

CHAS. C. LABORN.

#### A Riddle

Speaking of puzzles, here's a riddle that appeared recently in an English paper:

What does a man love more than life,  
Hate more than death or mortal strife;  
That which contented men desire,  
The poor have and rich require;  
A miser spends, the spendthrift saves,  
And all men carry to their graves?

The answer, stated in terms of the current fad, is a word of seven letters, representing what the boy said when asked what the Scotchman had given him for holding his horse.

# Our Musical Page

## Christ in Music

LILY C. OSTWALD

To bring into realization the full significance of our title, shall we visualize two pictures pertaining to music, and, in conclusion, see Christ mentally make his appearance in that part which he sanctions?

We are enjoying a cool evening walk underneath the wide-spreading shade trees which form a canopy over the foot-path, when voices are heard behind us of a pleasure seeking crowd who are thrilled with the prospects of the musicale to which they are hurrying—yes, hurrying so they will not miss a number—again, yes, hurrying so their reserved "good seat" which is within seeing and hearing will not be resold if unoccupied up to a specified time.

From the gist of the conversation we gather that they were working hard all day at their respective duties and were extremely tired, but, as one member of the group stated:

"I Wouldn't Miss This for Anything In the World"

The conversation gives one an incentive to personally see and hear this object of discussion, so we turn, timidly excuse our imposition, and formally ask if we may be informed where this musicale is to be held, whereupon our addressees are astonished that we were ignorant as to the much-advertised evening to be enjoyed at a prominent hall, the charges being \$5 per seat, the proceeds to be appropriated for charity. We immediately solve an arithmetical problem and conclude that the poor will be no longer poor if several thousand through the auditorium at \$5 per seat.

However, our imagination is not appeased by the thought, so we decide to "follow the crowd" and perhaps the door-keeper will perform an act of charity upon us and allow us to listen through the window or door, should the heat of the room become intense.

We are drawing nearer and finally see banners above the door, posters in the windows and bulletins—not one but several, announcing "the big event." The program is scheduled for 8.00 P. M. It is now only 7.15 and already people are standing in the aisles and say they will gladly do so for a two-hour performance. Upon being informed that standing room means a \$2 bill, we also enter the portals and join the band of many spectators.

Our thoughts are naturally concentrated on the performers.

### A Feeling of Wonderment

lurks in our hearts as to what innate desire impels these lovers of music to sacrifice so much money for charity. We immediately reprimand ourselves for even allowing such a thought to enter our minds, for our natural conclusion is: "The love of the Master constraineth them."

Further thoughts are dismissed, for the room has become strangely silent. The

performers have arrived, adorned with sparkling ornaments and medals and are greeted by an applause which reverberates through the entire building. Could the hosannas which are sung for our Lord and King have been more enthusiastic? Silence reigns again. No doubt, a prayer will be offered asking God's blessing upon the actions of the evening, followed by a song of praise and thanks to the Almighty for his kindness and goodness, then the so-called lovers of music will offer their talents to the Lord and bring forward the funds which have been accumulated by the evening's performance for the extension of Christ's kingdom and for alleviating the sufferings of the sick and the poor.

But, what manner of service is this? The first chords have been struck, the first words have been sung with no intimation of praising God. Selection after selection is rendered in song and instrumental numbers. Is the instrument speaking through the rhythm of the music anything which is satisfying to the soul? Is it satisfying the soul or is the performer merely trying to depict to the audience his technical ability?

The last numbers are being rendered and we are now positive that no words of benediction will be spoken, since no word of Christ was mentioned heretofore and no message of the Master seemed to be portrayed through the medium of the white ivories. Admission must be made, however, that the music was rendered in harmonious phrases, all rules and regulations were observed which result in perfect technique, the hall is filled with a breathless audience, but hearts are left with a voidance which cannot be filled by the evening's music.

The benediction was supplied in the form of a hearty applause which required an encore. Words of commendation were heard from all sides, the highest critics could not find a flaw in the technique, which, from a material point of view, would naturally bespeak approval.

Again our thoughts are reverted to the large amount of money gathered which is to be designated for charitable purposes. Since no word has been said, and our curiosity is aroused the question is put to one of the apparently self-appointed secretaries and committee members of whom there seem to be an untold number.

We are informed that the rental of the hall has to be paid, electric lights are not rendered free of charge, the custodian has to make a living, the secretaries cannot work for charity, the committee people are worthy of a salary, the travelling and current expense of the musicians who favored us this evening have to be met, and after these are taken care of, no doubt, there will be a deficit in the treasury, so charitable institutions will have to look elsewhere for support.

"Oh! But!"—we say, and our further thoughts are drowned by amazement.

Upon our homeward way we try to solve two words and their connecting link, namely, "Christ," "Music." Music was performed,—practically every feature of it in the various elevations. Was the cross of Christ the foundation upon which all the selections were rendered; were all numbers rendered as to the Lord? No, not one. Was every cent collected to the Lord's treasury? No, not one. Was the love of Christ manifested through the music, therefore, was Christ in the music? No, not at all.

Christ is constantly showering blessings upon us and it behooves us "In everything to give thanks." The more communion we enjoy with God, the more we reverence his majesty and adore his perfections.

If the words and actions of Christian followers fail to exalt his name, isn't our Master's heart filled with sadness, don't we invariably wonder if his thoughts are not reverted to the cross where his blood was shed for us that we may have eternal life?

At such a gathering, wouldn't it be an opportune time for the performers to bring in an evangelistic note both in song and instrumental music thereby being a witness for Christ? Their negligence in the matter proves that they are denying Christ; and, the result? "Who-soever shall deny me before men, him will I also deny before my Father which is in heaven."

*Jesus, and shall it ever be—  
A mortal man ashamed of thee?  
Ashamed of thee, whom angels praise,  
Whose glories shine through endless days.*

We will now turn our attention to another scene

### Where Music Is an Important Factor

It is the summer vacation season and we are visiting friends in another city, but the day opened with a slight homesick feeling. What shall we do? Where shall we go to overcome this feeling of depression and sadness? Fortunately it is the Sabbath day, which, from our earliest recollections always meant "church day"—a day when everyone seemingly loves everyone else a little more.

But where shall we go to church? None of the neighbors apparently are church-going people, the friends with whom we are visiting are subject to the "week-end disease," and, thinking we were also in that class, had planned a week-end auto and fishing trip. They were horror-struck upon being informed that we preferred attending a church service. "What could be better for a sad heart," they stated, "than an auto trip in the country, fishing, bathing, etc.?"

However, we are persistent in our purpose, and insist upon attending a service. As we are compelled to go minus our friends, we are left to our own resources also in locating a church. What a contrast between this morning walk and our

former evening walk! We do not meet throngs of people, we do not see banners floating from afar, we do not see bulletins advertising the services.

Finally we espy a very modest structure and see several people conversing at the door and the stained windows suggest a church. As we draw nearer, our eyes rest upon a somewhat temporary bulletin scheduling the morning service at 10.30. Our watches show that there are two minutes lacking from the specified time, so we hurriedly run up the stairs and trust we shall find a vacant seat. To our amazement, we can easily count the worshippers and invariably the words of the Master spring to our minds: "Where two or three are gathered in my name, I am in the midst of them." Surely these people were gathered in the name of the Lord, for weren't they in his house?

The strains of music rendered in a retiring and unassuming manner peal through the auditorium and we immediately feel the holiness of the atmosphere. The performer is adorned with the ornaments of humility and self-forgetfulness which radiate invisible sparkles of Love put in the work.

We are unfamiliar with the name of the prelude rendered, but the peace and satisfaction it brought to our souls filled our hearts with the thought:

*My Jesus, I love thee,  
I know thou art mine,  
If ever I loved thee,  
My Jesus, 'tis now.*

Following this feeling of love were brought out the strains of: "Praise God from whom all blessings flow." Oh! surely God is in his holy sanctuary, our hearts re-echoed.

The regular routine of church service was then carried out, but what we particularly want to emphasize is,

### "Christ In Music"

As we know, music precedes and succeeds the church service and is saturated in the midst of it, but is Christ brought out in its expressions, is the evangelistic note struck in its chords, are the hearers so inspired that, regardless of the name, do they know the performer is portraying Jesus, our Christ, through the medium of music?

These gems of thought crowded into our minds and to all we could affix an "Amen." The consecrated zeal of the one rendering the music was an inspiration to the service and added to the spirit of reverence and devotion.

The last song was being sung, the benediction pronounced and suddenly there appeared before us a figure clothed in a mantle of loveliness and crowned with an aureole. The silence which ensued was broken by a voice so serene, so calm: "What ye have done unto one of the least of these, my brethren, ye have done unto me. Ye have fed the hungry, sad souls here with manna of music from on high, will set thee ruler over many things, I ye have been faithful in small things, en-ter thou the joy of the Lord."

From afar came voices as of angels accompanied by the chords of celestial harps:

*"Give of your best to the Master,  
Naught else is worthy his love;  
Give him first place in your service,  
Give him the best that you have."*

The figure of loveliness turned to the performer of music and again that gentle voice spoke: "Ye have spent much time in preparation to satisfy, through music, the sad hearts assembled here. Ye have given of your best to the Master. Well done, thou good and faithful servant, thou shalt receive thy reward."

Shall we now draw

### A Mental Conclusion

of these two performers of music?

The first—Extensive advertising, a large gathering, perfect technique, many bows and encores, loud applause, a large amount of money accumulated. The world would say: "A wonderful success—what more could bring happiness but such notoriety?" Ah! but did it satisfy the sad and lonely hearts which may have been in the audience? Did it bring soul happiness to the performers? Perhaps momentary from the point of popularity, but did it last? Did Christ make his appearance? Does he usually make his appearance in a crowd of such outstanding features?

The second—Practically no advertising, a small gathering, trend of music carried out in modesty and to the best of the ability of the performer, silence ensuing each selection, no admission fee but all music free to the poor as well as the rich. The creed of Love manifested throughout the service. All music rendered to the glory of God. The world would say: "It's not worthwhile wasting good music on such few uneducated people who cannot appreciate it." What a mistake! Was it worthwhile? Were sad hearts gladdened? Did the music inspire one with a spirit of reverence and devotion? Did Christ make his appearance? Doesn't he usually make his appearance at such impressive services where Love shines in?

If we are doing any real good, we cannot escape the reward of our services, therefore, after the smile and approbation: "Well done" of the Master, the performer who brought out Love and Christ in the music had reason to blush at the mention of the best services rendered and found protracted happiness by merging in the afterglow of a duty well done.

### Simple Rules for Superintendents

Superintendents have found the following rules workable, wise, and worthy of observance, and they are passed on to others with the recommendation that they be tried out during the coming months:

1. Never lose sight of the fact that it is a spiritual task to which you have been called.
2. Always welcome suggestions and give them consideration but do not feel it necessary to adopt them all.
3. Read books and periodicals, giving particular attention to those which present different viewpoints from those already held.
4. Talk with other superintendents about their work.

## Daily Scripture Portion

### Bible Readers Course

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

NOVEMBER.	DECEMBER
1 9. 7-21	1 2. 1-17
2 10. 1-15	2 3. 1-18
3 11. 15-32	3 40 1-17
4 15. 7-18	4 40. 18-31
5 16. 1-13	5S 41. 8-20
6 16. 13-22	6 42. 1-12
7S 17. 14-20	7 43. 1-13
8 18. 9-22	8 43. 14-28
9 26. 1-11	9 44. 1-13
10 30. { 1-3	10 44. 14-28
{ 8-20	11 45. { 1-6
11 31. 1-13	{ 16-25
12 32. 1-12	12S 48. 9-22
13 33. 1-12	13 49. 8-23
14S 33. 13-29	14 50. 1-11
15 34. 1-12	15 51. 1-16
16 106. 1-18	16 52. 1-15
17 106. 19-33	17 53. 1-12
18 106. 34-48	18 54. 7-17
19 107. 1-16	19S 55. 1-13
20 107. 17-32	20 57. 13-21
21S 107. 33-43	21 58. 1-14
St. James.	22 59. { 1-4
1. 1-15	{ 14-21
23 1. 16-27	23 60. 1-12
24 2. 1-13	24 60. 13-22
25 2. 14-26	25 61. 1-11
26 3. 1-18	26S 62. 1-12
27 4. 1-17	27 63. 1-14
28S 5. 1-13	28 64. 1-12
29 5. 12-26	29 65. 1-12
2 Theissalonians	30 65. 13-25
30 1. 1-12	31 66. { 1-2
	{ 13-24

(By Courtesy of the Scripture Union)

5. Hold frequent conferences with other workers in the school, especially the pastor.

6. Never commend a worker for something which was left undone but never fail to commend a worker who has tried even though he failed to succeed.

7. Read and carefully study at least one approved book each month and take an examination on training courses at least four times a year.

8. Attend training schools, conferences, and institutes, and talk enough to cause the leaders to give out their best information.

9. Leave nothing to chance for the work of each Sunday. Remember that planned programs produce results.—Workers' Council.

The religion of joy will give you joy in religion.

Never doubt in the dark what you have believed in the light.

Some people would rather argue about Christ's religion than live it.

## Evangelistic Field Work in South China

EMANUEL H. GIEDT

For the sake of those who do not happen to know the writer it may be well to introduce this first of a series of articles with a personal note. I was born at Danzig, N. D., and was until 1918 a member of the Danzig Baptist Church, of which my parents were charter members. In 1919, after graduation from Rochester Theological Seminary, my good wife and I sailed for China as appointees of the American Baptist Foreign Mission Society. For six years and a half we lived and labored there until our first furlough came due last spring and we had the joy of returning again to our homeland. Of three sons born to us in China we had to



Rev. Emanuel H. Giedt

bid the second goodbye at the age of 2½ years when, because sick in bed ourselves, we could not even attend his funeral.

### The South China Mission

of the A. B. F. M. S. is located in the region of which Swatow is the seaport, a region with an estimated population of about 9,000,000 people. In that general area we have eight central stations, each with a considerable number of out-stations reaching a total of 142, and the 1925 statistics show a total church membership of 6,566, a Sunday school enrollment of 9,017, and a total of 7,620 students in all of our schools. Only one of the eight central stations is located at Swatow, while most of the others are located a considerable distance inland. Our work was at Kityang, a city only about a mile square with about 80,000 population and lying 40 miles west of Swatow. There, within a radius of 20 miles, we had 28 out-stations and about 100 miles away 10 other widely scattered churches constituting the home mission of the Kityang field proper, or a total of 39 churches for the missionary to look after. In all of those churches we had last year a total membership of 1,373, a Sunday school enrollment of 1,204, and 1,295 pupils in our schools.

### Kityang

Kityang is situated between two branches of a pretty large river and forms the head of steam navigation from Swatow. We have a twice-daily steam and gas launch service between the two cities, so that one can make a return-

trip either way in one day. Unless the launches are commandeered for transportation of soldiers, which happened frequently enough during the last five years of civil war, we are thus within easy reach of the seaport. The land for miles around Kityang is low and level, in fact so low that the ocean tides affect our river to a point about 10 miles west of the city and cause the water to rise and fall about five feet twice daily, and one sees the unusual spectacle of a river flowing backwards half of the time. However, the saline water of the sea never penetrates as far as Kityang except during long seasons of drought in the winter time. This is fortunate for the farmers as the river is constantly used for irrigation purposes to keep the rice fields flooded about eight months of the year, during which time two crops of rice are raised.

In the central station we have

### An Extensive Mission Plant

consisting of a large church with a seating capacity of about 400 on the ground floor and a re-inforced concrete gallery to seat about 200 students, a boys' grammar grade and junior high school with approximately 200 students and ten full time Chinese teachers, a girls' school with about 40 pupils, a large hospital, a daily kindergarten, an old folks' home, and three mission residences. The membership of the central church is about 280, and when the schools are in session we have a regular Sunday attendance of about 400 and on special occasions at least 600. The church is self-supporting and maintains a regular pastor, though the present one is not an ordained minister. In that church we have a good reed organ played by a Chinese girl, and good congregational singing. In all of our churches the Sunday morning preaching services are preceded by a short prayer meeting or devotional service, and in the afternoon we have Sunday school, which serves the double purpose of imparting religious instruction and of keeping people from working or opening their shops, which many of them would be tempted to do if there were no church services. We seldom have services in the evening as many of our members live a considerable distance from the church and it is hard to get them, especially the women, out to evening services. Otherwise the Sunday services in our central church are conducted very much the same way as in an ordinary church in America, except that frequently a dog or two will come in through the open doors and saunter up and down the aisles or have a good social time in front of the pulpit! This is varied sometimes when a strange, unsophisticated country woman walks across the church in front of the congregation with a shopping basket (sometimes two baskets suspended from a pole over her shoulder), stares at the performance, and voices her impressions out loud!

While I was principal of the boys' school until last fall, I depended largely on the Chinese headmaster to look after the details of administration and spent most of my time in

## Evangelistic Work Among the Country Churches

Most of them are located on or near the two branches of the Kityang river and can thus be reached by row boat and a walk of several miles at the end of the water route. There are no wheeled vehicles of any kind in and around Kityang, with the exception of perhaps half a dozen bicycles, and there are few roads where one can use one of those. For long distance overland we can get sedan chairs carried by two or three men, but they cost about 15 cents a mile and so we seldom avail ourselves of this luxury and frequently walk 10 miles. As Kityang is not in the center of our field but rather on one side, the 28 out-stations are all the way from 5 to 50 miles distant, and with our slow means of transportation a great deal of time is consumed in getting from place to place. To reach a station, say 20 miles away, we usually call a boat to be ready when the tide turns, that is, when the river begins to flow backwards as that makes rowing easier and speeds up the trip a good deal. As the tide varies about an hour every day it sometimes happens that we start off about 4 o'clock Friday afternoon. Then we make about 10 miles until dark, which is as far as the tide affects the river, and the men stop for supper. During our first years at Kityang we could get them to row part of the night, especially when there was moonlight, and a lovely cruise it was then. But in recent years it was not considered safe to go on after dark on account of robbers, and so a little fleet of boats would stop together at some village for the night and start off early next morning. Rowing against the current progress was slow and so it usually took us till noon Saturday to get to our destination, thus requiring about 20 hours for a journey which requires less than an hour on a train here in America!

### Equipped for the Trip

On these inland journeys we always take along an army cot, a thin mattress, bedding, a mosquito net, a lantern, a wash basin and a food basket with provisions and cooking utensils. A servant accompanies us to cook our meals, and he has to have a bundle of bedding. Hence it usually requires two coolies to carry our luggage up to the chapel in the village or perhaps several miles farther out into the country. Having arrived at the chapel the preacher, or teacher-preacher, who lives in a little corner room of the chapel is usually there to greet us with a joyous "Mok-sü-ping-an," meaning "Shepherd, peace to you," the first term being equivalent to our "Reverend" and the second phrase to "How do you do" in Christian circles. The Chinese form of greeting is to ask, "Have you eaten rice already?" This may be used any time of day.

### The Native Preacher and Teacher

We then proceed to make ourselves at home in the little dark and cheerless chapel which we do not dignify with the name of church, as it is usually a poor excuse for even a chapel according to our American conception of the term, but

it is at least as good as, and often better than, the homes in which our church members live. In nearly every one of these chapels there is a lower primary school up to the fourth grade taught by the preacher or by a special teacher, if the church can afford an extra man, which most of them cannot. Hence, in most cases the preacher teaches from 20 to 40 boys six days a week (Saturday afternoon they learn the Sunday school lesson), preaches Sunday morning and teaches Sunday school in the afternoon. In some cases his family remains at home in some other village and then he even has to do his own cooking and washing. Many of these men have had no more than a grammar grade education and perhaps one, two, or three years of seminary training, and often they do not care for their flock as well as one should like to see it done in face of the great need, but when I consider the circumstances under which they labor, I cannot help but admire and honor them for their patience and faithfulness. And on the average their salaries are less than \$100 U. S. currency per year!

### The Big Worship

After visiting Saturday afternoon in the homes of near-by church members (during which we have to drink a great many tiny cups of very strong and bitter tea), and entertaining a number of visitors in the chapel in the evening (while swarms of mosquitoes exchange malaria germs for some of our good red blood), we pitch our camp in a corner of the chapel and being tired enough we soon become oblivious to our strange surroundings until daylight awakens us to a busy day on Sunday. The local preacher usually leads the devotional services before the "big worship," as they call it, when the foreign "shepherd" is asked to "proclaim the doctrine." Frequently three or four persons wish to join the church, and since we have only two or three ordained native pastors in the field the missionary baptizes them after the service and serves Communion in the afternoon.

In those country chapels we have no organs or other musical instruments of any kind (except a few drums and bugles, which the school boys use for parades), and although we sing translations of our Gospel Hymns you wouldn't recognize them sometimes as the singing is often abominable. The congregation to which one addresses the Gospel message also lacks every element of inspiration except the might appeal to the speaker in need of certain knowledge that they are in need of the message. Our church members are for the most part poor, and so there is no display of fine clothes and hats on Sunday. That thing may be overdone in our American churches, but without despising those good brethren in China I assure you that I often longed to attend a service again in a beautiful church with a pipe organ and even to see a colorful array of ladies' hats in my audience. In practically all of our chapels the door is opposite the pulpit and there in the open doorway would usually as-

semble a group of non-Christian children, half-naked and sometimes stark naked with skins tanned brown, to stare at me while I was attempting to "get across" a spiritual message to my congregation. Sometimes men would join the children to stare at me, not so much to listen to what I had to say as to observe this foreigner, and wonder that he could "speak their words."

### From House to House

During the following week-days we sometimes continue our visiting in the homes and shops for two or three days at the same station and then move on to a second station, where we do the same and usually have an evening preaching service before we proceed to a third station for the following Sunday services. Of course we also visit non-Christian people in their homes or shops and invite them to come and "hear the doctrine." A frequent response we get is, "We are poor people; we eat sweet potatoes (cheap in China). We can't afford to lay off on Sundays to go to 'worship;' if we stop working one day we have nothing to eat the next day." How they ever get the idea that Christianity is a religion for the well-to-do and leisure class I do not know, for most of our Christians are desperately poor but still find that they can keep the Sabbath holy.

New Haven, Conn.

## Alaska . . . Land of the Midnight Sun

HILDA D. KRAUSE

V

I have told you of the awful conditions existing among the native population from which these children have been rescued. I also sketched the early beginnings of the Baptist work, and gave you a glimpse of what is being done at present by the devoted workers. The effect upon the future of the Territory produced by the Christian home life and training of the children in the Baptist as well as other orphanages, can hardly be estimated. Already there are rising out of the ranks those who have had educational and Christian advantages, men and women who are taking hold of the management of local affairs. What will be the effect when this sphere of influence widens, as it must, if Christians are true to their trust?

The friends in the States have loyally supported the work on Wood Island in the past, and the interest shown since the fire which destroyed the home, is especially commendable and is very much appreciated. The first great need, of course, is a new home in which the children who are there at present may receive proper care; but an auxiliary to the development of Christian character would be a Baptist school in which those who wish to continue their studies after finishing the grades, might have the opportunity. It is regrettable that the children must be sent away to make their own way in the world when they reach the most critical years of their lives, unless other denominations open their doors, as was the case with Stephen and James,

whom the Presbyterians admitted to their school. How much greater work could be accomplished if the Orphanage could provide advanced education for those who desire it.

Another great need is a missionary physician at Kodiak. As this large island, together with hundreds of others, is without a doctor most of the time, both the native and white population turn to the Mission for medical aid and advice, which, due to the nature of the duties of the present workers, is not always easy to give. At any time, either day or night, the missionaries may be called upon to save a dying child; to sew up a bad gash in a child's head, which he received in a fall; to diagnose an illness and prescribe treatment, etc.; all of which are opportunities for a Christian medical man.

Then there are still so many untouched spots in our Baptist territory, where the inhabitants are left to their own devices, in some places there being not even a Catholic church to which they may go and express their religious emotions.

Truly the field is white unto the harvest, but the laborers are few who will invest their means and their lives in this great Christian enterprise. May God speed the day when Baptists will rise to their opportunities in this Great Land, to lift these people to higher planes of thinking and living by bringing the Light of the World to illumine their souls, not for a short season only, as does the physical sun, but for Eternity!

## Does Your Church Need \$50 to \$500

Thousands of church societies earn extra money every year showing Messenger's Scripture Text Calendars that sell on sight. Ministers, teachers and societies endorse our plans as dignified methods to meet pledges and raise special funds.

### 12 World Famous Sacred Paintings

A scripture verse for every day, and other features make this an appropriate home calendar. Inspirational, instructive and influential for children and adults.



## Messenger's Scripture Text Calendars



### An Ideal Gift

Now ready for 1927. Over 3,000,000 sold for 1926. Send coupon today for special church plans and prices. For 14 years produced by German Baptist Pub. Society, Cleveland, Ohio.

Single Copy 30c  
Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_  
Denomination \_\_\_\_\_



### New Books

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

*Tarbell's Teacher's Guide.* 1927. By Martha Tarbell, Ph. D. Publisher, Fleming H. Revell Co., New York. 415 pages. \$1.90. Postpaid \$2.00.

This is one of the most helpful books published for the Sunday school teacher as an aid in the preparation of the International S. S. Lessons. This book is the twenty-second annual volume which in itself speaks eloquently for its continued popularity and usefulness. Tarbell's Guide improves from year to year. This new volume is profusely illustrated and contains all sorts of comments, sidelights, hints, suggestions to teacher, etc., all of which warrants saying it is "the Lesson Handbook without a peer." It makes a fine gift to a Sunday school teacher. Think of Tarbell's Guide as you think of your teaching for 1927.

*The Gist of the Lesson.* By A. R. Torrey. Fleming H. Revell Co., New York. 154 pages. 35 cts.

The concise exposition of the International Sunday school lessons for 1927 by Dr. Torrey is well-known to many teachers. This is the twenty-eighth year of its publication. It gives the full lesson text and two pages of exposition on each lesson. It is eminently Biblical in tone. Its special value for the busy teacher is its handy form; it is easily slipped into pocket or handbag and studied in leisure moments. Many teachers present their scholars with a copy at Christmas.

*The Sunday School Teacher and the Book.* By William Francis Berger, A. M.—The Fleming H. Revell Co., New York. 153 pages. \$1.25.

Two important factors in successful Sunday school work are here brought together—the teacher and the Bible. The author takes the position that in our day we have perhaps laid too much emphasis on the technical side of Christian instruction and service. He stresses a renewal of Bible reading, Bible reviewing and Bible studying. An understanding of the principles of redemption as set forth in the Bible will make our teachers soul savers. It is a stimulating book because of its unusual approach.

*The Song of Meditation.* By Robert MacGowan. With Introduction by James H. Snowden, D. D. Publishers, F. H. Revell Co., New York. 143 pages. \$1.25.

This is a new book of daily devotions by a leading Presbyterian pastor of Pittsburgh, Pa. Sixty-two meditations on selected Scripture texts and topics are presented, treating of God, Jesus, the Holy Spirit and Humanity. Each meditation is followed by a poem and prayer, all from the gifted author, who, as Dr. Snowden points out, has a genius for brooding over things and getting into their secret. It is a splendid book to use at the family altar in the home, to supplement and diversify the daily devotions. The Editor has been using it in this manner in his home and recommends it to others.

*Stewardship in the Life of Youth.* By Robert Donald Williamson and Helen Kingsbury Wallace. The F. H. Revell Co., New York. 88 pages. \$1.00.

This is not a work of large compass but it is packed full of good things on this important subject. The authors are field specialists of the Stewardship Committee of the Board of Missionary Cooperation, Northern Baptist Convention. In this book we find the results not only of conviction but of experience. It is addressed to young people and after careful reading of the book, we endorse the statement of Mrs. Helen Montgomery, that it is extremely helpful. Stewardship is defined as partnership with Christ and the implications of this thought are clearly developed in their relation to the resources and life of young people. It can be used and aims to be used as a textbook in young people's gatherings on this vital topic. A. P. M.

### News From Bismarck, N. D., B. Y. P. U.

On September 6 the young people of our church gathered in the church basement to bid farewell to a member of the Young People's Society.

Reinhold Sigmung has answered the call to prepare for the ministry and it was in his honor that we assembled to give words of encouragement and good cheer.

Our meeting was opened as usual with our president, Mr. Harry H. Janke, in charge. Our speakers included Rev. G. Eichler, Rev. A. Guenther, also our new minister, Rev. F. E. Klein, who all related briefly some of their experiences while attending school at Rochester, N. Y. Mr. Peter Klein, vice-president, also spoke a few words in behalf of our society.

Another song brought our meeting to a close and the remainder of the evening was given over to games and refreshments. We were indeed sorry to lose so sincere a member and friend from our midst, but are happy to know that he is doing his Master's will.

On October 1 we again assembled, but this time it was to welcome into our circle the new Mrs. Klein, wife of Rev. F. E. Klein, formerly Miss Ella Schrenk of Ashley, N. D.

It being our regular evening for choir practice, all the members came a few minutes before the appointed time with the exception of the newly wedded couple, who upon opening the door received such a shower of rice as was only possible for us to give.

Games of various kinds followed and as a parting prize for one of the contests Rev. and Mrs. Klein were presented with a chest of silverware, a gift from the society. Refreshments were then served and it can safely be said that everyone spent an enjoyable evening.

The minister and his wife have since become members of our Y. P. Society and we hope that they will be a great help to us and we to them.

DELLA KLEIN, Sec.

### Alberta Young People at Camrose

(Report delayed)

The Alberta Jugend-, Sanger- and Sunday School Bund met at Camrose, Alta., this year July 28 to Aug. 1. The little church was always crowded and the few people were kept very busy. A tent had been put up and there all the meals were served by the church people.

Rev. J. Toyne, local pastor, welcomed the visitors and conducted the evening service. Student A. Husmann delivered the opening sermon. His topic was, "Youth, the time of Development," Rev. Toyne stationed the visitors to their lodging quarters and Rev. A. Kraemer closed the meeting with prayer.

The business meetings were conducted by Rev. Ph. Daum. The election results are as follows: Rev. A. Kraemer, pres.; Rev. J. Toyne, vice-pres.; Miss M. Kujath, Young People's Director; E. P. Wahl, Musical Director; Ph. Daum, Sunday School Director; Mayme Holland, Organist; Esther Jespersen, Assistant Organist.

The program was carried out in full. The addresses and sermons were excellent. Rev. Kraemer conducted a series of studies of Paul's first letter to the Thessalonians. Rev. Daum followed with the subject, "Baptist Principles." The brethren Kujath, Wahl and Toyne followed and reported about the work which is being done among the young people in Alberta.

The other evening speakers were Rev. F. A. Mueller and Rev. F. W. Benke. The latter's theme was, "The Struggles in Life." Saturday evening a lengthy program was rendered by the various societies and Bro. Benke delivered a short English sermon on the topic, "Make no Excuses."

The morning meetings were opened with sentence prayers. A. Krombein, Miss Frida Weisser and J. Litke were in charge.

Sunday was the closing day and a large number were present. Mr. R. Link, Sunday school superintendent, provided for a number of outside speakers to address the Sunday school. Rev. J. Toyne conducted the service and Rev. Daum delivered the message. During the afternoon the "Massenchor" under the able leadership of A. Husmann rendered several numbers and several addresses were given by Rev. Kujath and A. Husmann. The meeting was brought to a close by the Westaskiwin Brass Band furnishing some well prepared music.

These were well spent days and we are thankful for having been able to be present. We would not forget to thank all the Camrose people for their kindness and hospitality shown to us all. May the Lord bless them and add to their number!

MAYME HOLLAND.