

# The Baptist Herald

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

Volume Eleven

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Number Nineteen

## A Missionary's Idea of Missions

**T**HE essential task of missions, therefore, is not culture, education or industry. It is neither reform nor organization. It is not the propagation of the Bible nor the defense of its contents. The task of missions is to introduce men and women to Jesus. He will associate himself with them for the just solution of all problems. It was Christ in his disciples who first made schools and religious instruction available to the poor and outcast. It was Christ in his disciples who labored to abolish slavery. It is Christ who strives today for the common rights of men. He is relentlessly opposed to the exploitation of weakness or misfortune. As yet his purposes have been fulfilled nowhere. But in every nation they with whom Christ has joined himself for the accomplishment of these things are a great and growing host. His teaching, his life, his death, his resurrection, his abiding presence find their crowning glory in Jesus himself.

—Rev. F. P. Manley, Nellore, So. India.

# What's Happening

A number of our pastors and general secretaries at the Atlantic Conference in Philadelphia, Sept. 13-17, preached in German to a radio congregation every forenoon over Station WRAX. This station is under the direction of Rev. F. Maute.

Rev. J. G. Draewell, who has been pastor of the Second German Baptist Church of Philadelphia, Pa., for the last five years, presented his resignation to the church on Sunday, Sept. 10. Bro. Draewell will close his pastorate in December.

Mr. R. G. Schade is the present supply preacher at the Second German Baptist Church of New York City and has been with the church since the first of the year. Bro. Schade, formerly a member of the High St. Church, Buffalo, N. Y., is studying at the New York Bible School, of which Dr. White is president.

The Officers of the recently formed German Baptist Ministers' Conference of North Dakota are Rev. F. Balogh, president, and Rev. G. G. Rauser, secretary. The first meeting of the group was held at Grand Forks in May, the second in Martin in August and the next is to take place in Anamoose in May, 1934.

Rev. Victor H. Prendinger, pastor of the Pilgrim Baptist Church, Jersey City, N. J., baptized four boys from the Sunday school on Sunday, Sept. 10. They were awakened under the preaching of Rev. D. Lee of Newark and later came to a definite conversion. The church is thankful for this token of Gods grace.

Mrs. Anna Speicher of the Swatow Christian Institute, Swatow, China, spent her vacation period with several other missionaries at Bagiuo, a beautiful mountain resort in the Philippine Islands. During August Mrs. Speicher found this resort quiet, restful and cool and, no doubt, has since returned again to her work with new strength and vigor. Her many friends in this country will continue to remember her and the Christian Institute in their prayers.

During the 90 years of the history of the Fleishmann Memorial Church, Philadelphia, Pa., sixteen young men went forth from the church into the Seminary to prepare for the Christian ministry. Eight have already passed away, among whom were Revs. J. T. Linker, J. H. Merkel and J. C. Schmitt. The following who went forth from this church are still among the living: Prof. L. Kaiser, Wm. Kuhn, J. H. Pastoret, R. A. Blandau, John Zopfi, J. H. Landenberger, August Kraemer, and Prof. L. J. Hemmes. Mrs. Anna K. Speicher of Swatow, China, is also an honored member of this church.

## Resolutions on Young People's Work. Atlantic Conference

The committee reports with pleasure the work which the Young People's Societies have done in the Atlantic Conference for the advancement of the Kingdom of God within our denomination. The Young People laid particular emphasis on giving sacrificially to our General Mission Society for the support of our missionaries.

The Summer Assembly at Camp Unami was very successful. The number of students was greater than the year previous. The educational value of such an assembly can not be overestimated.

Great emphasis has been laid upon the deepening of the spiritual life of our Young People through the Daily Bible Readers' League.

As a committee we suggest that the conference recognize the good work which the B. Y. P. U.s have done and should show added interest in this phase of our conference work.

Since Christ has commissioned us to win souls for his Kingdom we suggest that the Atlantic Conference again bring before the mind of the young people the importance of evangelism. As the advancement of the Kingdom of God is in the hands of the young people the Atlantic Conference should look forward with great confidence in the ability of the young people to carry on the work.

Statistical Report	
Membership 1932	1,076
1933	1,092
Total gain	16 members
Money collected for local purposes 1932	\$1673
1933	2634
Increase	\$961
Money collected for foreign purposes 1932	\$1587
1933	1210
A decrease of	\$377
Total money collected 1932	\$3664
1933	1467
Total increase of	\$503
MISS R. C. DOESCHER, MR. R. G. SCHADE, Committee.	

Oh, if religion can only rid us of this cursed habit of worry, what a blessing it will be! And Paul says it can. He is writing in the shadow of a prison. "Be anxious for nothing!" What a song to sing itself through prison bars!—James I. Vance.

## Bazaar at Old Folks Home, Chicago

The annual Bazaar of the Ladies Aid Society of the German Baptist Churches of Chicago and Vicinity, for the benefit of the Old Folks Home will be held on October 19, 1933, at the Home, 1851 N. Spaulding Ave.

Please help to make this Bazaar a success by attending and purchasing liberally. All gifts and money kindly send direct to the Home, German Baptist Home for the Aged, 1851 N. Spaulding Ave., Chicago, Ill.

At 8 P. M. there will be an interesting program in the Humboldt Park Church in charge of Mrs. Minnie Pankratz of the First Church. THE COMMITTEE.

JULIA W. DEUTSCHMAN, Sec.

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Men are busy now putting new labels on to old sins. They are removing warnings and writing "edible" on things that are irreparably destructive, saying that the deadly is not deadly, and that if we eat thereof we surely shall not die. It is the antagonism of a lax and indulgent philosophy which labels indifference "tolerance," license "liberty," and voluptuousness "life"—J. H. Jowett.

## Attention! World's Fair Visitors

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

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

## The Baptist Herald

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# The Baptist Herald

## The Bible Lost in the Church

JAMES R. KAYE, Ph. D., LL. D.

Author of the New Analytical Bible, the Teachers' Guide, etc.

THERE is but one instance of that kind recorded in the Scriptures. When Josiah came to the throne of Judah the people were committed to idolatry of the most debasing nature. The good, constructive work of Hezekiah, sided by Isaiah the prophet, had been demolished by his apostate son, Manasseh, who instituted the most disastrous form of idolatry which was afterwards encouraged by his son Amon.

Josiah, the son of Amon, saw the working of this evil, and in the most vigorous manner attempted to uproot idolatry and banish it from the land. It was in the midst of these reforms that the Temple was repaired, and while that was being done

## Hilkiah, the High Priest, Found the Book of the Law

in the house of the Lord. It was brought to Josiah. In it he read the prophecy that if the people departed from Jehovah the most terrible judgments would be visited upon them. This is set forth in Deut. 28-30, and especially in 29:25-28. This book contained Deuteronomy at least, and it may have been a copy of the entire Pentateuch.

During the reign of Manasseh, in which idolatry flourished, the sacred books had undoubtedly been destroyed and lost sight of. The book found by Hilkiah was most likely the Temple copy of the law that had been hidden or cast aside when the sanctuary was profaned.

The reading of these scriptures stirred Josiah to the depths, and more vigorously than ever he prosecuted the restoration of the worship of Jehovah, and the bringing of the people to higher religious levels. This was the third great revival, and to it the prophet Jeremiah gave his powerful support.

The Bible lost in the house of the Lord! When it was found and it got back into the souls of the people it brought about a religious upheaval. How suggestive is this historical event has already occurred to you. There is a vital truth here, so applicable to our own time, that it should burn itself into our souls.

## The Bible Lost in the Church of Today!

Of all places where the Bible should be lost! We can understand how the Bible would be lost to those who have no religious interests, who care nothing about the Bible, and lost to those who would do all in their power to destroy it, but to be lost in the Church!

The supremely serious thing is that such is the case in our day. The Bible is lost in the Church in the increasing denial of its divine inspiration, a denial that carries boldness and defiance of the most outspoken nature. The divine character and authority of the Bible have been preached out of it by pulpits all over the land.

The Bible is lost in the Church in the denial of the deity of Jesus Christ. And this is done by men who hold up the Christ of our redemption as an ideal man, but in and through it all is that traitorous gesture that reminds us of the kiss of Judas.

## Christ's Miracles Discredited

The miracles to which our Lord pointed in evidence of his divine claims are discredited with a sneer, not by the common sneering skeptic, but by men who teach and preach this book—the Bible in its miracles, the acts of Jesus Christ, lost in the Church. And these men who deny his own claims of divine Messiahship, and deny that he exercised divine power in doing the things that can be explained only in terms of such power, and are so interpreted by him, will extol in the most inconsistent manner this same Jesus, not as the Son of God, not as the Word that is God, not as one who has the divine right to forgive sins, not as the sinners's substitute and ransom, but simply as an ideal man.

The Bible is lost in the Church in the most positive denial of a lost world, atonement for sin satisfying the demands of a holy law, and the need of regeneration. This Unitarianizing of the pulpit and pew is widespread and is on the increase. Is it any wonder that such churches are nothing more than Sunday clubs with a thin veneering? They have flagrantly denied their Lord and the mask should be torn off. Our Lord did not hesitate to unmask the hypocritical Pharisees who rendered void the Scriptures in their day, and the true follower of Christ should not hesitate to expose and denounce the hypocrisy that has the temerity to stand in a sacred position, and exercise the most destructive influence in the denial of the fundamentals of the Word of God.

## The Orthodox Preacher May Neglect the Bible in His Preaching

We have placed our hand upon things that have to do with the basic facts of the Scriptures, but the Bible is lost in the Church in still greater respects. The preacher may be sound enough in his views of the Bible, but for all he does with the Bible, for all the use he makes of it, it is a small factor in his work. It has the most superficial place in his preaching. Very little of its infinite riches reaches his

hearers. They know nothing of its marvelous system. All sorts of topics are discussed. Such preaching contains nothing of an expository nature.

Hundreds of congregations listen to this type of preaching and for a period of years they do not learn one really great thing about the Scriptures. The young people are brought up under it, and are utterly incapable of answering the simplest questions on the basic doctrines of the Bible. Their minds are blank, and how any deep spiritual life can be sustained by feeding on such crumbs is a mystery.

#### Searching the Scriptures a Need of Our Day

The Bible is lost in the average Church in that there is practically no "searching the Scriptures." It is given little or no attention. It is before their minds less than anything else. Side issues occupy indefinitely more of their time and thought. Under these conditions it is a hopeless task to induce those people to take up a systematic study of the Bible. In that church there is no Biblical atmosphere. From Sunday to Sunday, from prayer meeting to prayer meeting, you hear no one saying in glowing enthusiasm, "The Bible is a new book to me; I never saw it that way before; I never knew it had such a marvelous structure." A new book! It is a lost book, lost in the Church.

When, in the true sense of the word, the Church finds the Bible, as it was found in the days of Josiah, it will revolutionize things as it did in Judah. There will be a spiritual house-cleaning. The souls of men will be awakened, the dry bones will have breathed into them the breath of life. The place will be surcharged with a divine presence, and sinners will ask, "What must I do to be saved?"

#### "Give Ye Them to Eat"

The picture is not overdrawn. You will not have to go far to have it verified. What a glorious opportunity you have to bring to these people these treasures of the Word of God. In all of these churches where the Bible is largely lost are earnest souls hungering for the food they never receive. Their spiritual life is starved. They can scarcely formulate just what it is they need and want, but when they are given a glimpse of the unfolding of the Bible, as you are in a position to give them such a vision, it is like a fountain in a desert, food to a famished soul.

If the Bible is found at all it will be found just where it was lost. It was cast aside in the Temple when the people turned from Jehovah. You will not go to a blatant infidelity, to a godless and antagonistic science to find a lost Bible; you will find it in the Church. The janitor may dust it every week, but it is not on the outside where you will find the cobwebs.

Somebody had to find that Bible in the Temple, had to bring it forth to read it to the king. In how many instances it may be your sacred privilege to find this book for those to whom for a long time it has been a lost Bible.

#### The Art of Being Good Attractively

A YOUNG man, an explorer of life's mysteries, asked this disturbing question the other day, "Why are many good people so hard to live with?" There are two radically different types of people who menace the idealism of youth. There is the scamp who makes a fine art of his deviltry. His escapades into the moral borderlands are so romantic and interesting that he becomes a hero. He glorifies impulse with the zest of adventure and the thrill of exploration. Under his skillful artistry common sins become glamorous and winsome. On the screen, in the sensational news columns, and amidst the slush of the "confession" magazine the evil life is so heroically presented that the idealism of youth is dangerously intrigued.

The other menace is found in those parents and teachers who live the good life, but who do it in an insipid, intolerably dull, and hopelessly boring fashion. Such a leader may be painting the good life as a forbidding desert within which an occasional sin would seem to some like a refreshing oasis. The dull saint endangers youth about as much as the hilarious sinner. It is easier to strip sin of the lure of its artistic trappings than to divest goodness of the handicap of dull stupidity.

The influence of a parent or teacher depends more on how attractive he is than on the kind of moral character he has. It is as much the obligation of the leader to be attractive as it is to live the good life. One dare not, of course, be attractive at the cost of moral goodness. But it is futile to have a kind of moral goodness which is unattractive or even uninteresting.

And it is not the beauty parlor kind of attractiveness which is suggested here. A mishapen little hunchback, who had never known a moment of freedom from pain, was one of the most attractive and influential Sunday school teachers which one young person ever had. A beautiful personality had acquired skill in using an unattractive and pain-racked body as its instrument of expressing love, adventure, and high courage.

It is not enough to be good in a negative self-restraint. It is not even enough to be good in a positive aggressiveness. Goodness must be interesting, adventurous, thrilling, alluring, if it is to become contagious. A course in *The Art of Being Good Attractively* could well be a prime requirement in Christian leadership.—Selected.

I believe the Word of God, if we will but read it with simplicity, is more clear and powerful than anything that can be said about it.—G. Campbell Morgan.

"Conscience," said Uncle Eben, "is only a still small voice, and half the time when it tries to speak up it finds dat de line is busy."

#### Why Pray for Missionaries?

WHY pray for missionaries? Reports almost invariably end, "Above all, pray for us." Why?

1. The missionaries know. Are these requests nothing but idle talk? Are they just a nice, convenient way to close a letter, paper, or report? The missionaries know.

2. Much impression, little expression. I speak in regard to language study. One, on coming to the field, experiences a lengthy period of impression. This prolonged condition sometimes approaches depression. No little suffering is occasioned by inability to enjoy freedom in expression.

3. Spiritual drought. You may know of preachers in the homeland who become "bone dry" spiritually. One on other fields, cut off from former Christian fellowship, finds there is a tendency for this condition to become acute. It is not easy to keep these spiritual fires kindled and burning. To use another figure, I quote a brother in active service who said: "A missionary is like a sponge out under the sun." One must take in of the things of God in order to give out.

4. Exposure to temptation. Satan does not regard lightly the bringing of the light and knowledge of God into lands he has kept benighted for so long a time. If he can break the spirit of the ambassador of Light, he has won his fight.

5. Spiritual hosts of demons. Read the last part of Eph. 6 and remember that the missionary must encounter these hosts of demons in a way you never dreamed of. I am willing to let those on the field testify to this fact.

6. Readjustment. Climatic readjustment is by no means the only one. We, especially those who come to the East, are among a strange people who think and act in a different manner. Furthermore, we may never fathom their minds. (But they fathom us.) We learn that a complete readjustment in approach to the mind, in tact, in modes of thought and methods of dealing with the people, is necessary.

7. Progress in the work is not swift. Don't forget that the "enemy of souls" will raise such opposition that only by superhuman power, patience and love can a work progress.—N. B. Wright, Peiping, China.

Salt, so needful, so wholesome, yet is it to be wisely used. Salt directly sprinkled over all the common dishes of life, giving all a savor and sweetness,—this our Master seeks to make us.—Mark Guy Pearse.

Some of the maxims of the ungodly are very good when they are properly interpreted. "Take care of number one." Who is number one? The ungodly man says, "I am number one." But God is number one. Take care of God's interest first, and he will look after yours!—J. Hudson Taylor.

#### Why in the Morning?

AT a meeting of Morning Bible Readers held in Calcutta the following reasons were given why we should read the Bible and pray in the morning:

We owe first things to God.

We are most likely to be able to secure a quiet time in the morning.

There is much danger of Bible study and prayer being crowded out entirely if it is not enjoyed in the morning.

The mind is then free and fresh.

First impression last.

Bible study and prayer make a good foundation for the day.

We should seek a high-level start.

By this we are put on guard against sin. (Psalm 119:9, 11.)

We shall most probably have occasion during the day to use what we get in the morning.

Many good and holy persons recommend this as one of the chief secrets of deep spiritual living.

There is Biblical authority for the habit. Read Psalm 5:3 and elsewhere.

#### When to Behold the Birds

IT isn't necessary to follow Emily Dickinson's example when she said:

Some keep the sabbath going to church;  
I keep it staying at home,  
With a bobolink for a chorister  
And an orchard for a dome.

The best time to **behold the birds** is from sunrise to 10 A. M., so that there is no reason why we may not do both,—behold the birds and go to church.—Arthur Edward Wilson.

The world has never seen a craftsman who could compare with the ancient Egyptian for accuracy, manual dexterity, and love of perfection in his work.—Prof. Flinders Petrie.

Small Toronto boy, under five years of age, who was going to church for the first time:

"Mother, what is church, anyway?"

Mother: "It is God's house."

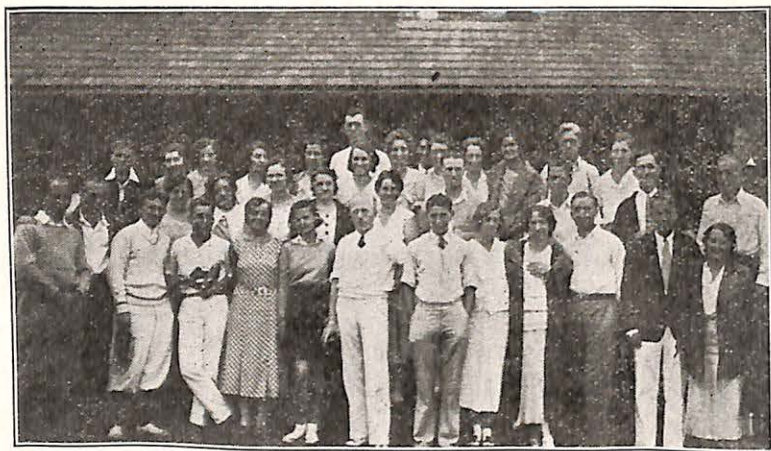
Small boy (after a little thought):

"Then are we God's company when we are in church?"

Those who bring sunshine into the lives of others cannot keep it from themselves.

Remember Jesus! Some day you will want him to remember you.

Life is like an empty lamp—without the oil of love.



Atlantic Conference Assembly, Camp Unami, Sumneytown, Pa.

### Atlantic Conference Assembly

The Eleventh Institute of the Young People's and Sunday School Workers' Union of the Atlantic Conference was held from August 5-12, inclusive, at Camp Unami, Sumneytown, Pa.

We had the joy of again having Rev. Martin L. Leuschner of Philadelphia for our dean who was assisted by an excellent faculty consisting of Prof. F. W. C. Meyer of Colgate-Rochester Divinity School, Rochester, N. Y., Mrs. Josephine Rauscher of Newark, N. J., Rev. Alfred A. Bernadt of Brooklyn, N. Y., and Mr. Harold Krueger of Brooklyn, N. Y.

Our classes were in the morning from 9 to 11.30 A. M. with brief intervals for relaxation. Prof. Meyer's class, "New Testament Portraits of Christ," was an inspiration to all. We were shown the different ways in which the disciples viewed Christ's life and how they stressed the various phases of his personality. This class was truly a challenge to us, not only to delve into his word more deeply but to let others know of his teachings.

Mrs. Rauscher, with her rare ability in telling stories, proved a great help to those who had difficulty along this line or others who wished to improve in their methods in her course: "Story Telling and Bible Stories." Such suggestions as these were given: how stories can be told effectively to others; how Bible incidents and characters can be reclothed in the story language of today, etc. As a final check, each student in this class was requested to tell a story which was followed by class criticism and comment!

Those students not attending Mrs. Rauscher's class, learned much about the "Psychology of the Individual" from Rev. Bernadt. Here, in a clear and interesting way, we learned how to know ourselves; how to get along with other people; how church services might be made attractive; and the art of winning someone to Christ.

We also had the following thought-provoking forum discussions from 10.40 to 11.30 A. M. (many lasted until 12 M., not meaning that we like to argue, but that we had a wealth of information, serious and humorous):

1. An exchange of some of the best programs which the various young people's societies presented during the year.

2. Shall the work of Christian missions be changed or altered in any way for the betterment of the enterprise?

3. Can or should a Christian be a Socialist?

4. What are the causes and cures of crime?

5. Should compulsory military training in college be abolished? What should the attitude of a Christian young man be in going to such a school?

We do not want to mislead people into thinking that our Camp Unami had only a serious side. Our recreational leader, Mr. Harold Krueger, had charge of all our fun and good times. In the afternoon we went swimming in the new pool installed in Unami Creek. No stress of imagination is needed to realize the fun when young people get into the water. Many a person who was suddenly startled by finding himself or herself thrown into the water can well testify. Even our respected dean had many of his siestas ended abruptly by his sudden descent into the pool. In between times we played the old favorite, volley ball, and even went back to our early childhood by jumping rope. It's no wonder that many of us never heard the rising bugle at 7.30 A. M.!

The student body elected Mr. Edwin Marklein, president, and Miss Ruth M. Schmidt, secretary, to have charge of student activities. The first thing decided upon was to continue the "Unami Chips," a booklet read nightly, to the surprise and discomfort of many, telling the events of the day. Our two reporters, Miss Edna Marr and Mr. Reuben Leykowitz, were walking examples of "see all, know all, and tell all."

At 7.00 P. M. we had our vespers in a natural and wooded amphitheater in the woods. There among the trees and rustic scenes of nature we were drawn closer to God and realized his presence in a particularly inspiring way. The few services of personal testimonies will never be forgotten, nor will the song services where we were delighted to find out how many Christian songs we knew from memory.

At 8 P. M. we had our get-together programs. Initiations, mock trials, camp fires, socials, games, etc., made the evenings go quickly. During these times the 36 students and 5 faculty members became more like one happy family. In addition we had eight guests over the weekend and almost 70 visitors who were loath to leave us.

This is really only a brief account of the happy days at Camp Unami. Anyone who attended would gladly and eagerly relate many more good times. The only good thing is for you, who can, to visit us next year and experience an ideal vacation; joyful times with something added that is infinitely more precious: Christian fellowship and a deeper knowledge of the Master.

RUTH M. SCHMIDT, Sec.

### "The Faithful Group," B. Y. P. U., Portland, First

We, the "Faithful Group," consisting of young married folks of the B. Y. P. U. of the First German Baptist Church, Portland, Ore., give thanks and sing praises to our Lord for having guided and watched over us in the past year.

During the past year we had the privilege to conduct 33 Sunday evening meetings. They consisted of the following: two devotional; four on prophecy; in two meetings slides were shown (Holy Land and Anti-Cigaret League); three question box; one on missions; one on tithes; five on different topics; one musical program. Eight joint meetings were held. We had two visiting speakers and four socials.

The Social Service Committee had the pleasure of spending four Sunday afternoons, singing for the sick and shut-in members and friends of our church. Instead of having a special committee for this work, the chairman, Ruth Moeckli asked different members of the group to participate each time. To see the smiling faces of those visited has been an inspiration to us and has made us all the more thankful to God for health.

In June, our year's work ended with the regular business meeting held in the church parlors. Before the business session we gathered around tables spread with a beautiful supply of food, prepared by some of the ladies of our group. During the dinner courses several interesting toasts were offered. All enjoyed this immensely.

Officers elected to serve the new society year are: President, Harry Johnson; vice-president, Kurt Neumann; secretary, Lydia Bauder; assistant secretary, Esther Henkleman; treasurer, William Glaske; pianist, Lillian Wuerch; reporter, Lorena E. Glaske.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a living hope, by the resurrection of Jesus Christ from the dead." 1 Peter 1:3. LORENA E. GLASKE, Reporter.

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Little by little takes you a long way if you are faithful.

# The Sunday School

## The Best Stories

J. LILIAN VANDEVERE

Of Jesus blessing the fishes and bread,  
Then the sower who sowed the seed.  
Evenings, cosy and cuddled in bed,  
I lie and listen to mother read.

Just before I am ready to sleep  
She takes the Bible and reads again,  
Of David, watching his woolly white sheep;  
Mary, Joseph, and three Wise-men.

Easter morning, when Jesus arose;  
The loving children whom Jesus  
blessed—  
Of all the stories that mother dear knows,  
These from the Bible I love the best.

## Prayer Suggestions

Prayer in the Sunday school, whether offered in a class, a department, or in the general assembly of the school, should possess certain characteristics. These characteristics are at least hinted at in the following suggestions:

1. The one who is to offer the prayer should have knowledge of it in advance if at all possible. With the invitation should be given the necessary information which will make it possible for the prayer to be in harmony with the theme of the day.

2. There should be some mental and devotional preparation on the part of the one who is to lead in prayer.

3. There should be spontaneity in prayer but this should spring from a heart warmed by private devotion. Nothing in these suggestions should be construed to mean that dead formality is to take the place of a spontaneous prayer life.

4. Prayers in the Sunday school should be audible and intelligible to those who are expected to hear and participate in them.

5. Prayers in the Sunday school should be brief. Several short petitions are to be preferred to one which is lengthy.

6. Prayers in the school should be offered in a quiet atmosphere. This quietness is to be clearly distinguished from dullness.

7. Fine theological phrases should be carefully omitted from prayers in the Sunday school. Only words which help the praying people really to pray should be made use of.

8. Definiteness in prayer is a splendid quality and one too often missing in the school which should be training its people how to pray.

9. The prayer should always be addressed to God through his Son Jesus Christ and not to the audience. Certainly the leader should have the group in mind; but the prayer is not to be con-

fused with advice giving, speech making, or oratory.

10. The name of Jesus or some of his attributes should be used at least once in every prayer in the Sunday school. It is in his name that we make all our petitions.

11. There is a place for the spirit and act of confession in public as well as private prayers as it applies to the group; but prayer should never be used as a weapon to accuse or attack any individual even indirectly.

12. Prayers in the school may at times be silently offered, but such periods should be quite brief and followed by a word of audible prayer.

13. Prayers may be offered topically, the leaders inviting the group to bow the head while he suggests short subjects for silent prayer. . . . At the conclusion of these the leader should close or call on someone else to close with a brief prayer.

14. There is a place for memorized prayers. These may include the Lord's Prayer, some Scripture prayers; class, department, or school prayers; hymn prayers, or other material repeated in concert.

15. Prayer should at times be offered in song. With heads bowed the words of some hymn-prayer may be quietly sung. A few typical hymns which may thus be used are: "Lord, Speak to Me, That I May Speak"; "Break Thou the Bread of Life"; "Savior, Thy Dying Love"; and "Take My Life and Let It Be."—The Superintendent's Guide.

## The Chorister

How much thought are you giving to the music in your department? The man who leads our singing is as important as the man who leads our prayer. He sets the emotional tone of our worship and helps each individual blend with a common voice in prayer and praise. Does he look upon this part of the service as a mere preliminary or an accompaniment to the spoken word? Let him remember that the words of songs and the melodies which bear them go home with us when the spoken word of the teacher has become vague. He is leading us in our active part of the worship.

In choosing a chorister we must have a person with a good singing voice, a magnetic platform ability, a sound musical taste and good selective judgment. However, unless his music and his magnetism are consecrated to the service of God, and unless he helps inspire worship, he should take his talents to a school or municipal gathering, for he has no place in the teaching service of the church. A department chorister is no football cheer leader. He must bear himself with dignity and fervor and as one who serves the Lord.—Sunday School, Young People and Adults.

## A Prayer

ELEANOR A. HOFFMAN

Help me, Oh Lord, from day to day,  
To help some fellow along the way.  
Help me to lend a helping hand  
To a lonely friend from alien land.

Give me strength to do things well,  
To play life square; the truth to tell.  
Give me courage to keep from wrong,  
Make me steadfast, wise and strong.

## A Little Boy's Epitaph

A young missionary said, "When a child, I used to walk through a certain churchyard. One of the gravestones bore this inscription to the memory of a little boy eight years old: 'Mother, when I grow to be a man, I should like to be a missionary; but if I die while I am still a little boy, will you put it on my tomb, so that some one passing by may read it and go instead of me?' Through reading this inscription so often, there grew up in my mind the thought that I must go in place of that little boy."—The King's Business.

## No Place Like a Godly Home

A runaway girl, 17 years old, having left the home of her "hard-hearted, old-fashioned" parents in the East, got as far as a big city on the Pacific Coast. After two months of experience she wired her dad: "I had rather be a dishwasher in the house of my father than starve in these tents of the ungodly! Wire me transportation!"

She is back home, the most contented little maid in the neighborhood; and she tells her girl friends:

"Say, I got so near to the hot place that I could smell sulphur! No more for me! Do you know, our old kitchen looks just like heaven!"

## The United States a Mission Field

Here are four facts set out in the latest religious statistics of the United States:

49,752,443 members of religious bodies over thirteen years of age.

59,268,764 members, including children under thirteen years of age.

124,000,000 estimated population of the United States.

64,731,236 outside of any religious body —a field for missionary work.

## Adjustable

"I see an inventor has got up a chair that can be adjusted into a thousand different positions."

"I don't see what such a chair would be good for."

"It is intended for the small boy when he goes to church."—Pathfinder.





## What Should the Present Time Teach Our Churches?

HENRY MARKS

(Published at the request of the Northwestern Conference)

(Conclusion)

Part II

### Prosperity Creates Languor

There is nothing like an empty stomach. Writers and inventors have given us plenty examples of this. They did their best work in poverty; very often going to seed after they became prosperous. It has happened too, with many a business, fighting hard and building up in the lean years and then becoming fat and sluggish in the years of plenty.

When the stomach is filled with food, the blood leaves the brain and goes to the stomach to aid digestion. Partial brain anemia ensues and the mind functions slowly. With the stomach empty, there is a surplus of blood in the brain. Nature is stimulating the individual to evolve a plan for obtaining nourishment.

You have noticed that if you eat too heavy a lunch you feel s'uggish after it. You see it in nature—all the way down to the python sleeping for days after its very occasional meal.

Prosperity, like a big dinner, generates languor. There is a let down of the dynamic forces. Probably this explains our periods of business depression, the reaction from prosperity causing drowsiness. With prosperity all the time, we would become like the lotus caters. Business depressions waken us from a toxic condition resulting from too much prosperity.

We are suffering a religious depression and should rouse ourselves and ask if we are not too loathe to make use of new and modern methods. Older folks are often unwilling to surrender responsibilities and place them upon the shoulders of the younger generation. Youth has energy and it must burn it up and if we are not going to permit youth to burn this energy in proper and lawful channels, it surely will diverge into improper ones.

### Give and Share Responsibility With the Young

In the average modern business, a large share of the responsibilities are placed upon the shoulders of the young business man. In our churches, on the contrary, too many of our old members decline to resign their responsibilities and are proud to say that they have been deacons, trustees, clerks and choir directors and superintendents for 25, 30, 40 and 50 years. Are we giving our youth a fair break? We provide for youth of the church little opportunity to spend its energy and then youth loses its interest and once lost, in a majority of cases, is lost forever.

The youth of today knows more and learns faster than did the children of a generation ago. Young people today make more contacts with life than any former generation of immature beings, in the entire history of the race. They

take for granted achievements which our ancestors never knew of and which have cost centuries of accumulated toil. The plain meaning of the present-day situation is that adult responsibility for children and youth has reached an acute stage. Youth that is scientifically trained and spiritually neglected, can turn the world into shambles.

### We Must Come Back to God

The church should push forward with loyalty and intelligence, an educational program that will give consecrated teaching, efficient equipment and spirit-filled leadership. The curriculum, the methods and the equipment of the nineties will not be adequate in 1933.

The business world has been groping around for nearly three years; there is no living man who has been able to advise a way out of this depression; we all seem to be helpless. This leads to but one conclusion, that man is helpless without God, and it is therefore up to man to reconsecrate his life, come back to God in earnest prayer and seek his guidance and help. The present time is an opportune time for church members to assert themselves as true Christians by showing courage and faith in the God whom we worship and in whom we believe. If we could live our lives as though each day was to be the last, always bearing in mind that life is but a one way street and that no one of us is coming back, I believe we would radiate an influence which would be far-reaching. We are all so human and so apt to put off until some future time things which would bring the greatest fruit if they were done today. Tomorrow may be too late.

### Learning from the Hen

Hard times mean nothing to a hen; she keeps on digging worms and laying eggs, regardless of what the newspapers say about conditions. If the ground is hard, she scratches harder. If it is dry, she digs deeper. If she strikes a rock, she works around it. But she is always digging up worms and turns them into broilers.

Did you ever see a pessimistic hen? Did you ever hear of one starving to death waiting for worms to dig themselves to the surface? Did you ever hear of one cackle because times were hard? Not on your life! She saves her breath for digging and her cackle for eggs.

It would be well for us, who profess to be Christians, who worship a living God, a God who provides for the birds of the air and clothes the lilies of the field, to profit by the example of the hen, adjust ourselves to the times, be grateful to our Maker for the blessings we are privileged to enjoy and duly appreciate that after all the world moves on and our motto should be to look forward, not behind, as Lot's wife did.

### The Failure of Many Big Leaders

Our big business men and leaders, who should have set an example in the world, were untrue to their trusts, they evaded laws wherever and whenever it was convenient and to their best interests. These

men, in many instances held themselves out as leaders in the religious world. Because of them we are not excused. Their slogan was, make profit, honestly or dishonestly, but make profit. This has been one of the chief factors in the terrible conditions now existing as the same has been developed in some of the investigations recently conducted.

Naturally under such conditions we are inclined to cast religion to the winds. Should we not retrace our steps and take God into our confidence, into our business life, into our church life and get the machinery of the church going to rebuild our spiritual life?

Now is the time for the modern Zacharias to make haste and come down and abide with the Lord.

Jealousy and distrust play a large part in the present-day situation. Nothing is gained if we are distrustful of everything and everybody. If we employed our time in a better way perhaps our success would be even greater than that of the person unto whom we are casting an envious eye. Good thoughts and good things do survive in this world.

### The Christian's Code

At the present time the President of this great country of ours pursuant to authority of Congress is asking all business to adopt codes which shall provide for an increase in the employment of men; provide for proper working hours and for a proper wage scale. It is the idea of the President that capital and labor get together and treat each other with fairness; that labor be paid a living wage and that capital do not unduly profit by any increase in business which may occur.

I wonder if it has ever occurred to the President, to capital, to labor, to all of us that we have a Code, the Holy Bible, which the highest authority of all, God himself, gave to this world, in which are found rules and regulations defining our relations one toward another, in all walks of life, which, if followed would not require any additional codes or rules to govern our conduct. Examine this Code closely and the very rules which the President is laying down, are thoroughly covered in the Bible, and if we make it our duty to probe deeper into the "Good Book" and adhere to its advice, we will soon be singing a different song. Permit me to quote the words of someone: "It isn't the individual, nor the army as a whole; it's the everlasting teamwork of every bloomin' soul!"

This is not the time to quibble and criticize; it is an opportunity to exert ourselves; it is opportunity to prove our sincerity as citizens of a great nation and also as children of God. The eyes of the world are on us; other countries are watching to see what we are going to do; men are awaiting our action anxiously to bring relief materially and help spiritually. But not only these; God is also watching and waiting for our response to the call of our needy brethren.

I do not wish to be understood from what I have said, that the world has gone to the dogs, or that I feel that the

world is worse than it was yesterday. I do feel, however, that the Christian Church is not making the progress that has been made at periods of time in the past. We owe much progress to religion. This world would never have been what it is today, had it not been for religion. The Christian Church has always led the way. Christians ought to be leaders in any attempt to better the condition of mankind. At the present time the Christian Church seems to have halted; it is not keeping up its forward movement. The world has caught up with the Church, and unless we join hands and again come to the front and lead the way for the world to follow, we are not fulfilling the great mandate which the Lord Jesus gave us.

### B. Y. P. U. and S. S. Workers' Union of Northwestern Conference, Elgin, Iowa

The first session of the Young People's Union of the Northwestern Conference was a business meeting held Friday afternoon, August 19, 1933. Although our business meeting is usually continued with the banquet, it was impossible to do so this year because of the limited space in the dining hall. After a few opening songs, the various reports were read by president Milton Schroeder, treasurer Edna Voech, and secretary Edna Zummach. The winners of the poster and missionary offering contests held earlier in the year were announced. The society in the Minneapolis church won first place while second place went to the North Freedom, Wis., society. The report of the nomination committee was heard and the election of officers was held. Concluding the election, we descended to a tasty meal spiced with a bit of singing.

The evening service began with a song service lead by Rev. Pieter Smit of Muscatine, Ia., following which we were favored with a selection by a ladies quartet from Elgin, Ia. Rev. Paul Zoschke led us in prayer. The awards were given to the winners of the contests by Milton Schroeder. We were favored with a piano solo by Irma Greither, Elgin, followed by a vocal duet by Karl Miller and Mr. Kahles of Elgin. Announcement of election results was as follows: President, William Adam, Minneapolis, Minn.; vice-president, Irvin Miller, Elgin, Ia.; treasurer, Elsie Jahnke, North Freedom, Wis.; secretary, Edna Zummach, Burlington, Iowa.

The address of the evening was given by Rev. A. P. Mihm, editor of the "Baptist Herald" and who is also the Young People's Secretary. He chose as his subject: "Youth and the Church in a Changing World." He brought to us the fact that the world is changing so rapidly we find it difficult to keep up. The young people of today have a world in the making facing them. We had rather go back to the Soul, Bible, and Christ standard than to the Gold standard. The church is an institution which pays its dividends in people, not in dollars. Jesus

is depending on us to be co-laborers with him to win others.

The final test of the church is to create good men and women. If changes are to be made they will have to be carried out by the youth. He closed this address with this passage from the Scriptures: "Whosoever findeth his life shall lose it; whosoever shall lose his life for Christ's sake shall have eternal life."

The Sunday afternoon session was opened with an orchestral prelude, followed by a song service. Irvin Miller, vice-president, was the presiding officer in the absence of president William Adam. The Scripture was read by Reuben Hackman, vice-president of the Iowa Young People's Union. Matilda Bach offered prayer after which the Elgin choir sang. A vocal duet by Messrs. Miller and Kahles preceded the main address by Rev. A. P. Mihm. Since this meeting was devoted to Sunday school work Rev. Mihm had as his subject: "Reverence in the Church and Sunday School." The lesson of reverence still needs to be taught. There are many causes for the decline of reverence, a few of which are: Lost sense of holiness of God, no distinction between the sacred and secular. In answer to the question: "What is reverence?" Rev. Mihm gave this definition: "Respect for that which is holy; a right attitude of heart for God and Holiness."

At the close of his address Rev. Mihm gave an opening for discussion on the subject. Miss Marie Baudisch closed the meeting with a prayer.

Everyone believes God has richly blessed us in our work this past year and offered gracious thanks for this help and blessing. EDNA ZUMMACH, Sec.

### King's Daughter's Class, Tacoma, Wash.

An interesting meeting was held July 11 at the home of Mrs. Fred Stabbert, our teacher. When the business meeting had adjourned, we started our study of Alaska. Marie Langenbach first took us on an interesting trip by boat to Alaska, pointing out the scenery as we went along. Then Alice Stuermer gave us an idea of what the natives believed and how they worshiped at the time of the purchase of Alaska. Others told of the missionary work being done there and of the schools and industries. When the talks were all given, everyone agreed that this was the next best thing to actually visiting Alaska. Refreshments were served by candlelight, and everyone had a jolly time of Christian fellowship. RUTH HARTUNG, Sec.

### B. Y. P. U. at Creston, Neb.

The B. Y. P. U. of Creston, Neb., celebrated another birthday on Sept. 3. We were very glad to welcome the B. Y. P. U. from Shell Creek. The church was filled to its capacity. The weather was quite warm but we had a very pleasant time. The program opened at 7:30 P. M. with

a song service, Scripture reading and prayer. The local choir sang a selection, then followed the pageant entitled "The Questionnaire," which was presented very well. Rev. A. Foll followed with a few brief remarks.

Our annual report showed that following meetings were held during the past year: Bible studies, prayer meetings, mission study of great Baptist men, book reviews, musical program, a debate and other literary programs such as Christmas, Easter and Thanksgiving programs.

After the program refreshments were served on the church lawn.

Our earnest prayer is that our Lord may help us to be found faithful in him

MRS. ALMA PRANG.

### Fourteen Baptized at Folsomdale

It all started last spring when four of our students from the German Department of the Colgate-Rochester Divinity School accepted the invitation to go out to Folsomdale during the Alumni week and conduct revival meetings. Out they went with fears and trembling, but with a message of love in their souls, Adolph Kannwischer, Arthur Kannwischer, Daniel Mayhoefer and William Stuhrhahn, prepared to preach and to sing the gospel message. The attendance was small on the first night, but the news of the interesting meetings soon spread, and crowds began to pour in. I was invited to come out and share in the work on Friday evening and found the church packed with a responsive congregation. The invitation was extended night after night, and one after another turned to Christ as Lord and Savior. The pastor, Mrs. Grace Domes, continued the pastoral care and led others to Christ. A baptismal service was arranged for Sunday afternoon, September 3, in an enchanting spot on the creek, where folk of the Folsomdale Church had been going into the baptismal waters for more than 60 years. Several hundred people had gathered, many representing our churches in Buffalo and Rochester. One lady was there who had been baptized on the same spot 62 years ago, and another from the High Street Church in Buffalo, Sister Goldschmidt, had been baptized there 52 years previous. After a baptismal sermon, and a song, "Safe in the arms of Jesus," by the group of young people who were to be baptized, I had the privilege, on invitation of the church and pastor, to administer the ordinance to these fourteen young people. Among them was the husband of the pastor who had been brought up in the Presbyterian Church. In sending in this report I have the privilege of sending the subscription of the pastor in for the "Baptist Herald." We hope all the young people there will become readers, and that a closer fellowship with our denominational work will result. Possibly some other churches would like such a revival. Why not give our students a chance? They have a heart for soul-saving. ARTHUR A. SCHADE.

# Our Devotional Meeting

August F. Runtz

October 15, 1933

## How May Our Meetings Be Made More Helpful to Us?

Heb. 10:19-25

*Regular Attendance.* In the 21st chapter of John's Gospel, where the account of the resurrection of Jesus is given, we read how Jesus appeared to the disciples and said: "Peace be with you," and showed them his hands and his side. How glad the disciples were to see their Lord. And then we read how one of the twelve, Thomas, spent an entire week in doubt, despair, and conflicting emotions. He had been robbed of all joy, for he said that he just could not believe that Jesus had been raised from the dead.

Why was Thomas in such a state of despair when the other disciples were living in an ecstasy of joy? The answer is found in the words: "Thomas was not with them when Jesus came." He might have saved himself a great deal of anxiety had he been at that meeting. The writer to the Hebrews tells us that we must not forsake our own assembling together. (V. 25.) Spasmodic attendance in any organization leads to loss of interest and inspiration. We get the most out of our religious gatherings when we attend regularly.

*A noble purpose.* Regular attendance, however, is not enough; our purpose in attending must be a high one. The writer of our Scripture passage had previously shown that Jesus Christ is the Son of God and representative Man. He is able to succor the tempted; he is faithful as a Son, who is set over the house of God; he has experienced the bitter humiliation of life; he is perfected as our Savior. So he urges his readers to hold fast the profession of their faith, and encourage one another not to waver or grow faint. We too need to know and hold fast the great principles of our faith. We can study and discuss these principles in our meetings.

*"Stir up one another to love and good deeds."* It is fine to get together and meet our friends; for God has made us social beings. The young people's meeting is a good place to learn to pray in public. Here we also learn what is being done on mission fields. In all of these, and other ways, we are to broaden our sympathies and fit ourselves to live useful and efficient Christian lives in our church and community. We are urged to do such good work that others will notice it, and become jealous, and then set about doing good work for the Master also.

October 22, 1933

## How Christ Has Changed Life in Missionary Countries

Acts 19:9-20

*Superstition is being eradicated.* In

our Scripture passage we read how the people in Ephesus, when they believed on Jesus Christ, brought their books on magic arts, and burned them in a great bonfire. Heathenism is always linked up with superstition; and superstition always breeds fear. It sees a world peopled with evil spirits, all planning one's destruction. In every tree and every stone there may be an evil spirit.

E. Stanley Jones tells of seeing an Indian woman with a child on her lap following a drove of cattle.—The cow is still sacred in India.—This mother went behind the drove of cattle, caught some of the dripping urine of the cow, and sprinkled it upon herself and her babe, to keep away the Evil Eye.

Every heathen is living in a world of fears. Through the church, and the school, and the doctor, and the hospital Jesus Christ has been able to lift the dark pall of superstition at least from those lives, that have accepted him. Where Christ comes superstition is soon wiped out.

*Childhood exalted.* E. Stanley Jones says: "I looked into a pagan temple, and saw Siva, one of their gods, with his trident in his hand, piercing the prostrate form of a little child. I walked away, repeating the words, 'Suffer little children to come unto me.' It means everything to have that in our world." Then if we think of the terrible death-rate of infants in many countries where heathenism predominates, we realize what a task Christianity still has before it. In Madras, India, during 1918 out of 1000 babies born, 355 died. In 1920, deathrate rose to one-half. Christian missionaries are establishing hospitals, child clinics, mothers' classes, and doing many other things to give the child a chance in the world.

*Womanhood liberated.* In most heathen countries women are bought and sold for so many hogs or so many sheep, and then become mere slaves to their husbands. A woman has no rights whatever, she is not supposed to have. In many cases she is not even credited with having a soul. The liberating power of the Gospel is slowly permeating at least some portions of these lands, and womanhood is coming into her rights. Women of all lands ought never to forget what Jesus Christ has done for them.

October 29, 1933

## Commerce and Missions—Allies or Enemies?

Acts 19:21-29

*When commerce becomes an enemy.* There have always been ignorant and

evil men to oppose the progress of Christianity on the ground that it would injure business. In a sense they were right, for some industries are injured by Christianity. Jesus ruined the business of some of those traders in the temple. The apostle Paul, through his teaching that there is one God, and men ought to worship him, and him only, about ruined the business of one silversmith, named Demetrius, who had grown wealthy making miniature temples of the goddess Diana. Our Christianity would be weak indeed if it did not injure the liquor business, the cigaret business, the opium trade, and many another business that has no place in a civilized world.

John G. Paton, the missionary to the New Hebrides, tells how the South Sea traders hated and opposed the work of the missionaries, and what an embarrassment and hindrance those white traders were. The East India Company refused to permit Adoniram Judson to land at the port for which he had sailed, for it feared that his presence would conflict with their business. And his work would have conflicted with their business, because their deeds were evil.

*Commerce ought to be an ally.* In some cases the missionary was on the field and opened the way for commerce; in others commerce was there first and opened the way for missions. David Livingstone, as a missionary and explorer, opened up the interior of Africa for commerce. He seemed to believe that commerce could build trails and railroads, thus enabling the native to sell his produce, which would all help the missionary do better work. Albert Schweitzer was able to go to French Equatorial Africa as a medical missionary because commerce had gone before and effected at least an organized society. If commerce would only be Christianized, and Christianity never become commercialized, the two could work together splendidly.

*What happens when they become allies.* A Japanese lad of high station and good education was given a geography and a Bible in Chinese by a friend. The two books opened up a new world for him and filled his soul with a longing to understand the Western civilization and religion. His first prayer was: "O God, if thou have eyes, look for me. O God, if thou have ears, hear me. I want to know my Bible. I want to be civilized with the Bible." He left home and went to a Chinese port and there took a ship for Boston. Its Boston owner took an interest in him and sent him to Andover and then to Amherst, and later to Yale. You have heard the story of the great apostle to Japan, Joseph Neesima.

October 1, 1933

November 5, 1933

## The Awfulness and Futility of War

2 Sam. 12:26-31

*Loss of human life.* The awfulness of war is clearly demonstrated in the appalling loss of life during the World War. The known dead under arms amounted to 10,000,000 men. "It is not possible for the human mind to comprehend the significance of ten million men and boys killed in the war. All of us have stood in line for hours as we watched some huge procession. No one of us, however, has ever seen a procession of a million men. A parade of ten million soldiers, marching from daylight to dark, ten abreast, with each line only two seconds behind another, would require 46 days to pass a given point." As ghastly as these figures appear, they do not tell the whole story. It is conservatively estimated that among the "wounded" and "prisoners and missing" at least three million were dead.

"The above figures include only the casualties among the men under arms. There was in addition a very heavy loss of life among civilians as a direct result of the war, including deaths from war diseases and pestilence, massacres, bombardments, air raids, submarine attacks, deportations, exposure, malnutrition, starvation, etc." It is estimated that thirteen million civilians lost their lives from all causes. So we have an estimated loss of twenty-six million lives during the war. It is estimated that nine million children were left fatherless, and five million women left widows.

"We can enter into the sorrow of one widow and visualize the loss of one orphan, but millions of widows and orphans are beyond our powers of comprehension. We can measure the human cost of war to one family, but our minds are too feeble to grasp its meaning for the whole of mankind."

*The futility of war.* And what has all this loss of life, all this carnage, all this pain and suffering accomplished? It did not settle the disputes of Europe, but rather stirred up a hornet's nest of new trouble. In money it spent more than there was gold in the world, and left the world bankrupt. While 11,000,000 workers in the United States are unemployed we are spending about 90 per cent of our federal income for war, past and future.

Hatred is stirred up by war, and hatred creates new wars. Shall this thing go on forever while Christian people fold their arms and say, war always was, and always will be? No, a thousand times No! To follow this course is folly and insanity. War is un-Christian in every sense of the word. But war will never cease until Christians take a definite stand against it. When young men would rather die lined up against a wall than kill another in battle, then wars will soon cease. Let us hope and pray and work for the day when peace shall reign on earth.

## Increasing Use of the Bible in China

Report from Mrs. Speicher

One encouraging feature in mission work in China is the increasing interest Christians are taking in reading and studying the Bible.

In former years, many girls and boys who had studied the Bible in school, when their school days were over, put away their Bibles with their other school books, in a drawer or on a shelf, where they gathered dust and mildew. If one inquired if they read the Bible, the answer very often was, "I read it when I went to school, since I am not now attending school, I do not read it." They did not realize the Word of God should be their spiritual food, but seemed to think that their time for "reading books" was past.

The fact that the Christians are making more use of the Bible in their daily lives was impressed upon me not so long ago as I called in several homes. One morning between nine and ten o'clock I had occasion to call on a deacon of our church and when I came to his place of business, a small bank, I saw him sitting at a table with an open Bible before him, while two or three men were sitting around, and they were reading and studying a portion of the Scriptures. From this place, I went to the home of one of our young women, who had been married a few months before. Beside caring for her home she is a practicing obstetrician and an active worker in the church. When I went upstairs to her room and office, she also was sitting at a table reading the Bible.

A few days later, near the noon hour, I had occasion to call at the home of another of our young married women, who is in charge of a Kindergarten in a Government school. As I entered her room I found her reading the Bible. She had returned from the morning session of school and while waiting for the noon meal to be served, was spending the time in reading God's Word.

Recently a woman came into our Book room to purchase a Bible and she remarked, "Formerly my Bible was laid away and was covered with mildew, but now I read it every day and the more I read it the more precious it becomes." These are only a few instances, but they are evidences that the Bible has found a place in the lives of many Christians, who formerly thought they did not have time to read and study God's Word. The Bible is bringing a richness into their lives, which they had not known before. Since we opened the Book Department in our Christian Institute, in January, 1932, we have sold more than 1500 Bibles and Testaments, and between 1500 and 2000 hymn books.

Every summer, Bible Conferences are held in various places in China and each year an increasing number attends these Bible study gatherings. During a conference at Shanghai, this past summer, it is reported that 30 young women dedi-

cated their lives to bringing the gospel to their own people.

We thank God for the encouraging evidence of the working of his Spirit in the hearts of many Christians in China, and may God grant that this interest in his holy Word may grow with increasing rapidity and that it may become the "Bread of Life" to many starving for spiritual food; a "light unto the path" of many who are groping in darkness!

ANNA K. SPEICHER.

## Keziah Coffin

(Continued from page 10)

added sharply, "what made you do this?" Don't you realize the risk you've run?" "Some one had to do it. You are running the same risk."

"Not just the same, and, besides, it's my business. Why didn't you let some one else, some one we could spare—Humph! Confound it, man! didn't you know any better? Weren't you afraid?"

His tone rasped Ellery's shaken nerves. "Of course I was," he snapped irritably. "I'm not an idiot."

"Humph! Well, all right; I beg your pardon. But you oughtn't to have done it. Now you'll have to be quarantined. And who in thunder I can get to stay with me in this case is more than I know. Just say smallpox to this town and it goes to pieces like a smashed egg. Old Eb Capen will help, for he's had it, but it needs more than one."

"Where are you going to take—him?" pointing to the moaning occupant of the bunk.

"To one of the empty fish shanties on the beach. There are beds there, such as they are, and the place is secluded. We can burn it down when the fuss is over."

"Then why can't I stay? I shall have to be quarantined, I know that. Let me be the nurse. Why should anyone else run the risk? I have run it. I'll stay."

Dr. Parker looked at him. "Well!" he exclaimed. "Well! I must say, young man, that you've got—Humph! All right, Mr. Ellery; I'm much obliged."

(To be continued)

## When Shall Man Retire?

At fifty Noah Webster began his study of seventeen languages.

At fifty-seven Voltaire did his greatest thinking.

After seventy Vanderbilt developed the railroads of America.

At sixty-eight Tom Scott began his study of Hebrew.

At ninety-eight Titan finished a famous painting.

At 103 Chevrueil, the famous French artist, was doing his best.

## Home Defined Again

Teacher: "Willie, give a definition of home."

Willie: "Home is where part of the family waits until the others are through with the car."—Annapolis Log.



## Large Class Versus Small Class A Debate

Both the large class and the small class have their advantages. There are arguments for and against each of these. Correspondence with leaders of both large classes and small classes brought to the editor the following arguments. Each reader is to be the judge of this debate.

No attempt is made to give credit to those who sent in the various arguments, but their co-operation has been appreciated by the editor, and will be appreciated also by the readers of the magazine.

### Arguments for the Large Class

1. The large class attracts the unchurched man. He will drop into a seat in a large class, when he would not be willing to come into a small group.

2. People like the enthusiasm of numbers, and a large class will win and hold men and women, particularly men, when a small class will not interest them.

3. A large class makes a stronger impression upon the community than a small one. It can do things in the large. It can mold public opinion. It can make its influence felt. It can be made a power.

4. A large class eliminates the element of small-class rivalry.

5. One good teacher for one large group is better than one good teacher and a few poorer teachers for a number of smaller groups.

6. The large class is better than a small class for the reason that it reaches and influences more people. Why limit the truth to twenty-five, when you can reach five hundred at once with the same message?

7. A large community class is better than a number of small individual church classes. "A community Bible class such as ours has many things to commend it. We meet in the high-school building and seek to be dismissed in ample time for the men who desire to attend their own church services. Many critics say that men will not attend a second service on Sunday morning. This is purely up to the preacher. If his sermons are worth hearing, men will go to hear him.... Any community will respond more readily and generously to a movement representing the men of the whole community than it will to a movement (or six or seven separate movements) which speaks only for a small, sectarian part of that community."

### Arguments for the Small Class

1. The big class appeals to mob psychology. Men like the h'p-hip-hooray of the large class. But the individual is so small in a large class that he can think as he pleases and do as he pleases without being touched by Christian ideals. In a small class men are made to face Christian living in a much straighter way.

2. In a small class the teacher's personality is not lost and he can get the individual point of view of each one in

the class and give special attention to those who have any difficulties.

3. In the small class there is possible an intimacy between the teacher and the learner which would be wholly impossible in a larger group. Teaching is a matter of imparting personality quite as much as it is a matter of imparting information. Fine personal contacts, intimate acquaintance, and mutual understanding are possible in a small class.

4. The opportunity for discussion in the small class is invaluable. The interchange of ideas clarifies those of both teacher and pupil, corrects erroneous views, and calls forth new and larger conceptions on any subject. Discussion is essential to growth of mind and progress of life. In a large group timidity on the part of an amazing number of people prevents free discussion.

5. In every community there is a task waiting for everyone, but it is difficult to bring the individual and the task together. The member of the small class can be led to see his responsibility and can be more effectively directed than in a large class and so relatively more is accomplished for the community.

6. In the small class the teacher can keep more in the background and set forth the truth of the lesson as the main issue.

7. In a small class home study and preparation of the lesson for discussion can be encouraged and checked up on, and the assignment of questions and problems is possible. This is not practicable in a large class.

### The Decision of the Judges

Each reader must decide for himself how these arguments apply to his own class. What is your decision?—Westminster Church School Leader.

### A Progressive Professor

He is one of the younger members of the faculty of the University of Toronto, Canada. Of course he is highly educated. He showed himself a perfect gentleman. He was as bright as a new dollar. His mind was as keen as a Damascus blade. He magnified mentality.

The conversation was animated and interesting. At length the young professor inquired: "Do your people still believe in a hereafter?"

"Certainly," was the instant and emphatic response.

He shook his head very wisely.

"But you believe in the indestructibility of matter?" he was asked.

"Yes," he said.

"That is, you believe that every atom of the arid waste we see from the car window will last infinitely?"

"Sure," he replied.

"Do you think that God would take care of a grain of that desert dirt forever and ever and yet blow out as a candle a university professor?"

"You are very clever," he said. But he said no more. Perhaps there was no more to say.—The Challenge.

## A Program Guide

"Young people's work in our churches is highly successful. Statistics show an upward trend. There is much intelligent discussion of important issues. Summer conferences prosper even in the days of depression."

This is the opening paragraph in "A Program Guide for Young People," prepared by Harry Thomas Stock and published by the Pilgrim Press at 25 cents. While prepared primarily for leaders of young people's groups in the Congregational Church, it offers valuable suggestions for workers in other churches, because problems common to all are helpfully dealt with.

The purpose of a young people's organization is well set forth in the following nine points which are worthy of careful study:

1. To help young people understand the teachings of Jesus as they apply to present-day life and to aid them in finding the Christian answers to personal and social problems.

2. To help young people to a more complete understanding of God and of the meaning of life.

3. To lead young people to complete loyalty to Jesus.

4. To help young people to understand, through study and experience, the meaning of prayer and worship.

5. To set young people to work at the task of rebuilding the world on Christian foundations.

6. To help those in need, far and near.

7. To serve the church that it may serve the world.

8. To make of the young people's group a happy fellowship of Christian friends.

9. To join with young people of other churches in an active program of service.

An interesting rating scale at the end of the pamphlet is planned to help a group: (1) examine the program which is now being carried on; (2) note the places where the work is weak, plan specific progress at these points, and set a definite goal for the year; (3) at the close of the quarter, half year, and year, see what progress has been made toward the goal.

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Some one has said that, "It so happens that none of the men who would make perfect husbands are married." And likewise, all those who would make perfect superintendents are not in office. However, those that are in are making the greatest Sunday school progress in the history of the world!

### Which?

There is a story of the negro who went fishing. He hooked a big catfish which pulled him overboard. Crawling back into the boat, he offered this query, "Ah wanta know, is dis nigger fishing or is dis fish niggering?" Brother Superintendent, it is a good question. "Is you leading or is you not?"