

The Baptist Herald

Selection

HUGH J. HUGHES

God shifts men
And sifts men,
Searching each function:
Sifts men
And lifts men;
Touched with his unction.

God fashions
Men's passions
Into swords for his cleaving:
Takes men
And makes men
Souls fit for the leaving.

God traces
On faces
His signet of sealing:
Finds men
And binds men
Helping and healing.

God holds men
And folds men
Safe from disaster:
God who
Is Love, too
And Comrade and Master!

Opportunities

H. PALFENIER

IN one of the ancient Greek cities stood a statue, every trace of which has been obliterated in the dust of by-gone centuries, but there is still in existence an epigram which gives a graphic description of it. A traveler stands before the statue and this is the conversation that develops between him and the statue:

"What is thy name, O statue?"

"I am called Opportunity."

"Why art thou on thy toes?"

"To show how quickly I pass by."

"But why is thy hair so long on thy forehead?"

"That men may seize me when they meet me."

"Why, then, is thy head so bald behind?"

"To show that when I have once passed, I cannot be caught."

A true picture of the circumstances favorable in their nature that come as by chance, a fine example of the art of projecting into visibility abstract truth, moral values; of which the old Greeks were past masters. In the face of present-day conditions with a world-wide depression laying its blighting touch

upon all, perhaps some are tempted to add a few descriptive touches of their own to the picture and say that if in the days of old Opportunity was swift and elusive, today it is practically impossible to lay hold of her, and that she has become entirely bald within the last few years.

Is Opportunity Still on Tiptoe?

We are in the midst of economic, social and spiritual depression. Multitudes are thrown out of work, factories are idle, and many are without the bare necessities of life, and the gaunt specter of despair and even starvation stalks at their side. Heart-breaking retrenchments must be made in every department of our economic and religious work. Social workers clamor for funds and support so that the thousands may be fed, all denominations are facing staggering odds in the coming months because of huge deficits and no prospects of incoming funds. Yes, in the face of all this, we are apt to say that Opportunity is no longer on tiptoe, but reclining in a coffin, shrouded in the dark garb of death.

If we think of Opportunity only in terms of money and the acquisition of means there is no doubt truth in this, although even in this respect Opportunity is by no means dead. But caught in the merciless grasp of our prevailing chaotic circumstances many have lost their heart, believing that Opportunity is only for the favored few and the idle rich; its glamor and romance will never brighten their lives nor will it ever with kindly hand lift them unto a higher living and help them to find true happiness! Are they so sure about that? Have they really sounded every possibility within their reach? Perhaps the picture given by the old Greeks was not complete, and they should have added the mask that so often covers her lovely face; for,

Opportunity Often Comes Disguised

Clad in the thread-bare garb of the commonplace she may stand at your door day after day and you refuse her the smile of welcome. We walk daily in the company of choice opportunities without realizing it; our eyes are holden, covered with the cataract of preconceived opinions as to what they must look like, our eyes are blind to their presence. An English sea captain was, pleasure-bent, strolling through the bazaars of Beirut a ragged Arab offered him a curiously shaped urn of ancient glass, a pound and it was his! But the captain preferred to spend his money on a bottle of champagne. His subsequent description of it led experts to believe that on that day the twin of the famous Portland Vase had been in his grasp. The Portland Vase is one of the most precious possessions of the British Museum!

Jesus stood within Jerusalem offering himself to that city as the long-awaited Messiah, only to be rejected. And we see him, the fairest of ten thousand, weeping bitter tears of sorrow over Jerusalem because it did not recognize its glorious opportunity when it was within its grasp. Opportunities of wondrous worth come within the reach of all. To be sure, their value does not lie always in the high rate of exchange at the bank nor can we sell them for fabulous sums to the dealer in antiques, but their value is nevertheless above rubies and much fine gold; they are above par in the realm of moral and spiritual values and not subject to the fluctuating conditions of values of the stock market. O that we might have eyes to perceive them and eager hands to grasp them as they present themselves to us! There is first of all the

Opportunity for Unselfish Christian Service

Think of the Church you profess to love. See how she is struggling for her very life because of adverse conditions; now in the time of distress she needs the help of every member young and old. This time of testing and sifting constitutes an opportunity for real service. Do not evade the challenge nor shift the burden of responsibility upon the shoulders of others. The Lord has need of you! This glorious work that we as German Baptists carry on, for which our fathers suffered privation and want, aye, even bled and died,—shall it perish from the earth? No, a thousand times no! People of God, awaken and put on the whole armor of God! Rally around the banner of Christ and smite the foe hip and thigh!

Yes, we know, many have lost much and perhaps all within the last years, have become paupers as far as money is concerned; but even so they need not lose their interest in the Church as many seem to have done. Go to your pastor and tell him that you're determined to stand by him and the church, come what may; that you will pray for him and cheer him with your presence in church on Sundays. You can enter into the program of the church with enthusiasm and joy if you make up your mind, and thus kindle the flame of interest in the hearts of the others.

And those who have not become poor, what a glorious opportunity is theirs to keep the pure flame of true sacrificial giving alive! Many are doing this in a wonderful manner and the glow of that flame is warming the hearts of many; the blessing of God and the gratitude of the denomination is theirs. But are we all doing what we ought? Not all the "frozen assets" are in the banks. May the urgency of the present need and a newly awakened love for Christ ices on Sunday.

Development of the Spiritual Life

Churches everywhere are doing their utmost through capable and faithful pastors and other helpers to offer the blessings of an open Bible and the divine power of a risen Christ to all. The life of

God in Christ may be had without money and without price, but is the average individual eager to possess himself of all this? Recently the writer went to an evangelistic meeting conducted by a well-known evangelist. Seven churches sponsored the meetings, but the response on the part of the people was deplorable. Perhaps it was the fear of the "flu" that kept them at home, where they could "protect" their throats with a cigaret. Only about 50% of the membership of the average church attends the services on Sunday.

This spiritual apathy does more than determine church-attendance, it exerts baneful influence upon the moral and even material well-being of the individual. In the measure in which we neglect the God-given opportunities for the development of our spiritual nature do we deteriorate morally and mentally. The deputy-sheriff of our village is a member of our church. It is his duty to give to the "traveling men" that stop over night a place and breakfast. He has made it a point to ask each individual about his attitude toward the church, and without exception they have not seen the inside of a church in years! To me this is very significant. A man can't live by bread alone, if he tries it the day will come when even that is no longer available to him. There is a vital connection between the low level of spiritual life in general and the present depression. The one paved the way for the other. Make the most of your opportunities to grow in grace and the knowledge of our Lord Jesus Christ. It will put your whole life upon a sound basis. Link up your weakness with the strength of Christ, it is a combination that the sporting world would call, "a world-beater."

Again, we all have the

Opportunity to Make Friends

No one is really poor who has friends and a man is never truly rich unless he has friends. Cultivate the art of making friends. The possibilities in this field are limitless. To invest in friendship is one of the finest investments anyone can make, it pays the biggest dividends in true happiness and a glorious rounding out of life at its best. To live in the hearts and affections of others is making your life count.

Jesus spoke many things to his disciples that were beyond their powers of understanding. Only after they had come to pass did they catch the full import of his words. But when he told them in accents tender, "ye are my friends," they understood! Even Judas, and that made his crime of betrayal all the more hideous.

For some it seems somewhat difficult to make friends, because of difficulties inherent in their disposition and because of the mistaken idea that one must have money in order to be able to attract people. The former can be overcome through perseverance and the grace of God, the latter is not necessary. What is needed is that which appeals to the best in people, genuine unselfishness in your dealings with them, a friendly approach and the ability to listen to them. Don't be afraid to show them that

you like them, give a helping hand, a cheery word and unfeigned love. Listen to Christ as he speaks to you through his Word and Spirit, and you will not lack friends.

Begin to make friends in your home. You may be husband and wife, but are you friends? Sisters and brothers would find it much easier to live together if they would be determined also to be friends. Make friends of those in your own household and the difficulties in your home life will disappear like the morning vapors before the warm glow of the rising sun. The light of true friendship will dispel the shadows of irritable bickerings, unworthy jealousies and sinful hatred! Then make friends of those who are on the outside, those in the office, factory and school. But use discrimination in the choice of your friends, avoid those who would hinder you to live a clean and Christian life. The fact that someone is willing to stick closer than a brother is no indication that he or she is capable of true friendship, for blood-suckers do the same! Above all, make friends of those who are fellow-believers in the Lord Jesus Christ. Let the bond of love that unites you to your Lord also bind you to your brother in Christ in true friendship. If all the members of a church were not only that but true friends also, the drawing power of that church would be irresistible.

Opportunity is not dead, but she is still vitally alive, ready to reveal herself to the seeing eye; her vibrant voice speaks to those whose ears are open, and her soft, persuasive hand would fain lead us into the very storehouse of the treasures of God!

North Freedom, Wis.

Knew Where He Was Going

THERE is a pleasing story of how the father of Matthew Henry, the commentator, won his bride. He was a Presbyterian minister, she an only daughter, and the heiress of a considerable fortune. Her father objected. "You see," he said to his daughter, "he may be a perfect gentleman, and an excellent preacher, but he is a stranger, and we do not even know where he comes from." "True," replied the girl with all the acumen and insight that her great son afterward displayed, "but we know where he is going, and I should like to go with him." Do others have confidence in us because they know we are led of God?—The Sunday School Chronicle.

Printed Poison

HAVE you observed a news-stand lately? The gaily decorated window of the magazine shop, the corner in the drugstore, or the magazine rack in the city depot are in many cases becoming a menace to the morals of all who come into contact with them.

People are going to read for entertainment. Such reading is necessary to their intellectual development. What will they read?

Unless we are blind we can see in these news-

stands, in the street cars of the city, in the locker rooms at school, and wherever boys and girls are found, a type of literature that is of a lower, more degrading nature than ever before came from the public printing press. The rank indecency and immorality of some recent publications seen in the hands of young people is appalling!

This is not a reflection on the boys and girls. They are a prey to exploitation by adult minds gone wrong. They are victims of indifferent adults who permit such printed poison to be displayed and sold in public.—The Lookout.

Our Obligation to the Children

OUR obligation as Christians to the children whom God has placed in our midst is summed up in the old legend of the golden ball. It tells us that long ago there was let down from heaven a beautiful golden ball which hung in mid-air just above the reach of the people. Soon the word spread that whoever was able to touch the golden ball would bring to himself and to his fellow men undreamed-of blessings. Eagerly the people tried to reach the wondrous ball, each pushing and jostling the other in his selfish desire to touch it and thus win the coveted blessing. But always the ball was just beyond their reach. Even the tallest were unable to touch it. Suddenly they realized that the ball was slowly rising. With frantic excitement they leaped into the air, until finally in despair they gasped: "There is no hope. We cannot secure the blessing." Then spoke the wisest of the citizens, saying, "Let us build a human pyramid and hold aloft a little child that he may touch the ball for us." At once the people ceased their feverish pushing. At once they forgot their selfish desire for the blessing and the praise of their fellow men. Earnestly they came together and, standing shoulder to shoulder, they formed a human pyramid. Then, lifting up a little child, they held him high above their heads. He raised his tiny hand aloft; and, as his tiny fingers touched the wondrous ball, a thrill of joy passed through the crowd. The promised blessing came to all the people because childhood had been lifted Godward.

Supplication

If any little word of mine may make a life the brighter,
If any little song of mine may make a heart the lighter,
God help me speak the little word, and take my bit of singing,
And drop it in some lonely vale to set the echoes ringing,
If any little care of mine make other life completer,
If any lift of mine may ease the burden of another,
God give me love and care and strength to help my toiling brother
Anon.

What Do You Mean?

To Your Class—

- Are you one hundred per cent each Sunday?
 Are you reverent?
 Do you study and participate in the lesson?
 Do you attend the class business meeting?
 Do you aid in the class service activities?
 Do you visit new members, prospects, and absentees?
 Do you co-operate in reaching the Standard?
 Do you, if a Christian, endeavor to lead others to Christ?

To Your Teacher—

- Do you pray for him?
 Do you put forth every effort to make the class period a success?
 Do you comply with requests made by him?
 Do you carefully prepare any assignments given?
 Do you show your appreciation of his efforts?
 Do you mean anything to your teacher?

Cleveland Echoes

Compliments to our Conference hostesses! So say we all! One hundred more came to the Young People's banquet than were expected, yet like the "5000" of old all went away satisfied. Where was this banquet? Why at the Young People's and Sunday School Workers' meeting of the Central Conference, held at the Shaker Square Church, Cleveland, August 26. Our hearts were filled with glee by the good feast, the happy spirit, not forgetting the cheery song-fest, filling the room with praise.

Then followed the annual election of those officers whose second year term of office had expired. The following were elected: Second vice-president, Mr. Hasse of Cleveland; third vice-president, Charles Blatt of Kankakee, Ill., and the treasurer, Miss Helen Kliese of Detroit.

After the banquet we were lured into the auditorium by sweet strains of music from the White Ave. Church Orchestra. The president of the Shaker Square B. Y. P. U. welcomed the great host of young people to the conference, after which the following resolutions were adopted:

1. We, of the German Baptist Young People's and Sunday School Workers' Union of the Central Conference pledge ourselves to take the resolutions adopted by the General Conference as our ideal, making them the goal of our lives.

2. Whereas, many of our young people's and Sunday school organizations have not designated their contributions to the Young People's and Sunday School Workers' Union budget, and because of the present economic conditions, we recommend that we reduce the budget for this year to two thousand dollars (\$2000) to be used for our general mission work. We

earnestly urge that the various organizations co-operate, and have their contributions applied to our Central Conference Young People's and Sunday School Workers' Union budget.

3. We recommend the holding of Institutes and Assemblies in our Conference. We feel, however, that we are not reaching many of the young people of our churches, therefore we recommend the holding of an annual conference in three districts, to be held over a suitable weekend, looking forward to a joint session of these districts at a time of the General Conference in Milwaukee in 1934.

The evening came to a climax with a most fascinating, thought-provoking sermon by Prof. Herman von Berge. He showed how the Jews of old could not see what Jesus saw, for they were looking for the re-establishment of the throne of David. In like manner we, the Christians of today, are not trying to see through the eyes of Jesus, but prefer rather the re-establishment of an old economic system where the principles of Christ do not reign supreme.

As Young People we also had charge of the Sunday evening session. In Rev. Leypoldt's inspiring message, he pictured every individual as living in a three-story house. The first story represented the physical, the second the intellectual and the third story the spiritual realm, with the windows of faith, prayer and service wide open. In what story do you live? This question must be answered by each one individually.

Great were the gatherings and we returned to our local churches with enthusiasm and with a fervent hope to keep the third story windows of faith, prayer and service wide open, so we may help others to know Him better.

"ONE-WHO-LISTENED-IN."

Sunday School Convention at Cathay, N. Dak.

Oct. 4-5, 1932

On Tuesday evening, Oct. 4, a large gathering of delegates and visitors from the German Baptist churches and Sunday schools of North Dakota gathered for the fiftieth jubilee session of the Convention. We were most heartily welcomed by the pastor of the church in Cathay, Rev. E. Bibelheimer, and his fine choir, also by the primary department of the Sunday school. The church in which we held our meetings was beautifully decorated with all sorts of flowers, which made everyone feel at home. The opening address was presented by Dr. Wm. Kuhn of Chicago on the subject, "Feed my sheep" (John 21:16).

On Wednesday morning the session was opened with a short devotion, led by Rev. H. G. Braun, after which the president of the Convention took charge of the business. The elections are as follows: Bro. Sam Martin of Germantown was elected president; Bro. Aug. Kurzweg of

Anamoose, vice-president; Karl Gieser of Martin, secretary and treasurer.

We were indeed fortunate to have with us for this convention two outstanding men known all over our denomination. Dr. Wm. Kuhn and Dr. F. E. Stockton. It was largely due to them that the meetings proved to be a success as they were.

We also had the privilege of hearing short talks by the pioneers of the Sunday school work in this community. Bro. C. Broschat of Cathay read a paper in which he showed how hard it was 24 years ago, when the Sunday school work started in North Dakota. Bro. A. Rothacker of Germantown, Bro. Martin Kant of Rosenfeld, Bro. Jacob Rust of Martin and Bro. Aug. Kurzweg of Anamoose followed in brief addresses. Then we had the pleasure of hearing Dr. Kuhn again. He spoke on the subject: "Remember those that worked and are gone to their heavenly home, their work is still to be seen. Remember those that are still on the job." May God help us never to forget this message.

In the afternoon Dr. Kuhn spoke again to a full house on, "The Goal of Our Sunday School." Dr. F. E. Stockton followed him with the message: "The Cross and the Crown of Christian Service."

In the evening we had the pleasure of seeing the Cameroon pictures, and Dr. F. E. Stockton brought the closing message on the subject: "The Way Which He Dedicated for Us."

The present standing of our Sunday school is as follows: In 21 Sunday schools we have an enrollment of 2185. Average attendance, 1534; classes, 142; teachers and officers, 186; collections in six months, \$1155.82. Expenses in six months, \$700.67; baptism, 22.

We wish to thank the church in Cathay for its excellent hospitality. Another convention is over but happy memories, new acquaintances and uplifting messages are not to be so quickly forgotten. The convention days will long be remembered for their happy and inspirational experiences. Everyone went home with more zeal and earnestness to work in the coming year.

KARL GIESER, Sec.

O Wonderful Horse!

O horse, you are a wonderful thing; no buttons to push, no horn to honk; you start yourself, no clutch to slip; no spark to miss, no gears to strip; no license-buying every year, with plates to screw on front and rear; no gas bills climbing up each day, stealing the joy of life away; no speed cops chugging in your ear, yelling summons in your car. Your inner tubes are all O. K.; your spark plugs never miss and fuss; your motor never makes us cuss. Your frame is good for many a mile; your body never changes style; **Your wants are few and easy met; you've something on the auto yet.**

The Sunday School

A Name for Our Class

MARY E. MOXCEY

After a class is organized, it is like a baby; its belongs to the family, but it has a personality of its own, and it is embarrassing for the other members to have to refer to it as "it." We may wish that our parents had waited until we could have some choice in our own names, but obviously that would not have been practicable. However, the class has the advantage that it can choose its own name at the beginning. Most groups that are searching for a name will agree with one that wrote recently, "We would like some name that would be appropriate and also different from any others in our community."

Two things will help in your choice: What is the main purpose for which you organized? Will the class remain together until you leave for school or college, or is there every prospect of your becoming a rather permanent circle within your church? A group of junior girls might like to be a "Violet Club," but by the time they have reached high school, or married and have a home of their own, the name would not seem appropriate. "Live Wires" may be quite descriptive of a bunch of intermediate boys, but it gives no suggestion of the direction in which the energy current is to be spent.

There are some organized class movements with a name and pin and other insignia which have become widespread. In some cases these tend to attract the first loyalty to the organization, much as a national fraternity does, instead of to the church of which the group is a part. This result need not follow, but it is a possibility worth considering.

There are certain devices, not in themselves original, but capable of producing original results. One is to use the initials of a secret name or motto. Another is to combine two or more letters from the motto or slogan or a phrase describing the class, to make words that sound Indian or Chinese or some other strange tongue. Another is to translate the initials of the name or motto into Greek letters. Sometimes a word describing the activities of the class may be spelled backward. Some boys, now nearly grown up, are the Sciorif Class.

But it is not necessary for the name to be mysterious or to conceal the object of the class; it may reveal and explain it. Does not "Kumdouble" bring up the picture of going after somebody else and bringing him or her to the church school? Such names as "Brotherhood," "Ever Ready," "Helpful," "In His Steps" give everybody who hears the name a suggestion of the purpose or ideal of the class.

"Try-L" sets one guessing. My guess would be that their motto is "Loyal, Loving, Lifting." "Gateway" stimulates the imagination; through this class does one enter into friendship, into service, into clearer spiritual knowledge?

Still another device that often turns up a good name is to make the name of your class memorialize the founder of your church or a pastor or layman or woman whose work has greatly enriched the church life of your congregation.

Here is a miscellaneous list of names that have been chosen by other classes. If you choose one that is different and still more original, send it in and some day we may publish another list.

CLASS NAMES

Marching On	Pals
Progressors	Gleaners
Silver Moon	Goodwill
Fellowship	Faithful
Epsilon Kappa Delta	King's Volunteers
Whosoever Will	Community Workers
Alpha	Loyalists
Pathfinders	Sons of Service
Loyal Women	Fidelis
Homemakers	Invincibles
Helping Hands	Century
Home Builders	Three B's
Berean	Fide et Amore
Comrades	Rainbow
Mary Martha	Builders
Welcome Strangers	True Blue
Victory	Boosters
Loyal	Tri-L
Philathea	Messengers of Peace
Willing Workers	Lifters
Win One	Sunshine
Lampman	Willing Helpers
Salem	Friendship
Cheerful Givers	Good Samaritan
Golden Circle	Altrusa

The Missionary Committee

The first Sunday in each month was missionary Sunday. The Juniors had a story about children in some other country; they sang their missionary songs. They gave their love gifts for those other children.

"Why can't we trim the room to remind us of the world children we are thinking about?" asked one of the older girls.

"We teachers are so busy. Could you do it?" asked the superintendent.

"Surely we could." The children were eager to try. So they selected a missionary committee. As they had the same country for two months, they would keep the same committee for two months. They would have five on the committee, three from the graduating class, two boys and a girl; two from the third year, a boy and a girl.

Then, how would they trim the room to make it look like Japan, the country they would talk and sing about the very next Sunday? They could make cut-outs to put on the wall, showing how the children lived, and something about the country. They could use festoons of paper instead of flowers. They found two pictures of Japan, they could hang upon the wall. They added other touches to the room, Sunday by Sunday. They had the Japanese cut-outs making a border all around the room by the next missionary Sunday.

Then, just before they were "to go to Africa," this first committee took all their "pretties" down and put them away in a large box, leaving the room ready for the next committee to make into Africa.

For Africa the boys borrowed some large palms for the platform, and made a bark house in the far corner of the room and thatched the roof. How much more interesting these missionary Sundays were, now that they had something they could really do. And the love gifts were twice as large. They learned other songs and read all they could about the countries they were studying, in their school books and in magazines.—Junior Teachers' Quarterly.

The Well-Behaved Boy in Church

Will not crowd into a pew that is already well filled.

Will not force people to crowd over him in order to get into the pew.

Will not whisper and fidget when sitting with young companions.

Will not read a Sunday school paper instead of listening to the church service.

Will not write or draw pictures upon the fly-leaves of the hymnals.

Will not yawn repeatedly and look bored.

Will not tap with fingers or pencil upon the seat in front of him or jostle it with knees or feet.

Will not fail to offer his hymnal or Bible to any neighbors who do not have them.

Will avoid looking frequently at his watch during the sermon.

Will not rush wildly out of the church as soon as the last Amen is said.

Soda Fountains Run Churches Close Race

Americans are said to have spent \$700,000,000 at the soda fountain last year. It is estimated this will increase \$250,000,000 this coming year. The total amount spent on churches and religious purposes last year was \$950,000,000. Yet there are those who would say, "Too many campaigns!"

The Scriptural Doctrine of the Lord's Supper

E. BIBELHEIMER

Part III
(Conclusion)

Who Should Partake of the Lord's Supper?

From what has been said it is plain that none but Christians may properly come to communion. Only true believers can fittingly and gratefully proclaim Christ's death, hold communion with the Savior and the saved as parties of a new covenant. It was instituted by Christ for his disciples and for those who would believe through their word.

Do I hear some one say: "But Judas was present at the first communion"? We believe the Bible indicates that he was not. But even if so, who would want to claim Judas the traitor as a defense for his own acts? It would fit the occasion better to conclude that he who does not love the Lord yet eats at his table is a Judas even today.

So we say faith or conversion, true discipleship, should always come before the Lord's Supper.

We go a step farther and claim that baptism should also come first. This stand is sometimes criticised as being narrow and intolerant, but it seems practically all denominations teach baptism should come before communion. The main difference is that we do not accept what some call baptism.

Does Baptism Come First According to Scripture?

We think it does. This order is seen first of all by the order in which baptism and communion were instituted. At the very beginning of Christ's ministry we read how Jesus made and baptized more disciples even than John. (John 4:1.) But we read of no communion till the night before his death. This order was also observed in the practice of the apostles as far as we have any record. On the day of Pentecost, Peter preached: "Repent and be baptized" (Acts 2:39). "Then they that gladly received his word were baptized," were added to the church, and not until then do we read that they continued in "fellowship and in the breaking of bread" (Acts 2:42).

The symbolism of the two ordinances also indicates this order. Baptism symbolizes cleansing from sin, the new birth, the beginning of the new life. But communion is ever to remind of him who thus saved us and continues to be our spiritual food and strength. It seems natural therefore that baptism like the new birth should come first and but once and then communion—often and continued "until he come."

Now some good Christians of other denominations may say to us: "You Baptists call us brethren, you sing, pray, preach and walk with us as far as the Lord's Table, but there you separate from us." But we may answer with all polite-

ness: "No, we walk together until we come to the *water of baptism*, beyond which the Lord (not we) has placed his table and there *you* leave us. We therefore extend a friendly invitation to all who truly love the Lord. Come, let us go through the water to the Lord's Table and then commune together according to the Lord's own plan."

It is but fair to state that not all Baptists by any means take this stand, which they call "closed communion." They think it unbrotherly and not in harmony with the spirit of Christ to draw the line at baptism, a mere outward rite. But are there not many other ways of showing our Christian love and a tolerant spirit toward these that differ with us in their views than by eating the Lord's Supper with them? If we make our position plain with all love and charity, those differing from us will understand and will respect us more than they would if we set aside our convictions for the sake of avoiding trouble and misunderstanding.

Let the reader judge for himself. We would go still farther and say: It is not enough to be properly baptized. The Bible teaches plainly that the church must remove from their midst those that walk disorderly and teach false doctrine. We are to "reject" them—"have no fellowship with them"—"not eat with them," etc. Tit. 3:10; Rom. 16:17; 2 Thess. 3:6; 1 Cor. 5:9-13.

Certainly we wouldn't claim it proper to invite such to the Lord's Table. Then why should it be considered proper to invite those that, because of the doctrines they hold or for other reasons, could never even become members of our church? It would seem to us that

Communion is a Church Ordinance and that terms of membership are also terms of communion. It is for the church to decide whether a person has complied with the terms of admission. No objection is made when the church judges men and men's actions in other matters. In all denominations the church decides the fitness of the applicant for membership, for baptism (even infants) and the fitness of members to retain membership. Why not for Communion?

True, Paul said: "Let a man examine himself" (1 Cor. 11:28). But he was writing to churchmembers—to the church of baptized believers at Corinth as we believe. So we claim Paul's words are for those who have become churchmembers according to the scriptures. Certainly these ought to examine themselves, lest they appear before the all-seeing eye of God as such, who confess him with their mouth but whose heart is not right in God's sight. (1 Cor. 11:27-29; Heb. 10:26-29.)

This Solemn Warning of Paul's, however, is too often used by church members to shield themselves when staying away from the Lord's Table because of some insult or some insignificant cause

of some kind. What Paul had in mind, very plainly are the evil practices which had arisen in connection with this sacred meal and against which he sounds this solemn warning. (1 Cor. 11:16-22.) Those thus absenting themselves find the cause in others, forgetting that Paul urges us to examine *ourselves*, to judge ourselves that we may not be judged by others in order that we may speedily remove the cause from our own hearts which make us unworthy partakers of the sacred meal.

How? Where? How Often?

Scripture has little to say on this. We have not even a description in detail of a communion service as instituted by Christ and continued by the apostles and the early church. But we can not picture it too simple. However, as the spiritual life of the church decreased, religion became more and more mere form and ceremony. And Communion grew to be an outward rite with an elaborate and well defined ceremonial. But the New Testament gives us no such instructions. It even says nothing about music and singing—nothing about the number and the nature of the songs—the form of prayers or who is to pray—nothing about the reading or repeating of scripture passages or in what particular order these should follow each other. All this Jesus seems to have trusted to the guidance of the Holy Spirit.

We ought of course to follow the simple directions that scripture does give as far as these show us the way, ever keeping in mind that: "The letter killeth—the spirit giveth life." The main thing is that we partake of it in such an attitude of mind and heart that we may be blessed with that spiritual blessing which the Lord's Supper was meant to bring us.

No Stressing of Outward Things

We may entirely lose the spiritual worth of Communion if we imagine its value consists in such outward things as having one bread from which each must break a part as some think, or having one, two or three cups instead of fifty or a hundred, or if we insist on fermented wine where Jesus speaks of "the fruit of the vine." Stressing those outward things puts us in class with the Scribes and Pharisees with their slavery to the letter of the law.

How often should we set the Lord's Table? Evidently Jesus did not say. Matthew, Mark and Luke are silent on this subject. Paul only says: "As oft as ye eat," etc., but does not say how "oft." True, we read of the "breaking of bread" daily in Acts 2:46. But that is far from being a command to partake of it daily or that we should have Communion every Sunday as some teach, because we read in Acts 20:7: "Upon the first day of the week when the disciples came together to break bread."

If this were an institution of the Old Testament we would have explicit and strict commands as we suggested at the

start. But in the new covenant room is left for liberty and for the Holy Spirit. Breaking of Bread and the Lord's Supper

Some might raise the question whether the "breaking of bread" to which we have referred has anything to do at all with the Lord's Supper. We haven't the space and this isn't the place to discuss this difficult question at length. But we may say this that many Bible teachers teach that the "breaking of bread" was a social meal, a feast of love (agape) and that Communion was observed with this meal just as Jesus instituted it in connection with the passover meal. Paul speaks of evil practices that had crept into these love feasts. Cliques had arisen so that while some had plenty and too much, others went hungry, with the result that there could be no real observance of the Lord's Supper (See 1 Cor. 11:17-22.) Perhaps that is the main reason why Paul follows his description of these disorders with the simple words of Jesus, teaching them again the plain orderly observance of the sacred memorial.

Thus we have sought to set forth some of the profound spiritual truths which underlie the simple picture ordinance. We must not allow the Lord's Supper to become in the minds and habits of our people a mere form or ceremony or let the superstition arise that it has any magic power in itself unto salvation.

We must continually emphasize and explain its spiritual meaning, dignify it with reverence and understanding, use it to set forth the most precious treasure of our faith and it will continue to be the means of deepening the spiritual life of our churches.

Ordination of Wm. H. Schobert

On Thursday evening, Sept. 22, an ordination took place at the Carroll Ave. Baptist Church, Dallas, Tex. The service was in charge of the pastor, Rev. Phil. Potzner. William E. Schobert, former member of the church at Racine, Wis., and a graduate of Wheaton College, but at present a member of our church at Dallas, was set apart for the gospel ministry. The examination of the candidate had taken place in the afternoon of the same day by a council composed of delegates from six churches.

The ordination sermon was preached by Dr. Thiesen, professor at the Evangelical Bible School of Dallas. Dr. Groom offered the ordination prayer. Welcome to the fellowship was extended by the Rev. J. E. Ehrhorn. The charge to the candidate was given by the Rev. C. C. Gossen, and the charge to the church, which was represented by a number of members, was given by the Rev. A. Becker.

Our brother at present is serving a group of Baptists at Lancaster, Texas. Our best wishes to our brother who is entering in the Master's vineyard!

J. E. EHRHORN, Sec.

Action of the Council Called With Regard to Rev. John Lehnert

The West New York, N. J., Baptist Church, of which the Rev. John Lehnert was the pastor, called a council of churches to convene on Oct. 10, at 8 P. M., to advise with them in their present distress regarding the alleged action of their pastor in performing marriages illegally and the publicity that came out in the New York and New Jersey press regarding their pastor. The council met and every German Baptist church in the metropolitan area and Newark was represented with its pastor and two delegates. Mr. H. Theodore Sorg of the Clinton Hill Church, Newark, N. J., was elected chairman and Rev. V. Brushwyler, pastor of the Evangel Church, Newark, was elected secretary.

After a lengthy deliberation the Council drew up the following resolutions and recommendation to make to the West New York Church:

"The Council of Churches convened by the West New York Baptist Church, has heard the charges against its pastor, Rev. John Lehnert. It has heard the explanation by the pastor himself. It believes that the newspaper reports may be exaggerated and in part untrue.

The Council further believes that the action of the pastor in submitting his resignation indicated his own recognition of the impossibility of his effectively continuing in the ministry at the present time and under existing circumstances.

The Council therefore recommends to the West New York Church:

1. That the resignation of Rev. John Lehnert as pastor of the church be accepted.

2. That his ordination as a Baptist Minister of the Gospel be dissolved and annulled.

3. That the foregoing need not necessarily include the resignation of Brother Lehnert as a member of the church.

4. That Brother Lehnert be permitted at the end of at least one year from the acceptance of his resignation to re-submit himself for re-instatement to the Baptist Ministry and the restoration of his credentials, and that that question be then determined on its merits at the time of re-submission."

A motion was also made that the chair appoint three delegates to present the "Recommendation" to the West New York Church at its meeting of members on Wednesday, Oct. 12. The chair appointed Rev. Schneck, Rev. Hoops and Rev. John Niebuhr.

Respectfully submitted

VINCENT BRUSHWYLER, Secretary.

The above recommendation was unanimously adopted by the Council.

The West New York Church voted to accept and adopt the recommendation of the Council as a whole at its meeting on Wednesday, Oct. 12, 1932.

The statement of the recommendation

of the Council was submitted to the newspapers in the New York-New Jersey area by approval of the Council.

Missionary Orthner's First Tour After Returning to His Field

The day before yesterday I returned from my first tour on my mission field. Although the rainy season has already set in I had a pretty good trip. The rain was not so bad while we were marching but the dilapidated resting houses on the road made it inconvenient; one did not know in what corner to put the field bed as the rain was coming through the roof everywhere. This whole territory is very mountainous and one has to climb up and down. This time I had a Fulani horse with me which helped to make the traveling much easier.

The work at our outside stations is progressing steadily; only in two places we had some difficulties. However, God has given grace, so that the members took my advice. At Nkoll we started a new station, and it was a great joy to see the people come to our meetings. The native teacher has 62 in religious training and some of them are baptismal candidates. The chapel is built on the chief's own land and this is a station where the majority of the congregation consists of the chief's own family. If the work at Nkoll is carried on faithfully we may make the same experience here as we had in Bangolan, that is, in a short time have a prosperous church. The place, however, is very difficult to reach. From whatever side one wants to get there one has to climb over high mountains, go through ravines and waters.

The collections on the field are decreasing. When one visits the markets and sees how little trading is being done, and how the money in circulation is getting less, one cannot blame our Christians for giving so little or nothing. Repeatedly they have offered me chicken or products, but I cannot exchange them for money. As everything is getting cheaper in price I will this month again reduce the salaries of our native helpers, which, however, will not make them suffer want.

On my trip I also visited our new station in Ndu where Rev. and Mrs. Schirmacher are working. I spent three nights there but could not get warm under two blankets. It is the coldest place I ever visited in Cameroon, excepting the peak of mount Cameroon. Even through the day it does not get hot there. In Ndu they are not troubled with malaria but often with grip and flu. I was glad when I could go and travel on.

At present I am busy with preparations for a teacher training course which we want to begin on July 19. I am praying for the grace of God to enable me to lead the native helpers into the deeper truths of his Word to make them fitted for better and more faithful service for the Master.

ADOLPH ORTHNER.

Divine Rest

PAUL WENGEL

Number Five of a Series of Radio Devotions

As we approach the end of each week it is good to know that a short respite from our labors is in sight. What a relief to know that one can lay aside burdens and worries for a little while and rest. David once said when his kingly duties and troubles became just too much: "O that I had wings like a dove. For then I would fly away and be at rest" (Ps. 55:6). To be sure, we have all felt that way sometimes. Yes, and faithful labor deserves rest. On the return of the twelve apostles from their gospel tour Jesus said to them, "Come ye apart into a desert place and rest a while" (Mark 6:31).

What Did Jesus Mean by "Rest"?

The question arises what Jesus may have meant by that word "rest." Outside the city of Jerusalem was a garden to which Jesus retired to pray on the night of his betrayal. It is said by St. John (18:1), "that Jesus often resorted there with the disciples." He and the twelve went into a desert place or into Gethsemane to rest. What was the content of that rest? Was it purely physical?

We have heard people express their desire for a long vacation with nothing to do but sit and twaddle their thumbs. Such a desire, it seems, is more enticingly hopeful than really blissful. Many would be ready to testify that sustained physical inactivity is more of a curse than a blessing. If we would but admit, that our presumably much needed rest is more spiritual than physical or mental, we would follow the advice of the Psalmist: "Rest in the Lord" (Ps. 37:7).

No doubt, we must sometimes get away from the noises and turmoil without. But why? Just to get away from those noises only to come back to them again? No! There can only be a reasonable purpose in getting away from the noises without if we would hear the voices within. True rest and quiet is not devoid of divine meditation and prayer.

Some of us will remember how John Bunyan portrays Christian in his "Pilgrim's Progress" as he first runs, and finally clammers up the hill called "Difficulty." All out of breath and weary Christian finds that "about midway to the top of the hill was a pleasant arbor, made by the Lord of the hill, for refreshment of weary travelers." There he could rest and read the scroll, his guidebook. Yet his rest got him into trouble because it gave him a chance to admire himself and fall into a sleep of self-complacency. When he awoke it had become late and in his haste to be on his way he lost his scroll. Later, when he had to face the lions by the wayside he sorely needed the scroll to allay his fears. That is

A Splendid Picture of Many American Christians

who so aptly combine rest from all religious practices with their week-end and summer vacation holidays. During the summer many churches are closed and most audiences sorely depleted. Many are resting in their arbor midway up the hill and beginning to admire themselves. See there,—soon they are sound asleep and lo,—in September it takes a pretty good church rally to awaken them. But most terrible of all is this, that so many have lost their scroll for guidance and comfort in the Arbor pause. "Yet a little sleep, a little slumber, a little folding of the hands to sleep, . . . so shall the poverty come," says the wise writer of Proverbs. (Prov. 6:10.) How true that is spiritually as well as materially. I am afraid that individual Christians and churches are generally much the worse for the summer periods of vacations and rest. There is but one true rest for extreme exhaustion and it is the only reasonable rest for all who are weary.

E. Stanley Jones Seems to Have Found It

After he had collapsed again and again and though he had spent a year in America and gone to the Indian hills for recuperation three times, each time he returned from his vacations worse than before. He says: "I saw that unless I got help from somewhere I would have to give up my missionary career. It was one of my darkest hours. At that time I was in a meeting at Luchnow. While in prayer, a voice seemed to say, 'Are you yourself ready for this work to which I have called you?' I replied: 'No, Lord, I am done for. I have reached the end of my rope.' The voice replied: 'If you will turn that over to me and not worry about it, I will take care of it.' I quickly answered, 'Lord, I close the bargain right here.' A great peace settled into my heart and pervaded me. I knew it was done. Life—abundant life—had taken possession of me. For days after that I hardly knew I had a body. I went through the days, working all day and far into the night, and came down to bedtime wondering why in the world I should ever go to bed at all, for there was not the slightest trace of tiredness of any kind. I seemed possessed by life and peace and rest—by Christ himself." (The Christ of the Indian Road.)

My dear friend, whoever you are, when you are resting from your labors do not forget to "rest in the Lord and wait patiently upon him."

Thou hast promised us, O God and Father of mankind, that as our day so shall our strength be. We confess that the farther we go and the longer we live the more of thy strength do we need. We often get tired and weary on the way, Lord. Thou hast said: "He who is faithful to the end, he shall receive the crown of life," but the end often seems so far away. We commit thy children everywhere to thy grace. May they trust in

thee! May the ultimate rest that is to be theirs, be the eternal rest in thee! Amen.

The Riverview Young People, St. Paul

The annual meeting of our B. Y. P. U. was held on September 28. As this was the first meeting since Spring, we termed it "The Fall Kick-Off." We had quite a good attendance and after hearing minutes and reports, we felt encouraged to take up our work for the winter. We feel fortunate, indeed, to have a balance in our treasury, for we had contributed to the church treasury and also to the Ladies' Circle who had incurred considerable expense in making changes in the church kitchen. We were happy to do our part, for we too enjoy the improvements and we thoroughly enjoyed the work which we did in our endeavor to raise the funds.

The election of officers followed, which resulted as follows: Miss Dorothy Schroeder, our pastor's daughter, who served very efficiently and faithfully during the past year as president, was re-elected; Miss Dorothy Tubbesing, vice-president; Miss Mildred Glewwe, secretary; Harry Tubbesing, treasurer; Marcella Ernst, pianist, and Marion Marks, reporter. Several new members were taken into the society who we feel will be able workers. We adjourned and enjoyed a social hour.

On October 3 the executive committee met to outline the work for the coming year.

The society has been divided into four groups, and the leaders of the groups are the Misses Dorothy Tubbesing, Marie Glewwe, Florence Glewwe and Mrs. Reuben Glewwe. Each group is to have charge of a Sunday night meeting in November and at the end of the month judges will decide which group had the most interesting meeting.

Numerous projects were discussed and are being planned and we are looking forward to a year even more successful than the last.

MARION MARKS, Reporter.

Spanking and Crying!

A little lad was watching the male of the species among the flock of chickens. Suddenly the rooster flapped his wings and let forth a lusty crow. The little lad called excitedly: "Mother, mother, the rooster spanked himself and cried."

Maybe there are some things about us humans that ought to cause us to spank ourselves—and cry. Spanking and crying—these two, and the greatest of these is spanking.

* * *
"If the mariner's wise he looks in the skies
To see what he is about.
And he never expects any ships to come in
If he hasn't sent any ships out."
Lee J. Beynon.

The Atlantic Conference

The thirty-first annual meeting of the Atlantic Conference was held from September 14-18 in the Clinton Hill Baptist Church, Newark, N. J. On Wednesday at 7.30 P. M. delegates, visitors, members and friends congregated in the attractive edifice of the church for the opening session of the conference. The platform of the auditorium had a pretty floral display which added to the beauty of the place of worship. The German Choir of the entertaining church contributed to the aspiration of the evening worship through their masterful singing. It was directed by Bro. W. Schmidt.

Rev. C. W. Koller, the pastor of the church, who was moderator of the conference, extended a most cordial greeting. The registration fee was omitted, which was welcome to many at the present time. In behalf of all the hosts and hostesses the moderator welcomed us into the hospitable homes.

In the absence of Rev. W. J. Zirbes, vice-moderator, because of illness, Rev. F. Orthner, the clerk of the conference, responded acceptably to the hearty welcome. The speaker of the evening, Rev. J. Kaaz, then brought us an inspirational message in the German language on the theme: "It Pays to Serve Jesus." This subject was the motto of the conference. The preacher illuminated his guiding thought from the National, International and Personal point of view. After joyous greetings and chats with ones friends and acquaintances, we departed to our respective places with the anticipation of greater blessings.

On Thursday the greatest part of the morning was devoted to transacting the business of the conference. The delegate list showed 81 ministers and delegates. The brethren Wm. Kuhn, G. Fetzer, G. Schwand and M. Heringer were invited to partake in the discussion. The reading of the church letters revealed the following facts: The 27 churches spent for local purposes \$95,477.46, for missions and benevolences \$39,057.71. The total expenditure for local and outside inter-church schools reported a gain of 71 by con-day schools and of 108 by baptism. The versions and of 108 by baptism. The local expenses were \$7,596, for missions and benevolence \$4096.05. A total of \$11,692.05 was spent for all purposes. The present membership in the Sunday schools is 4263. The Young People's Societies expended \$1673.39 for local items and \$1587.06 for other purposes. The total expenses were \$3260.45. The present membership is 1076. These are only a few of the interesting facts. The reading of the church letters revealed a spirit of optimism.

Rev. E. Berger spoke in the German language on the subject: "Jesus Christ, Our Teacher and Guide." He based his address on Matt. 11:28, 29: "Come unto me . . . and learn of me." He pointed out that Jesus is our Divine Leader and Instructor. From him we may learn:

meekness, wisdom, surrender to God's will, how to pray, etc.

The afternoon session opened with the moderator in the chair. Rev. V. Prendinger led the devotional. The greater part of the session was spent in listening to reports and discussions on our missionary enterprises. The brethren E. Kneisler, Pilochet, E. Berger and H. J. Kuhl reported on their respective missionary fields. Rev. J. G. Draewell reported in behalf of the missionary committee. Bro. J. A. Conrad read the financial statement. Rev. G. H. Schneck and Rev. G. Fetzer spoke on our seminary in Rochester. A spirited exchange of opinions followed.

Following the discussions Rev. Fred Niebuhr delivered an impressive address on the subject: "The Mind of Christ and the Church Officers." The speaker brought to our attention some of the precepts of Christ. He pointed out that we should seek his Kingdom first. His followers should be like him. They should not be respecters of others. We should be Christ-minded in serving and not seek to rule. We should reveal a tolerant spirit in the dealings with men and not be narrow or selfish. The authoritative commands of Christ must be applied in the choice of a minister, in the election of officers of the church, in our relationship to new members, in our discipline, missionary enterprises and in the merger of churches. The church can only prosper by having the mind of Christ in its officers who are the leaders of the church. This work was highly commended in the period of discussion.

The evening meeting opened with Rev. Vincent Brushwyler in charge. Rev. M. L. Leuschner delivered a well prepared and timely address on the subject: "It Pays to Keep the Local Church Going." The reasons which the speaker gave were, because: The local church through its minister and people is the champion of the gospel message and the instrument through which the spirit of Christ may shine in human character. The meeting closed with an anthem and benediction by the preacher of the evening.

On Friday morning we convened again in the church. In the absence of the moderator Rev. F. Niebuhr was in the chair. Rev. G. H. Schneck spoke in behalf of our Publication Society. He emphasized that our denominational periodicals are essential in the home of our Baptist people to keep them informed and keep the interests of the denomination at heart. The "Sendbote" and the "Baptist Herald" suffered the loss of many subscribers. This is due to the unemployment situation. It will be necessary to have better agents in our churches to take the place of those who show very little or no interest in promoting greater interest for our papers. The Sunday school papers are the only ones that pay for themselves. A letter from Bro. H. P. Donner was read telling about the standing of our Publication Society.

Rev. G. Fetzer declared that we are not the only ones who must report decrease in the denominational papers, other publishing houses have to do the same. This is largely due to the depression.

Bro. R. Windisch reported on the Home of the Aged in Philadelphia, Pa. At present the Home is occupied by 45 guests. A new chapel and social room was added to the Home. Rev. F. P. Kruse is the chaplain of the institution. His accomplishments were greatly praised by Bro. Windisch. He also lauded the splendid service rendered by the matron and the nurse.

Bro. C. Schmidt reported on the Children's Home in St. Joseph, Mich. He called our attention to the beautiful location of the Home. A place which has a wholesome influence upon the life of the children. He urged the continuous support of this noble Christian work done for unfortunate boys and girls.

Mrs. R. E. Hoefflin reported on the Girls Home Association of New York. The Home is in good financial position. It has always been the aim of the institution to give a home to the homeless girls. The Christian atmosphere is wholesome to their character and tends to build their spiritual life. Last year the Home lodged 482 girls, out of these 289 were Protestants, 168 Catholics and 25 Baptists.

In the absence of Miss Alice Kaaz, the representative of the Young People's and Sunday School Workers, a letter was read which she had sent.

Miss K. Bickel read an essay in the German language: "What May a Church Expect from the Pastor's Wife." In her introductory remarks she used the fable of the donkey, the father and the son and showed that it is impossible for the minister's wife to please all. Yet there are some things which a church may expect from a pastor's wife. Her family conditions will determine to a large extent how much time she can give to some activities in the church, as attending its church services, being active in the Ladies Aid and taking part in the work of the Sunday school, etc. A short discussion followed which revealed that the paper was much enjoyed by all.

Bro. R. Windisch sang a solo after which followed the devotional period, conducted by Rev. G. C. Schwandt. He spoke in a fascinating way on the theme: "Jesus Christ as Our Mediator." In the Old Testament we find that men could not speak directly to God, they had to have a mediator. Moses was the intercessor between God and his people. In the fullness of time it pleased God to send the highest mediator, his Son. Jesus is the mediator between God and man. He satisfies both. He is the Son of God and the Son of Man. The message was a spiritual refreshment.

Friday afternoon at 2.30 the Ladies Societies had their own program.

The delegate meeting of the "German (Continued on page 15)

Life Stories of Great Baptists

WILLIAM CAREY

Baptist World Alliance Series: No. 2

BY THE REV. S. PEARCE CAREY, M. A.

It was fitting that William Carey, whose life was to be given to a land with four-fifths of its people dwelling in villages, should be himself village-born, in Paulers Pury, in the south-east corner of mid-England's Northamptonshire, on August 17, 1761,—the first child of Edmund Carey, a hand loom weaver. When he was six, his father was promoted to be the village-school master, as his father, Peter Carey, had been promoted before him. So Carey, who was to do really great things for education in India, was the son and grandson of schoolmasters. These were, of course, of only slender equipment, but they thirsted for knowledge and loved books.

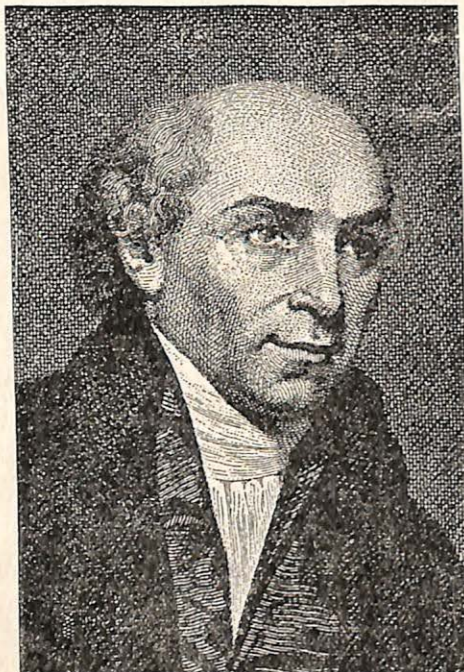
The Boy a Lover of Nature

The boy soon learned to love books, too, especially of history, science and travel. "Columbus" the other lads dubbed him, because he was always reading of that great seafarer. But the book he loved best was the open-air world about him—the fields and hedgerows of his village and the wide Whittlebury forest. He soon knew these by heart. With all-devouring eyes he learned, beyond any other Paulers Pury lad, the habitats and habits of every living thing for miles around,—plants and trees, birds and insects. By the grace of his understanding mother, Elizabeth, his bedroom was an aviary, and he was daily waked by the needs and calls of his bird-pets. And he stocked his father's schoolhouse garden with treasures from the lanes and woods, making it his first "botanic." His Uncle Peter, home from Canada and a life-long gardener, quickened within him this interest in plants and birds. His younger sister and only brother have told how he would take or carry them over the dirtiest roads to see a plant or an insect, would keenly observe every hedge, and delight to show them the beauties in the growth of plants, studying each with great care. This love of knowing and growing plants became his lifelong hobby and passion, and yielded for India incalculable good.

Apt in Learning Languages

Whilst still a lad another keenness declared itself, which was to distinguish him through life, an unusual appetite and aptitude for languages. In the cottage of Tom Jones, another Paulers Pury weaver, he came upon a Latin vocabulary and Latin classics, reminiscent of the years Jones had spent in Kidderminster Grammar School, when his father meant him for a doctor. But having been his own worst enemy, he was now just a village artisan. Nevertheless, Carey coaxed him to teach him, and contrived, with his

rusty help, to make a beginning with Latin, and presently, with Greek, the taught soon outclassing the tutor. So his young life was very full. He had no time to be idle. The days were too few and short for the things he wished to learn and accomplish. He laid the foundation of his lifelong diligence. Even his father, who would never declare him clever, could not deny his attentiveness and toil. He himself contended that it was his only genius. "I can plod, and that is all."



WILLIAM CAREY

Led to Christ in Youth

When he was fourteen, his father apprenticed him to the shoemaking in a village eight miles from his home. In the workshop to which he was sent, he met another apprentice older than himself, and thoughtful for the deepest concerns of life. And, before long, this *John Warr* became a conscious, zealous Christian, to the deep joy of his father and grandfather, the bravest nonconformists of their village. Then John grew keen to win others for his Savior, and began to pour his own warm love of Christ into the heart of his work-mate. But Carey was not interested. If Warr had talked of plants and birds, he would have had an instant listener. But talk of Jesus left him cold. John Warr was, however, "importunate," and never rested till Carey learned the secret of true life. By the time Carey was seventeen, he became Christ's wholehearted disciple, having discovered the reality and rapture of the Savior's renewing.

All the world knows the name of Wil-

liam Carey, but John Warr's name had been completely forgotten, till I was fortunate to find it in a letter of Carey's. Yet, except for this fellow-apprentice, Carey might never have become a Christian, and so never have made his notable contribution to the Kingdom of God. Warr, with not a tithe of Carey's brainpower, was the Andrew who led his gifted Peter to Christ.

A Yearning to Become a Missionary

A little later Carey got his second eventful experience,—through the "Voyages of Captain Cook," whose murder in the South Seas was the grief of all England. As Carey read Cook's records, he was enthralled by the simplehearted childlikeness of these South Sea Islanders, and appalled at their barbarities. They were at once so likeable and terrible. Not a few of them were cannibal. "They would never eat human flesh," Carey cried, "if they knew Christ." And his soul was moved to a deep compassion. He craved to be among the first to take them the news of the Savior. The voyage-book of this immortal Captain made Carey yearn to be a missionary.

From that time he could never forget. He felt the world's darkness. Day and night he carried in his heart the unevangelized peoples. He strove to make even the children of his little day-school feel the tragedy of the continents which were still pagan. He steeped his mind in the Scriptures, and found them missionary. He spent hours in tense intercession. He kept himself informed of all the missionary daring of the Moravians. He watched with delight the crusade of William Wilberforce against the slave-trade, and would eat no more sugar, which he regarded as stained with human blood.

Becomes a Baptist

By the study of the New Testament he reached Baptist convictions, and on Sunday morning, October 5, 1783, in his twenty-third year, was baptized by Ryland in the River Nene, below the old castle walls of Northampton. Then he discovered that the very Scriptures, which called him to his personal and public committal, called him also to utmost endeavor for the discipling of the world. He wrought more assiduously than ever at languages, though still shoemaking, and won a considerable familiarity with Latin and Greek, Hebrew and Dutch. He became lay-pastor of the little Baptist church in Moulton, and kept preaching there and in the neighboring villages the world-embracing grace of his Savior, the world-embracing commissions of his Lord. To his astonishment he found himself "a voice in the wilderness," none else feeling and thinking as he. He seemed the only one of wakened ear in a world of the deaf. He sought to rouse every other preacher he could influence

to the urgency of Christ's call. But they regarded him as a fanatic. He published in Leicester, where he was then pastor, an unanswerable challenge to the Home Church. He preached in Nottingham a never-to-be-forgotten Association-sermon with this self-same burden, packing his message into two ringing slogans:

Expect great things from God,
Attempt great things for God.

The next morning, May 31, 1792, he pleaded with his co-delegates in their business-session for joint action, and was in anguish when they refused. "Is there nothing going to be done?" he moaned, and that cry woke Andrew Fuller, and thenceforward he lived as singlemindedly as Carey for the world-program of their Lord

Founds a Missionary Society

At last, in Kettering, on October 2, 1792, Carey constrained thirteen others—including Fuller, Ryland, Sutcliff and Samuel Pearce—to join him in founding a missionary society,—the Baptist Missionary Society, beloved of all British Baptists. The rest were mostly pastors of tiny Baptist churches in mid-England villages, with no influence beyond their narrow bounds. No wonder that they trembled, having neither experience, nor precedent, nor funds. But Carey heartened them with the story of the Moravians' achievements, and presently they let themselves be launched into God's deep.

Across the Channel France was in the throes of Revolution,—all earthquake, wind and fire. But in Kettering the fourteen heard God's "still small voice," and harkened, and obeyed. And more was wrought for the permanent progress of the world that night by the valor of these Christian adventurers, of whom the world took no notice, than even by the hubbub of the French Revolution. Then the fourteen, though exceedingly poor, made noble promises of gifts to a total of £13. 2. 6: and every promise was in due time honored.

John Thomas Returns to England

Three months later, the chief solicitude was not for money, but for messengers. And God sent them the answer. For at this very time there was home again in England a young Christian doctor from India, a former surgeon of the East India Company's fleet,—a certain *John Thomas*, and a Baptist! He had many weaknesses but a heart of gold. Instead of living self-indulgently in Calcutta, he had pitied the Indian multitudes in their diseases and distresses, and become their voluntary and honorary physician, with the backing of a few British friends there. He had learned Bengali for the sheer joy of telling the people about Christ, and for five years had preached and practised the Gospel,—a lay medical missionary before any medical missionary society was born.

He ascertained what had just happened in Kettering, and got into touch with the infant Society, and, presently, they met. Finding him keen to return to India, he was appointed their first missionary. He at once begged for a colleague. Now Carey was there amongst the rest, and burningly had listened to Thomas's missionary-story, the only missionary then in all England! To his appeal for a comrade he would fain have made instant response. For seven years he had coveted to be one of Christ's first ambassadors to Asia, and had prepared himself to the utmost for the great chance. And now the hour seemed to have struck, and he was impatient to greet it. But he had his wife and little family to think of. Sailing to India then round the Cape, with the seas infested with pirates, was vastly different from today. Nevertheless, directly under irresistible constraint of the spirit, he rose and volunteered; and Thomas, in the presence of them all, fell on his neck and kissed him.

The Committee had only the slenderest funds; not enough, indeed, to send the Thomases to India. But, knowing Carey's ardor and peculiar fitness for the work, they trusted God for the money, and accepted his offered service. A faith-mission assuredly!

Carey Goes to India

So thus it came to pass that he who for years had craved to serve the South Seas was guided to India,—the far-east land which for aeons had been seeking after God; the birthland of two potent religions, and the conquered home of a third. Surely it was time that the millions, who had bowed so long to Siva and Vishna, the Buddha and Mohammed, should learn the love and law of Christ! Indeed, India,—with its fatalism, its rigid castes, its lordly priests, its untouchables, its segregated women, its child-wives, its immolated widows, its temple-prostitutes, its babes sacrificed to the Holy River, and its buried-alive-lepers—was crying out by all her woes for the Gospel. Through Thomas and Carey God sent them the Tidings. In November, 1793, these men reached Bengal. They had been unable to secure a permit from the East India Company, and for six years had to lie low and follow a business calling. In villages in North Bengal they managed indigo-factories. Carey found it an excellent training-ground. He lived close to the people, and loved their language, translating thereinto the whole Bible. And he planted his first great Indian garden.

A Mission Established in Serampore

Then in December, 1799, came *William Ward and the Marshmans*; and under the protection of the king of Denmark they all established their communal settlement in Serampore, and could declare their Christian purpose in the open.

Neither Thomas nor Carey had one

reliable convert to show for all their labors. But by the end of 1800 God gave them *Krishna Pal*, a devout Hindu, a young Serampore carpenter. A dislocated shoulder made him first entreat their help. Their skilled mercy to his broken body opened and made trustful his soul, making him the first fruits of medical missions. He became a gifted hymnist, and a preacher of rare power, who carried the Gospel far in Bengal, and into Orissa and Assam. His Serampore home became almost wholly Christian and the center of advance, encouraging many, including even Brahmins, to fearless discipleship.

Carey Appointed Professor

Then a further great thing happened. Marquis Wellesley, the Governor-General, brother of the illustrious Duke of Wellington, discerning that the East India Company was expanding into an Empire, for whose guidance and government the Civil Servants needed a far larger training than sufficed when the Company was chiefly commercial, established in Calcutta a Government College, where these young Civil Servants from Britain might be taught India's languages and literature and history, to fit them for their increasing administrative tasks. By the advice of his counsellors he appointed Carey as the Professor of Bengali, and, presently of Sanskrit,—notwithstanding that he was a Nonconformist, a Baptist and a missionary: for no other was so capable. And for the next thirty years Carey exercised a potent influence, filling his classroom with the atmosphere and spirit of Christ, and inspiring not a few of his students to become some of India's noblest administrators.

The £1,500 a year he earned by this and other Government service he gave to the Mission. And in like manner the Marshmans and Ward gave their large earnings from their Boarding Schools and Printing Press and Paper Mill. All was pooled for Christ's service.

Builds Serampore College

By such means they built their own College in Serampore,—its height and breadth and length a symbol of their spacious outlook and purpose—a College with foundations so catholic as soon to win from Frederick VI of Denmark a complete University charter. The sons of Hindus, Moslems, Buddhists, Parsees, etc., were welcomed equally with the sons of Christians, to be trained for India's manifold service in a Christian and University atmosphere, but with no sort of religious coercion. They were never to be Anglicized, but kept as Indian as possible: whilst for these who desired it, there was an enthusiastic teaching of the Scriptures and of Christ. Through seventeen years Carey helped to train a succession of preachers there, who carried the Evangel from Ajmere in Rajputana to Rangoon.

(Continued on page 16)

Our Devotional Meeting

August F. Runtz

November 13, 1932

Good and Evil in Newspapers

Acts 8:30; Phil. 4:8

A Power for Good. It is a fact that the newspapers exert a tremendous influence in moulding public opinion. Every forward-looking movement is desirous of securing the goodwill and co-operation of the press, for it is soon realized how hard it is to accomplish anything without the support of public opinion, and the press not only voices, but helps to create public sentiment. What might have happened in official Jerusalem if an influential daily had espoused the cause of Christ! The daily press can become a mighty ally of the pulpit and the church in bringing about better social and moral conditions. The unscrupulous politician or corrupt official fears nothing more than to have his fraudulent dealings exposed. And it is here that the press may stand as a watchman over the affairs of a community.

A Power for Evil. However the press may also exert a great influence for evil. Most people have a tendency to believe everything they see in print. How often, in order to serve some special interest, a subservient or controlled press gives an unjustifiable interpretation on known facts. The news are colored to lead public opinion to a certain direction; often an unwholesome direction.

Take for instance the prohibition law. Many dailies are either owned or controlled by the liquor interests, and they are therefore discrediting the law in every way possible, making people believe that it cannot be enforced, and instigating the people against the law.

Newspapers often become propagandists for evil and sinister influences. "Propaganda seeks to close the mind, while education seeks to open it. Of education and real information we cannot get too much. But of propaganda, which is tainted or perverted information, we cannot have too little." "The truth shall make you free," said Jesus. Many special interests do not want the truth known, and so the press is often used to cloud the issues.

Before America entered the World War enormous sums of money were spent in this country with the newspapers in order to arouse our people to anger and hatred. Many unfounded stories of atrocities were printed. A spirit of war-mindedness was created. And today we are suffering the aftermath of a condition for which the press is largely responsible. During the war the press boasted of the fact that it was the in-

fluence that brought America into the war. It is silent about that now, however.

November 20, 1932

Our Blessings

Psalm 145

This is a psalm of praise and thanksgiving and has been selected because we are in the midst of the "Thanksgiving" season. However, we will miss the spirit of the psalm if we are content to designate but one day of thanksgiving for the year; it is "forever and ever" with the psalmist. He is grateful because he has become aware of

A Great God, who is glorious in majesty, whose greatness is unsearchable, and who is greatly to be praised. "As a man thinketh in his heart so is he;" and our spiritual lives will be rich or poor according to our conception of God. Tell me what your God is like and I'll tell you what you are like. God is very small in the minds of some people. Sometimes he is made the God of some particular religious denomination almost exclusively. Other folks may have a look in but they are his particular pets. Folks sometimes imagine him to be in a peculiar sense the God of their country or race. Man often fails to comprehend the greatness of the mind that made and sustains this marvelous universe, or to sense the bigness of the heart that so beats for all mankind, that he sent his most precious gift, his Son, to redeem a world.

A Gracious God. The thing that brings God near to the heart of man is not that God is great and powerful, omnipotent and omniscient, but that he is merciful and gracious. Men may stand in awe of him yet not love him, they may fear him yet not trust him. Frail mankind looks up and hears the testimony of the past say: "He hath not dealt with us according to our iniquities," and hope is born anew. Sinsick man rejoices that God out of sheer love sent his Son to be a Savior. A gracious God is balm to a penitent heart.

We will do well to express our gratitude to God for the bountiful crops and harvests. We will also do well to ponder upon the spiritual blessings which are ours. Perhaps God has removed some of the material things from us, as the optometrist removes the cataract from the eye, that we might the more clearly discern the riches of his mercy and his grace, and that through these we might see and own the Giver of all as our own.

November 27, 1932

To What Extent Is Our Church the Result of Missionary Effort?

1 Cor. 4:6-16

The Spread of Christianity is the Result of Heroic Missionary Effort. In fact, Christianity's Founder was a missionary. The word "missionary" means "one sent." Christ was sent by the heavenly Father to save the world that was lost in sin. He left the glory of his Father's home to live among men, to teach, and at last to die on the cross. After his ascension he sent out his apostles, who went everywhere sharing with the world the great truths of the gospel. These men thought not of their own lives as dear unto themselves. At any cost a needy, bedarkened world must be given the light and the hope of the gospel. By the time the last of the apostles died large numbers had accepted Christianity. Before many centuries had passed the countries surrounding the Mediterranean Sea had all heard the gospel story. Then there followed the sending of missionaries to the Anglo-Saxon and Teutonic races. Onward, ever onward, was the watchword.

To What Extent Are Our German Baptist Churches of North America the Result of Missionary Effort? About 100 years ago large numbers of immigrants from Germany came to this country. Many of these had been trained in the State churches of their native land, and their religion was of a cold, formal type. Here was good soil for a warm gospel message of personal Christian experience. Almost simultaneously religious awakenings were taking place in various parts of the land, and German Baptist churches were being organized. Among the pioneers of our work there are such men as Fleischmann, Puttkamer, Heinrich, Grimm and others who labored unceasingly among the Germans. Then there followed the years when the local membership was not only built up, but new churches were also being organized as ever toward the West new communities were being opened up. All of our churches are entirely the result of faithful, energetic, sacrificial, and heroic missionary work.

Our Gratitude. It is well for each church to look back over its own history from time to time in order to remind itself of the sacrifices that were made to make of it what it is. It will help us appreciate the work of the pioneers. Our real appreciation of our privilege and of the noble sacrifices of the past is measured by our loyalty to Christ; to our denominational work; and by our will-