

The Baptist Herald

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

Volume Eleven

CLEVELAND, O., FEBRUARY 15, 1933

Number Four

• THE BIBLE AND THE DEPRESSION

When the days are dark, men need its light.

When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidence.

When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and goodwill. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to help-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells his story. It alone preserves his words, which are spirit and life. It alone records his deeds by which he saved the world, and would save it now if we would obey him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.

Robert E. Speer in "Epworth Herald."

What's Happening

Rev. E. Huber has resigned as pastor of the church at Plevna, Montana.

Rev. E. Becker, pastor of our church at Hutchinson, Minn., had the opportunity to baptize two persons on Sunday evening, January 29.

Rev. Hugo F. Schade, pastor of the White Ave. Baptist Church, Cleveland, O., resigned his charge to take effect Jan. 15, but on the urgent request of the church has consented to serve two or three months longer.

A small Baptist community in Belgium reports a recent gain of 60 members due to special evangelization movements. This, in a country where Baptists are extremely few, represents an increase of about 40 per cent upon the whole membership.

The Berlin Station of the Church at Martin, N. Dak., is served by Rev. Karl Gieser every third Sunday. There is a growing Sunday school here. Revival meetings were planned for February. Bro. Fred Kessler of Berlin writes that Mrs. Gieser has been ill for three months and is missed very much.

The Sunday school of the Second German Baptist Church, Chicago, Ill., Rev. C. A. Daniel, pastor, gave a six night course, Monday evenings from Jan. 9 to Feb. 13 on the Bible, pictured in masterpiece art on slides. The lectures were presented by Roy G. Berg, Eye-O-Graphic operator. They were well attended and expenses defrayed by free-will offerings.

The Finnish National group in Finland reports signs of advance—revived interest and additions to membership in many places. In Waajakoski, Mid-Finland, a new chapel has been erected, the first that the Finnish Baptists have built during 30 years. In Abo they have hired a hall much larger than the old chapel of their own, which had become inadequate to the growing work.

The author of the poem, "Transition" in this number, Leland Roth, is a member of the young people's society of the Bethany Baptist Church, Milwaukee, Wis., and a recent graduate of the Washington High School of that city. Two other young people of the Bethany church, Otto Schulz and Gladys Schielke, also graduated from the same high school the end of January. Congratulations to all!

The Bible School at Trochu, Alberta, Can., this year reports 38 students enrolled. Dean Rev. E. P. Wahl states that various churches in Alberta have helped with shipments of eatables. The shortage of money and the location of the school so far south in the province have no doubt been reasons for a smaller attendance as compared with last year.

The work of the school has progressed nicely.

The Ebenezer East Church, Saskatchewan, Rev. G. Schroeder, pastor, arranged for a Bible Exposition and Discussion Conference for three days beginning Feb. 1. Neighboring churches were invited. Rev. E. Wuerch of Ebenezer West and Rev. E. E. Jessop of Yorkton were to assist the pastor. Sessions were from 10.30 A. M. to 4.30 P. M. each day. Evening services also were held each day. Romans 8 and 1 Corinthians 13 formed subjects for study.

Rev. Franz Friedrich, one of our most esteemed ministers, who had been on the retired list for a number of years, passed away on Jan. 30, at the German Baptist Home for the Aged in Chicago. He celebrated his 80th birthday on Dec. 4, 1932. His funeral took place on Feb. 1, with services at the Old People's Home and at the First Church, which he had formerly served as pastor for 10 years. Internment was at Forest Home Cemetery in Forest Park. Bro. Friedrich was one of our former honored leaders, and outstanding as preacher, pastor and author. His memory will be blessed.

The Bible School for Central Saskatchewan and Eastern Alberta was held in Hilda, Alta., this year and closed on Feb. 2. There was an enrollment of 38 students. The school session lasted three weeks. The teachers were Rev. F. A. Bloedow, Rev. John Weinbender and Rev. H. Schatz. Bro. Bloedow taught 3 subjects daily and the other brethren one per day. The school sent cordial greetings to the Editor who had planned to teach there this winter but was prevented by reason of his accident. Through Bro. Weinbender they expressed their wish for him to be present next year.

Mr. Clarence H. Becker, the son of Pastor F. W. Becker of the Immanuel Church in New York City, has been elected president of the "Chase National Bank Club" of New York City. This club numbers over 5000 members, and in view of the fact that Chase National is one of the best and largest banks in the world, this, indeed, is a great honor that has been bestowed upon one of our young men. Mr. Clarence Becker was formerly the president of the Jugendbund of New York City and Vicinity, serving for 3 years. We add our hearty congratulations.

Rev. J. H. Ansberg has had the privilege of receiving new members at every communion service since he took up the pastorate again with the Nottingham Baptist Church, Cleveland, O. There is a large Junior Department, a fine Intermediate Department and a growing Senior Department of the B. Y. P. U. All

three departments meet Sunday evening at 6.30. The church prayer meetings follow a new plan. The first Wednesday of the month is devoted to Bible study, the second to personal work, the third to missions and the fourth to prayer, praise and testimonies. Attendance at the prayermeetings runs from 40 to 50 and sometimes more.

During recent months a "Mission of Fellowship from the Churches in India" has been visiting the churches of Great Britain and Ireland. One of the most interesting of the delegation was Ma Nyein Tha, B. A., Headmistress of the Morton Lane Girls' High School, Moulmein, Burma. She has served as one of the leaders of a remarkable evangelistic movement lately carried on by students. She is a prominent figure in educational work, and has a thorough knowledge of the English language. Her presence in England has been warmly appreciated by her fellow-Baptists, and has incidentally brought home to them the remarkable success of the mission enterprise which originated with Adoniram Judson.

Mixed Tones

The city resident visited a village church where his friend was the officiating clergyman.

After the service, he took his friend aside.

"I say," he said, vexed, "you said you had a mixed choir. Why, they're all men."

The clergyman laughed.

"Yes, old man," he replied, "that's right enough. But they're still mixed. Some can sing and the others cannot."—Young Men.

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

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

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

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

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

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

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Counting the Cost

PAUL ZOSCHKE

ABOUT forty rods from the writer's boyhood home stands a house, the picture of which will long live in his memory. It was to be a very fine country home. Its rooms were spacious. The windows were large and numerous. The general plan of the house was designed to give the occupants the utmost comfort and convenience. Every nook and corner had received careful consideration and was marked in the blueprints. The family was much elated over their future home.

Charlie Would Build It Himself

He was a carpenter. He had been working at that trade for a number of years, so that his experience warranted his undertaking. But many of the winter days had to be counted out of the building process because of the extreme cold weather. Spring came, and with it the necessity of leaving the erection of the house in favor of tilling his 20-acre farm. The soil was poor, the summer was dry, the sun was torrid; consequently the crops were small. For want of funds the completion of the abode had to be temporarily abandoned. In his spare moments and as his dollars would permit, Charlie completed the kitchen, dining room, and one bedroom sufficiently for occupation. The final completion was left for a more favorable time. That more favorable time has not come during these 15 years.

As People Pass By

they are questioning as to the reason for its incompleteness. The condition of the soil is readily noticeable. But if passers-by can notice it, why did not the builder take that into account when he was making plans? It might be, that he was too close to the soil to notice it. Sometimes our proximity casts the glow of optimism over our environment so as to enhance its beauty and hide its faults. Or perhaps Charlie's vision was too high to see actual obstacles. Whatever the reason, the house was not finished and cast the shadow of its incompleteness over its owner.

One Day the Great Teacher

was calling people to be his pupils. He said: "For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold him begin to mock him, saying: This man began to build and was not able to finish it."

Do not people feel within themselves the urge to build a great life? The writer has never yet met a

person who did not dream of greatness. Even the habitual shirker believes that somehow Dame Fortune will provide him with the luxuries of life or grant him social or political prestige. Each of us feels that the world needs something, and that he can supply that need better than any one else. The latter half of the teen-age and former of the twenties dream of the great demands the world is going to make upon their services, and of the exactness and thoroughness with which they can answer those needs.

But What Constitutes a Great Life?

Of course, Napoleon was great. He conquered many countries with his well-disciplined soldiers. He controlled acres of men with the word of his mouth or the gesture of his hand. He was a great man. But even as his glory brought honor to thousands, his tyranny also brought untold suffering and misery to other thousands. Napoleon is reported to have made this confession on Saint Helena: "Alexander, Caesar, Charlemagne, and myself founded great empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded his empire on love, and to this very day millions would die for him." In other words: there is One vastly greater. Herod also was a king under whose bloody hand every suspicious personage fell lifeless. Because one is in political power does not mean one has built a great life. Universally it is agreed that Jesus' life was the best this world has seen. Then to follow him means to build our lives after his fashion upon him as the corner stone. The Christian life is the greatest life. Wherever Christ is preached, he calls men to follow him.

The cost of an article is in proportion to its greatness and value. Jesus said: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. . . . If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." The cost of building one's life after Jesus' architecture is utter self-abandonment. This is a tremendous cost; but it must be paid.

Many Never Count the Cost

There are many people who plan great lives on spiritual principles, but, like Charlie, never count the cost. Consequently they retaliate when they are insulted, they hate when they are hated, they cheat when they are cheated. They leave the Christian Way as an impossible path to tread. Instead of peace, joy, and happiness, they say it brings to them

hatred, suffering and misery. Of course, it does. They have not counted the cost of self-abandonment, nor paid it. People lose respect for them and mock them because of their lack of courage and extremely sensitive ego. Mark disappointed Paul once when he returned to Jerusalem because, as many think, the hardships of the journey were too great. In preparations for the second journey Mark was considered likely to disappoint him again and left behind as unworthy. Abandon yourself to Christ and your life shall be great.

There are also people who

Count the Cost But Never Pay It

We find these everywhere. Many of them are regular church-goers. I think we can find some in all the churches. They know the great value of Christ's way of life. Engage them in conversation on the subject of Christianity and you will marvel at the sum of their knowledge of the teachings of the Galilean. They were the first ones to discover that the trouble with our social order is that people are not Christian. But if you invite them to become a Christian and show the world how to Christianize the social order, they act deeply insulted. The very idea! They have a name to preserve. It would mean ostracism from their social circle. They would have to sacrifice all they have gained by such untiring efforts. Appeal as one will one cannot penetrate the steel wall of self-defense around their innermost life. Of course they know what it means to be a Christian, but they are not ready to be one.

Those Who Count the Cost and Go Through Faithfully

Then there are those who count the cost and pay it. Think of the millions everywhere who count not their own lives dear, nor yet their "father, and mother, and wife, and children, and brethren, and sisters," but forsaking all, give themselves to Christ and go where he bids, regardless of what may come to them. A Chinese girl who had given herself to Christ, was caught in a terrible persecution. She was condemned to die on the gallows. When the officer in charge of the execution saw her beauty he desired to make her his wife. He offered her a life of luxury and ease, but she must leave Christ. Her answer was an emphatic "No, never!" After several renewals of the offer the officer became exasperated, and the girl paid the price.

But not all of us are asked to pay the price all at once. At least, that demand has not yet been made. Our price is paid in installments of daily holiness. We have made a contract with Jesus. He is the party of the first part and promises to give salvation full and free to all who will receive it. We are the party of the second part and must promise to live daily after his will. Each day we must pay our installment of Christlikeness. Christlikeness follows self-abandonment.

I know I have been guilty of neglecting many a payment, and I believe you will join me in that con-

fession. To pay the price all at once may be easier than to pay it in installments. The fact that we are forced to pay the price arouses our willpower to greater heights. The inspiration coming to us from the on-lookers is another factor. The immediate reward of being in the presence of Christ will carry us over the physical tortures. But to abandon self day after day without any immediate reward, and to be called foolish and narrow and held up for ridicule often makes the strongest weaken. Hubmaier was a thorough Christian, and yet when he had been made the laughing stock for some time and was cast into prison and tortured at the instigation of another man, Zwingli, who called himself Christian, he finally yielded and recanted. Later, however, he suffered martyrdom at the fiery stake for his Christ. Sometimes scrupulous honesty and unselfish love for one's enemies is greater than martyrdom.

Our cost is daily self-abandonment. We must pay it to be Christian.

In Earthen Vessels

HOW blessed to think that God did not deposit the light of life in golden vessels of the celestial city but in earthen vessels belonging to our world. To have placed the light in gorgeous, shining vessels would not have done. Men would then have admired the vessel and missed seeing the light. God is not anxious to have men see the quality of the lamp but the glory of the light. If the vessels are of clay then there will be nothing to detract from the supernatural brightness of the Divine Light itself.

God has always done his work so that no flesh should glory. If the overthrow of Jericho had been according to man's ingenuity then God would never have been noticed. When men have munitions and machines they pray little. If God had permitted Gideon to go with a heavy army then the credit would have gone to numbers. When men have a great army they know little of dependence upon God. If David had been successful in Saul's sword and armour then would the successive generations have revered these human agencies and forgotten that the victory against Goliath was of the Lord. If Samson had smitten the Philistines with a shining sword the world since then would have centered its admiration on the sword instead of the Spirit. We view the jawbone with contemptuous disgust and magnify the strong arm of Jehovah. When some real artist plays on the violin we are not to think of the instrument but of the master musician.

So the Word tells us that there is a treasure, which is the gift of God. It was conceived in God; it continues in God; it has its consummation in God. The treasure is put in earthen vessels. Let us be hidden in order that men may see the light of the knowledge of the glory of God. Let us be happy when men look up in astonishment and praise him who makes possible the revelation of his own glory

in a poor pitcher of clay. If we are willing to be only a lamp and Jesus Christ the Light, then we shall be used greatly to flood the world with the very light of heaven.—Evangelical Christian.

Living Intensely

MARK TWAIN once characteristically remarked, "Methuselah lived nine hundred and sixty-nine years; but what of that? There was nothing doing." The irony of that bit of humor is that it is true; that is, true so far as we know. At any rate, the writer of the fifth chapter of Genesis disposes of that aged curiosity in three short verses, which prosaically tell us that he lived, begat sons and daughters, and died.

Now Methuselah is not the only person who ever lived to be nine hundred and sixty-nine years. I am speaking relatively, of course. Many people today live just as long and accomplish just as little in their allotted threescore and ten as is recorded of Methuselah. As I see it, length of life—in years—is not the important thing. That which counts for most is the intensity of living, whether one lives to be fifty, a hundred, or a thousand. In other words, when it comes to life, quality is to be preferred above quantity, vital experience above dull existence.

One does not have to go far in the New Testament to discover an unsurpassed example of a life filled full of intensity—Jesus of Nazareth. That life did not contain an insignificant moment. At twelve we find the boy Jesus conscious that he must be "about the things" of his Father. A few years later he is so pressed by the multitudes that he finds it almost impossible to steal away for a needed rest. Always he finds it necessary to work while it is day, knowing that the night will soon come and work will be at an end. So impressed was John with the intensity of his Master's life that he closed his Gospel with the significant words: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written."

Do Missions Cost?

WHEN at home on furlough, I was repeatedly asked, "Do missions pay?" It seems to me, when we consider the commands of God and the conditions on the field, we have that question backward. Should not the real question be, "Do missions cost?"

If we were to check up the hours we have spent in sacrificial agonizing prayer for the regions beyond since we yielded our lives to God, I fear that most of us would be ashamed of our record. Have missions cost us anything in real sacrificial giving? And in service, how much have missions cost us in the definite yielding of our lives for service in the regions beyond? What a wonderful thing it would be if the church of Jesus Christ would tithe its mem-

bership, one out of every ten true church members in this country a real missionary! It would not be long before the remotest corners of the world would know God's plan of redemption. Is it not true that the reason there are so many heathen in the regions beyond is because missions have not cost the church very much in real sacrificial prayer, in sacrificial yielding of lives, and in sacrificial giving?—C. B. Hammel, in Record of Christian Work.

Nothing But the Shell

WE have all watched an egg being blown. This end and that end are pierced with a needle, then a whiff, and out go the entire contents, yolk and white together. What has one left? Superficially just what one had before, an egg apparently as good as ever. Only one had better not heft it; or it will be found to be "powerful light," to use a colloquialism. One had better not press it, or its emptiness of meat will be revealed.

What certain deniers are attempting to do with the body of Christian belief is to pierce it at the Virgin Birth and at the Resurrection end, and through those tiny holes to void it completely of the supernatural element. What, then, have you left?

"My dear brother, don't be so distressed! Cannot you see that you have precisely what you had before? Essential Christianity is intact." Superficially, indeed, that may be the case, but one had better not weigh this desupernaturalized product, lest one discover that it is "powerful light," and that with the supernatural has gone everything that was meaty, and everything that was mighty to save.—Arthur Hale Gordon.

An Efficient Church—

- accepts and proclaims the whole gospel;
- maintains a devotional atmosphere;
- stimulates evangelistic passion;
- carries out an educational ideal;
- exercises fraternal sympathy;
- fosters wholesome social contacts;
- creates a missionary spirit;
- requires a sacrificial life.

—Rev. John Muyskens.

Editorial Jottings

MR. SUPERINTENDENT, it is not too early to plan for the Bible Day celebration on March 12. Our Publication House has issued an excellent program with suitable and singable songs and a wealth of recitations. The material is bi-lingual and adapted to the needs of any of our schools.

MANY YEARS AGO, Ralph Waldo Emerson, one of America's foremost philosophers and a stimulating essayist, voiced his opinion of war. He said, "War is like lice at men's brains. Under its excitements they scratch themselves frenziedly. The process is undignified, unpleasant to watch and unproductive."



Rev. and Mrs. C. J. Bender

All Aboard for Cameroon

Rev. and Mrs. C. J. Bender left Chicago for their long journey to Cameroon on Thursday, January 19. En route to New York they are making a brief stop at Buffalo to say farewell to some relatives and then they are to have a number of missionary meetings in New York before sailing. On January 26 they have sailed from New York for Hamburg. At Nauruppin, Germany, they will have conference with Doctor F. W. S'moleit, Director of the Cameroon Mission. On February 11 they will board the Steamer "Wadai" at Harburg and expect to land at Victoria on March 9.

The many missionary friends of the Benders arranged a farewell for them at the Humboldt Park Church of Chicago on Wednesday evening, January 18. As far as the torrential downpour of rain was concerned on that Wednesday evening, the weather must have reminded the Benders of what they often experience in their own Soppo Station out in Cameroon. Notwithstanding the rain the church was comfortably filled for that festive occasion. A fine spirit of cordial Christian fellowship prevailed and could be felt by everyone. As the Benders are going out under our own General Missionary Society, it seemed proper for the General Secretary, Bro. Kuhn, to preside. The choir of the Humboldt Park Church rendered two very fine selections and while the male chorus sang, a generous missionary offering was given amounting to \$35. All our Chicago pastors and Rev. V. Wolff, former colleague of Bro. Bender in Cameroon, tendered their well wishes like apples of gold on dishes of silver.

The high spot of that farewell meeting was when the Bender family spoke. Rev. Thorwald Bender, pastor of our church at Lebanon, Wis., spoke with

such feeling as only a good son can. He also presented to his parents the most beautiful flowers from some of the absent children. In the name of his own church at Lebanon he was permitted to give his parents an envelope with valuable content. It was touching to hear the beautiful testimonials of the son and also the daughter, Miss Erica Bender, who spent two years with her father in Cameroon. Mrs. Bender then spoke out of the fullness of a grateful heart. When Rev. C. J. Bender himself stepped to the platform it was apparent to all in that happy gathering that this Wednesday night was a happy climax for the Benders and they as well as all present were stirred to thanksgiving for all that had been wrought in the family and through the missionary ministry of the Benders. After singing "God be with you till we meet again," Prof. J. Heinrichs, long time missionary in India and now Dean of the Northern Baptist Seminary, commended our missionary friends to the all-sufficient grace of our Lord and Savior Jesus Christ and everyone present, even though not audibly, said "Amen."

W. K.

Ordination at Oak Park German Baptist Church

Upon recommendation of the Permanent Council of Chicago Mr. Albert Eric Priestly, a member of the Oak Park German Baptist Church, was duly ordained in a special service on Thursday, Jan. 19. Bro. Priestly is a graduate of the Jewish Mission Dept. of the Moody Bible Institute and under appointment by the American Board of Missions to the Jews with headquarters in Brooklyn, N. Y.

There were nine ministers present. Dr. Jacobs of the Maywood Baptist

Church read the recommendation of the Council and spoke the invocation. Dr. Wm. Kuhn preached the ordination sermon, taking for his text Acts 1:8 and stressing the spiritual equipment for the work to which the candidate has been called. His pastor, Rev. Theo. Dons, solemnized the ordination by praying with the laying on of hands by all ministers present. Rev. P. A. Friederichsen gave the charge to the candidate and Rev. J. A. Pankratz welcomed our brother into the ministry. Mr. Priestly dismissed the meeting with the benediction.

New B. Y. P. U. Organized at Plevna, Mont.

At last can we say: "We are organized!"

It has been the unanimous wish of the young people of Plevna to form a Union and with the help of God and a year of hard work and planning we have reached the goal.

On Sunday, Jan. 8, under the leadership of our beloved Bro. B. J. Schweigert, we held a meeting. Rose Schopp was appointed secretary; the officers appointed are: Pres., Andrew Bertsch; vice-pres., Henry Losing; secretary, Daniel Fuchs; treasurer, Bertha Karck; pianist, Anna Bertsch.

"The name?" someone asked. The B. Y. P. U.! We glory in it! How like it is to those Unions we have learned to love and respect.

Already, praise God, we have 45 charter members, but we sincerely hope we may double the membership.

Friends, we have reached one goal! There is another, a higher goal, we are striving for: to serve our Master and to do something for him.

ROSE SCHOPP.

New Pastor for New Britain

Brother Reuben Jeschke, who was graduated last spring from the German Department of the Colgate-Rochester Divinity School, has accepted the call of the Memorial Baptist Church of New Britain, Conn., which had been without a pastor since Rev. Wm. Barsch's resignation over a year ago. Bro. Jeschke comes from the church at Nokomis, Saskatchewan. He distinguished himself as a student at the Seminary and served the Second Church of Brooklyn, the Ebenezer Church, Detroit, and the Memorial Church of New Britain, to which he is called, during the summer vacations. He is spending the present year at the University of Rochester, and hopes to complete his Liberal Arts course at the Wesleyan University, Middletown, Conn., in connection with his pastorate, an arrangement to which the calling church has committed itself. Bro. Jeschke is a promising young man and is held in high esteem by both faculty and student body at Rochester. He hopes to take up his work in the spring.

God Guide Our Youth

W. EVERETT HENRY

God guide our youth!

They are so full of life; strength cries
Aloud for worthwhile enterprise,
And courage rises high to meet
Each offered task, how'er replete
With danger; plastic to the hand
Of changing circumstance they stand
Dismayed by nothing but ennui.
Life floods within them; they must free
That energy without delay,
And, immature, select the way;
They need the wisdom brought by age,
And find it hard to heed the sage.
God guide our youth!

Christian Ethics and the Youth of Our Churches

H. R. SCHROEDER

(The gist of an address delivered in North Freedom, Wis., at the Northwestern Conference and published at its request.)

Part I

Most of the young people of our churches are seriously concerned about themselves lest they be swept away by the present day ideas of morality. They realize that they have but one life to live and that should be the very best, so they want to know what some of the ideals and principles are that should govern their lives. We have certain standards in every sphere of life. The carpenter has his plumb-line, his square and his level. He would never think of building a house without these instruments. Our government has also adopted a monetary standard. There must be 100 cents in every dollar. And we have standards of measurements and weights. There must be 12 inches in a foot and 3 feet in a yard. 16 ounces make a pound, and 2 pints a quart, and 4 quarts a gallon, etc. These standards cannot be changed to suit every man's fancy. Everyone must live up to them whether he likes it or not.

Just so we feel that there must be certain standards according to which human life can be regulated. There must be some principles and ideals that everyone must cherish if his life is to be what it was meant to be. What is right for one must be right for all, and what is wrong for one must be wrong for all. So it is quite evident that we need some clear-cut ethical conception.

We must define "ethics" briefly as "the science of human conduct" or "the science of moral good and evil in human acts." It is the science that tries to regulate human conduct, that marks out to each man just how he is to live and act. And we all feel that the way a man lives is about 99% of his religion. No matter what a man professes to believe or to have experienced, if his everyday conduct isn't absolutely above reproach, then his religion is nothing but an idle boast. Jesus said, "If ye love me, keep

my commandments." And "Ye are my friends if ye do the things that I have commanded you."

Of course, some will raise

All Sorts of Critical Questions

in connection with the study of ethics. What makes a thing right or wrong? Is a thing right just because it is approved by the majority of the people? And is a thing wrong just because it is forbidden in the Bible? And how can a man be responsible for what he does when he isn't free to do as he pleases? Suppose a man is ignorant or the victim of inherited habits, or suppose that an irresistible pressure is brought to bear upon him by his environment, then how can he be held responsible for his deeds? And what makes a thing a duty? Why should one man have duties that another hasn't got? And why speak of Christian ethics in particular? We never speak of Christian arithmetic, or a Christian astronomy. Are there other ethics besides Christian ethics? But such questions must be reserved for the classroom and the professional teacher of ethics. What we should do is to interpret the principles, the example and the ideals of Jesus in such a way that we can apply them to our everyday living.

Turning to Christ for Certainty

This is an age of knowledge. Never before have men known as much as they know today. Everybody seems to be investigating and discovering new truths, everybody seems to be writing books or lecturing and teaching others, and still there never was a time when men were as bewildered as they are today. The world is a veritable Babel of voices. And this general confusion has caused some otherwise good Christians to waver in their convictions. Some tell us that because the times have changed the customs, the beliefs and the institutions of former ages should go by the board, too. What shall a man believe and practice today? So men are turning more and more to Jesus Christ in order to find in him the secret of successful living. Jesus knew how to live. And that is after all the most important thing for us to know. How can we make a success of this thing that we call living?

Jesus Gave Principles

Of course Jesus never thought of laying down hard and fast rules for every one to follow. All that he did was to give us a few great life principles. Even the so-called "Golden Rule" is not a rule at all, but a principle. The difference between a rule and a principle is this. A rule must be applied while a principle must be interpreted, and a rule will fit but one case while a principle can be made to cover any amount of questions. If Jesus had laid down some definite rules they might have been all right for his disciples, but they probably would never fit our changed circumstances. But the principles he has given us have a universal application.

In the first place

Jesus Stressed the Inwardness of All Goodness

The motive that prompts a person is even more important than the outward deed. A man may obey the law outwardly, but break every commandment of God in his heart. "Thou shalt not kill." Of course not, but this is the interpretation of that ancient law—if a man hate his brother, he is a murderer. "Thou shalt not commit adultery." The majority of men would say that they had always kept that commandment. But Jesus said that the mere desire is the same as the actual deed. This is one thing that is new in Christian ethics. We must go back behind the deed to the desire that prompts it. Always ask yourself, Why do I want to do this? What is the real desire of my heart?

In the second place

Jesus Always Insists on a Positive Goodness

Just to refrain from all manner of evil deeds is not enough. That is why Jesus didn't built fences and give men a long string of "don't's." He never said, You can't go here or there, or you can't do this or that. A little girl once thought that her name was "Mary Don't," because that was what her mother always said to her.

Some people seem to think that because they don't do certain things, they are just about as good as can be. They don't lie or steal or dance or go to the movies. That may all be true, but the real question is, "What do they do?" Any man can make a long list of things that he doesn't do, but that doesn't make him a saint. The real test of his life and character lies in the things that he does. Not harmlessness, but fruitfulness is the ideal. And Jesus even went a little further than that. He not only told people to do something, but to be something. "Be ye perfect."

Then Jesus Offered Himself as Our Ideal

He was constantly saying, "Follow me"—"Come after me"—"I am the way"—"I have given you an example." So the life and the character of Jesus are just as important to us as his teaching. He lived everything he taught. So we must realize that loyalty to Christ is more important than the servile observance of minute rules and regulations. The influence of a great personality goes much further than the influence of definite laws and regulations. Young Christians should ever remember that they are following Christ and trying to be like him and not only attempting to keep some commandments.

* * *

We think our fathers fools, so wise we grow;
Our wiser sons, no doubt, will think us so.
—Pope.

KEZIAH COFFIN

JOSEPH C. LINCOLN

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(Continuation)

Before her companion could fully grasp the import of this paralyzing fact, Keziah strode down the hall and seized the knob of the study door.

"Whoever you are in there," she commanded sternly, "open this door and come out this minute. Do you hear? I'm orderin' you to come out."

There was an instant of silence; then a voice from within made answer, a man's voice, and its tone indicated embarrassment.

"Madam," it said, "I—I am—I will be out in another minute. If you will just be patient—"

Grace interrupted with a smothered shriek. Keziah brandished the broom.

"Patient!" she repeated sharply. "Well, I like that! What do you mean by—Open that door! Grace, run out and get the—constable!"

This command was delivered entirely for effect. The office of constable in Trumet is, generally speaking, a purely honorary one. Its occupant had just departed for a week's cruise as mate of a mackerel schooner. However, the effect was instantaneous. From behind the door came sounds of hurry and commotion.

"Don't get the police on my account, please," said the voice. "If you will be patient until I get this—I'm just as anxious to come out as you can be to have me. Of all the ridiculous—"

"Come out then!" snapped Keziah. "Come out! If you're so everlastin' anxious, then come out. Patience! Of all the cheek! Why don't you come out now?"

The answer was brisk and to the point. Evidently, the unknown's stock of virtue which he demanded of others was diminishing.

"Well, to be frank, since you insist," snapped the voice, "I'm not fully dressed."

This was a stammerer. For once Keziah did not have a reply ready. She looked at Grace and the latter at her. Then, without words, they retreated to the sitting room.

"Shall—shall I go for help?" whispered the girl. "Hadn't we better leave him here and— He doesn't sound like a tramp, does he? What do you suppose—"

"I hope you won't be alarmed," continued the voice, broken by panting pauses, as if the speaker was struggling into a garment. "I know this must seem strange. You see, I came on the coach as far as Bayport and then we lost a wheel in a rut. There was a—oh, dear! where is that—this is supremely idiotic!—I was saying there happened to be a

was afraid of frightening you. I assure you I hurried as fast as I could, quietly, and when you began to talk—his expression changed and there was a twitch at the corner of his mouth—"I tried to hurry still faster, hoping you might not hear me and I could make my appearance—or my escape—sooner. As for entering the house—well, I considered it, in a way, my house; at least, I knew I should live in it for a time, and—"

"Live in it?" repeated Keziah. "Live in it? Why! mercy on us! you don't mean to say you're—"

She stopped to look at Grace. That young lady was looking at her with an expression which, as it expressed so very much, is beyond ordinary powers of description.

"My name is Ellery," said the stranger. "I am the minister—the new minister of the Regular society."

Then even Keziah blushed.

Chapter III

In which Keziah assumes a Guardianship

Didama would have given her eye-teeth—and, for that matter, the entire upper set—to have been present in that parsonage sitting room when the Rev. John Ellery made his appearance. But the fates were against Didama that day and it was months afterwards before she, or any of what Captain Zeb Mayo called the "Trumet Daily Advertisers," picked up a hint concerning it. Keziah and Grace, acquainted with the possibilities of these volunteer news gatherers, were silent, and the Reverend John, being in some respects a discreet young man with a brand-new ministerial dignity to sustain, refrained from boasting of the sensation he had caused. He thought of it very often, usually at most inconvenient times, and when, by all the requirements of his calling, his thought should have been busy with different and much less worldly matters.

"I declare," said Mrs. Thankful Payne, after the new ministers' first call at her residence, a week after his arrival at Trumet, "if Mr. Ellery ain't the most sympathetic man. I was readin' out loud to him the poem my cousin Hulda B.—her that married Hannibal Ellis over to Denboro—made up when my second husband was lost to sea, and I'd just got to the p'int in the ninth verse where it says:

"The cruel billows crash and roar,
And the frail craft is tempest-tossed,
But the bold mariner thinks not of life,
but says,

"It is the fust schooner ever I lost."
And 'twas, too, and the last, poor thing! Well, I just got fur as this when I looked up and there was the minister lookin' out of the window and his face was just red, and he kept scowlin' and bitin' his lips. I do believe he was all but sheddin' tears. Sympathy like that I appreciate."

As a matter of fact, Mr. Ellery had

just seen Grace Van Horne pass the window. She had not seen him, but for the moment he was back in that disgusting study, making a frenzied toilet in the dusk and obliged to overhear remarks pointedly personal to himself.

Grace left the parsonage soon after the supposed tramp disclosed his identity. Her farewells were hurried and she firmly refused Mrs. Coffin's not too insistent appeal to return to the house "up street" and have supper. The young minister affirmed his delight in meeting her. Then she disappeared in the misty twilight and John Ellery surreptitiously wiped his perspiring forehead with his cuff, having in his late desire for the primal necessities forgotten such a trifling incident as a handkerchief.

"Well, Mr. Ellery," observed Keziah, turning to her guest, or employer, or incumbrance—at present she was more inclined to consider him the latter—"well, Mr. Ellery, this has been kind of unexpected for all hands, ain't it? If I'd known you was comin' today, I'd have done my best to have things ready, but Cap'n Elkanah said not before day after tomorrow and—but there, what's the use of talkin' that way? I didn't know I was goin' to keep house for you till this very afternoon. Mercy me, what a day this has been!"

The minister smiled rather one-sidedly. "It's been something of a day for me," he admitted. "I'm ahead of time and I've made a lot of trouble, I'm afraid. But yesterday afternoon I was ready and, to tell the truth, I was eager to come and see my new home and get at my work. So I started on the morning train. Then the stage broke down and I began to think I was stranded at Bayport. But this kind-hearted chap from Wellmouth—I believe that's where he lived—happened to pull up to watch us wrestling with the smashed wheel, and when he found I was in a hurry to get to Trumet, offered to give me a lift. His name was—was Bird. No, that wasn't it, but it was something like Bird, or some kind of bird."

"Bird?" repeated Keziah thoughtfully. "There's no Birds that I know of in Wellmouth. Hum! Hey? 'Twa'n't Sparrow, was it?"

"That was it—Sparrow."
"Good land! Emulous Sparrow. Run consider'ble to whiskers and tongue, didn't he?"

"Why, yes; he did wear a beard. As for tongue—well, he was conversational, if that's what you mean."

"That's what I mean. If you rode twelve miles with Emulous, you must have had an earache for the last six. Did he ask a question or two about your personal affairs, here and there between times?"

Mr. Ellery laughed.
"Yes, one or two, between times," he admitted.

"I shan't die of surprise. Did you tell him who you was?"

"No-o, to be honest, I didn't." He was so very anxious to find out, that—well, I dodged. I think he believed I was going to visit Captain Daniels."

"Good enough! If I was governor of this state I wouldn't send any Thanksgivin' proclamation down this way. I'd just write Em Peters and Didama Rogers and a couple more like them and save myself the trouble. They'd have all I wanted to proclaim spread from one end of the county to the other in less'n a day, and a peck or two or extrys pitched in for good measure. I'm awful glad you didn't tell Emulous you was the minister. You see, Trumet's Trumet, and, considerin' everything, maybe it's just as well nobody knows about your bein' shut up in that study. Not but what 'twas all right, you know, but—"

"I understand. I'm not proud of it. Still, some one may have seen me come here."

"No, no, they didn't. This fog is as thick as Injun-meal puddin'. Nobody saw you."

"Well," with some hesitation, "the young lady who was here with you—"

"Oh, Grace Van Horne! She's all right. She won't tell. She ain't that kind."

"Van Horne? That doesn't sound like a New England name."

"Tisn't! Her folks come from Jersey somewheres. But she was adopted by old Cap'n Hammond, who keeps the tavern down on the bay shore by the packet wharf, and she's lived in Trumet since she was six years old. Her father was Teunis Van Horne, and he was mate on Cap'n Eben's coastin' schooner and was drowned off Hatteras. Eben was saved just by the skin of his teeth and got a broken hip and religion while it happened. His hip's better except that he's some lame; but his religion's been more and more feverish ever since. He's one of the head Come-Outers, and built their chapel with his own money. You mustn't think I'm speakin' lightly of religion, nor of Cap'n Eben, either. He's a dear good soul as ever was, but he is the narrowest kind of Come-Outers. His creed is just about as wide as the chapel door, and that's as narrow, as the way leadin' to salvation; it is the way, too, so the Come-Outers think."

"What are Come-Outers? Some new sect?"

"Sakes alive! Haven't you heard of Come-Outers? Cat's foot! Well, you'll hear of 'em often enough from now on. They're folks who used to go to our church, the Regular, but left because the services were too worldly, with organs and choir singin', and the road to paradise too easy. No need for me to tell you any more. You'll learn."

Mr. Ellery was interested. He had been in Trumet but once before, on the occasion when he preached his trial sermon, and of that memorable visit remembered little except the sermon itself, the pews filled with captains and their families,

and the awe-inspiring personality of Captain Ekanah Daniels, who had been his host. To a young man, the ink upon his diploma from the theological school still fresh, a trial sermon is a weighty matter, and the preaching of it weightier still. He had rehearsed it over and over in private, had delivered it almost through clinched teeth, and had returned to his room in the Boston boarding house with the conviction that it was an utter failure. Captain Elkanah and the gracious Miss Annabel, his daughter, had been kind enough to express gratification, and their praise alone saved him from despair. Then, to his amazement, the call had come. Of casual conversation at the church and about the Daniels's table he could recall nothing. So there was another religious organization in town and that made up of seceders from his own church. He was surprised.

"Er—this M. ss Van Horne?" he asked. "Is she a—Come-Outers?"

Mrs. Coffin nodded.

"Yes," she said. "She's one. Couldn't be anything else and live with her Uncle Eben, as she calls him."

The minister experienced a curious feeling of disappointment and chagrin. This young person, already predisposed to regard a clergyman of his denomination with disapproval, had seen him for the first time under most humiliating circumstances. And he should never have the opportunity to regain her favor, or his own self-respect, by his efforts in the pulpit. No matter how well he might preach she would never hear him.

"Has this Captain Hammond no children of his own?" he asked.

Keziah's answer was short for her.

"Yes," she said. "One."
"Ah! another daughter?"

"No, a son. Name's Nathaniel, and he's a sea captain. He's on his way from Surinam to New York now. They expect him to make port most any time, I believe. Now, Mr. Ellery, I s'pose we've got to arrange for your supper and stayin' overnight; and with this house the way 'tis and all, I don't see—"

But the minister was still interested in the Hammond household.

"This Nathaniel Hammond?" he asked. "You don't seem enthusiastic over him. Is he a black sheep?"

The reply was short, but emphatic.

"No," said Keziah. "He's a fine man."

Then she resumed her semisoloquy concerning her companion's entertainment.

"I guess," she said, "that the best thing for you to do will be to go to Cap'n Elakanah's. They'll be real glad to see you, I know, and you'll be in time for supper, for Elkanah and Annabel have been to Denboro and they'll be late home. They can keep you overnight, too, for it's a big house with lots of rooms. Then, after breakfast tomorrow you come right here. I'll have things somewhere near shipshape by then, I guess, though the cleanin' will have to be

mainly a lick and a promise until I can really get at it. Your trunk'll be here on the coach, I s'pose, and that'll be through early in the afternoon. Get on your hat and coat and I'll go with you to Elkanah's."

The young man demurred a little at thrusting himself upon the hospitality of the Daniels's home, but Keziah assured him that this unexpected coming would cause no trouble. So he entered the now dark study and came out wearing his coat and carrying his hat and valise in his hand.

"I'm sure I'm ever so much obliged to you," he said. "And, as we are going to be more or less together—or at least I guess as much from what you say—would you mind if I suggest a mutual introduction? I'm John Ellery; you know that already. And you—"

Keziah stopped short on her way to the door.

"Well, I declare!" she exclaimed. "If I ain't the very worst! Fact is, you dropped in so ahead of time and in such a irregular sort of way, that I never once thought of introduc' anybody; and I'm sure Grace didn't. I'm Keziah Coffin, and Cap'n Elkanah and I signed articles, so to speak, this mornin', and I'm goin' to keep house for you."

She explained the reason upsetting the former arrangement by which Lurania Phelps was to have had the position.

"So I'm to keep house for you," she concluded. Adding: "For a spell, anyhow."

"Why do you say that?" asked the minister.

"Well, you might not like me. You may be particular, you know."

"I think I can run the risk."

"Yes; well, you can't tell. Or I might not like you. You see, I'm pretty particular, myself," she added with a laugh.

At the Daniels's door Keziah turned her new charge over to Matilda Snow, the hired girl. It was an indication of the family's position that they kept "hired help." This was unusual in Trumet in those days, even among the well to do.

"Good night," said the young man, extending his hand. "Good night, Miss—or is it Mrs.—Coffin?"

"Mrs. Good night."

"She's a widow," explained Matilda. "Husband died 'fore she come back here to live. Guess he didn't amount to much; she never mentions his name."

"There was one thing I meant to tell her," mused the minister, hesitating on the threshold. "I meant to tell her not to attempt any cleaning up at the parsonage tonight. Tomorrow will do just as well."

"Heavens to Betsy!" sniffed the "hired help," speaking from the depths of personal conviction, "nobody but a born fool would clean house in the night, 'specially

after the cleanin' she's been doin' at her own place. I guess you needn't worry."

So Mr. Ellery did not worry. And yet, until three o'clock of the following morning, the dull light of a whale-oil lantern illuminated the rooms of the parsonage as Keziah scrubbed and swept and washed, giving to the musty place the "lick and promise" she had prophesied. If the spiders had prepared those ascension robes, they could have used them that night.

After breakfast the wagons belonging to the Wellmouth furniture dealer drove in at the gate of the little house opposite Captain Elkanah's, and Keziah saw, with a feeling of homesickness which she hid beneath smiles and a rattle of conversation, the worn household treasures which had been hers, and her brother's before her, carried away out of her life. Then her trunks were loaded on the tailboards of the wagons, to be left at the parsonage, and with a sigh and a quick brush of her hand across her eyes, she locked the door for the last time and walked briskly down the road. Soon afterwards John Ellery, under the eminently respectable escort of Captain Elkanah and Miss Annabel, emerged from the Daniels's gate and followed her. Mrs. Didama Rogers, thankful for a clear atmosphere and an unobstructed view, saw them pass and recognized the stranger. And, within a quarter of an hour, she, arrayed in a hurried calling costume, was spreading the news along the main road. The "Trumet Daily Advertiser" had, so to speak, issued an extra.

Thus the new minister came to Trumet and thus Keziah Coffin became his housekeeper. She entered upon her duties with the whole-hearted energy peculiar to her. She was used to hard work, and, as she would have said, felt lonesome without it. She cleaned that parsonage from top to bottom. Every blind was thrown open and the spring sunshine poured in upon the braided mats and the rag carpets. Dust flew in clouds for the first day or two, but it flew out of the windows and doors and was not allowed to settle within. The old black walnut furniture glistened with oil. The mirrors and the crockery sparkled from baths of hot water and soap. Even St. Stephen, in the engravings on the dining-room wall, was forced to a martyrdom of the fullest publicity, because the spots and smears on the glass covering his sufferings were violently removed. In the sleeping rooms upstairs the feather beds were beaten and aired, the sheets and blankets and patchwork comforters exposed to the light, and the window curtains dragged down and left to flap on the clothesline. The smell of musty dampness disappeared from the dining room and the wholesome odors of outdoors and of good things cooking took its place.

(To be continued)

New Books

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

Smoky Mountain Songs. By James Willis Hembree. Published by Christopher Publishing House, Boston, Mass. 109 pages. \$1.50.

Down where Tennessee and North Carolina come together are to be found the Great Smoky Mountains—"The Land of the Everlasting Hills." Fifteen peaks of these mountains rise to an altitude of over 6000 feet. It is a region of scenic grandeur. Part of this section is now a United States National Park. The songs and poems in this volume sing in homely and sincere manner the glory and beauty of the mountains and touch on incidents and qualities in the lives of the mountain folks. There is a wholesomeness about them that is attractive and appeals to lovers of rugged nature. There are 12 fine full-page illustrations of mountain views which greatly increase the charm of the book.

O'er Land and Sea with the Apostle Paul. By A. A. Acton, B. A. B. D., with introduction by Prof. E. F. Scott, D. D., Union Seminary, New York. Published by Fleming H. Revell Company, New York. 222 pages. \$1.75.

Of the making of books dealing with the life of the Apostle Paul there is no end. The author's aim in this work is to present within the covers of one book a complete survey of the apostle's life, together with some account of his letters, apart from the intricate problems of criticism which present themselves continually to the student of Paul. He endeavors to tell in popular language the story of the world's greatest missionary. He believes the apostle's teaching was a plain and simple presentation of Jesus as the Son of God and the Savior of the world. The author's position is a conservative one and he holds to the story of Paul as outlined in the Scriptures. We like the tone of the book and find ourselves in agreeable accord with its general positions. Special emphasis is given in various chapters to the organization of a Pauline church, Paul's use of miracles and the question of the Pastoral Epistles. We gladly recommend this book to pastors and lay students of the Word. In view of the fact that the S. S. lessons of the last quarter 1933 deal with the life and labors of Paul, here is a good book to study in preparation. It will also do good service for young people's leaders when giving a course on the life of Paul.

A. P. M.

Wife (trying on hats): "Do you like this turned down, dear?"

Husband: "How much is it?"

Wife: "Eleven dollars."

Husband: "Yes, turn it down."—*Cap- per's Weekly.*

February 15, 1933

Transition

LELAND ROTH

A caterpillar green I chanced to see
As I was walking through the wood one day;

And he began to spin without delay
A big cocoon so he might hide from me.

One day in spring I wandered back with glee;

I saw no caterpillar on that day,—
Instead, a moth of many colors gay
Which flew away and left this thought
with me:

The life of nature as 'twas here unfurled
Is ours. A life, at first, of toil and pain,
A seeming death, mere sleep, and then
new life.

Thus let me live that when I shall pass
on,

I go contented, knowing that
I do not live to die, but die to live.

Milwaukee, Wis.

Christmas Program, Second Church, Philadelphia

Christmas! We all love to think about it and prepare for it a long time before it really does arrive. So it was with us of the Sunday school of the Second German Baptist Church of Philadelphia. We enjoyed all the hours of preparation spent to make our Christmas program a success, and were doubly happy when we saw how many really enjoyed it.

The decorations helped so much toward making it a real Christmas. Of course there was a beautiful tree, and candles decoratively placed on draped stands between each window.

Our program which was presented on Christmas night, was divided into two parts, the first half of which was given by the children and the latter half by the seniors. Our youngsters realized how important it was to make this festival their very best, and they certainly did well.

The beginners opened with a "Welcome." Then there were other recitations and solos by our smallest tots.

Now our primary department was a step ahead. They had a "Master of Ceremonies" to introduce their presentations.

The juniors offered fine recitations and playlets, after which all the children went downstairs to receive their candy and gifts and continue with their own program.

The program continued with the seniors giving a representation of Henry Van Dyke's beautiful "The Other Wise Man." The story is a dream of the author put into writing. It has appealed to so many people, and there were so many requests for its presentation on stage and screen,



Bible School at Ebenezer East, Saskatchewan

that Henry Van Dyke dramatized the story just as we offered it.

We realize the success of its presentation was brought about not only by the young people who so fittingly took the parts of various characters, but also by those who took care of the lighting system and stage properties.

There were four scenes. The first being the interior of Artaban's home. The second, a lonely road before entering the desert. The third, the exterior of a peasant abode, and the last, a road outside of Jerusalem. The thunder and lightning in the last scene made it all the more effective.

Artaban, the Other Wise Man, was a magician, who after much reading and studying of nature and stars, is convinced that a King shall rise out of the prophets of the East. He then decided to sell all his worldly goods for three precious stones: a ruby, a sapphire and a pearl, and goes to meet the King, these precious stones being his tribute to the King.

Thirty-three years Artaban has searched for his King, and in this time has sold his jewels to help save the lives of people he met on his journey. His search, he finds, has been in vain, for he hears that a prophet from Nazareth has been crucified on the hill of Golgotha. He hurries, but suddenly there is a great earthquake, and Artaban is struck with a stone and falls to the ground. He hears a voice and meets his King, the voice saying, "Inasmuch as ye have done unto the least of these my brethren, ye have done it unto me."

ELIZABETH PFEIFFER.

"There is no academy on earth equal to a mother's reading to her child."—Scudder.

No Hard Feelings

Lady: "Have you ever been offered work?"

Tramp: "Only once, madam. Aside from that I've met with nothing but kindness."

Bible School at Ebenezer, Sask.

We have had the privilege of having a Bible school at Ebenezer this year. The school commenced Jan. 2 and came to a close Jan. 13.

The teachers were Rev. E. E. Jessop, English Baptist minister of Yorkton, Mr. Muth, the local school teacher, and Rev. G. Schroeder.

Some of the subjects taught were as follows: "Religion" and "Music" by Mr. Muth; "Religious Education in S. S." by Rev. Jessop; German Grammar and Sunday School Work" by Rev. G. Schroeder.

There were 28 pupils, some of whom came quite a distance to attend this school.

The Bible school ended Jan. 13 by having oral examinations at the church in the evening.

MARGARET SCHROEDER, Reporter.

These Had Two Names

Pay this in round-table fashion, or play in the old-fashioned spelling class way, seeing who can stand at the head of the class.

How many Bible people can you recall who were known by more than one name? Here are some of them. Jacob, whose name was changed to Israel. Simon, whose name was changed to Peter. Sarai, changed to Sarah. Abram, changed to Abraham. Saul, changed to Paul. Levi, also called Matthew. Dorcas, also called Tabitha. Alphæus, also called Cleopas, Bartholomew, probably the same as Nathanael. Thomas, called Didymus. Thaddeus, called Lebbeus; also called Jude. Elijah, also called Elias. Can you think of more?

The opportunity of a lifetime must be seized during the lifetime of the opportunity.

Real-Estate Agent: "Well, what do you think of our little city?"

Prospect: "I'll tell you, brother. This is the first cemetery I ever saw with lights."

Life Stories of Great Baptists

Life Stories of Great Baptists.
Baptist World Alliance Series: No. 7

Timothy Richard

REV. C. E. WILSON, B. A.

Chronicle:

Born in Wales	1845
Arrival in China	1870
In Tsingchowfu	1875
Christian Literature Society.....	1890
At First Baptist World Congress.	1905
Return to England	1916
Death	1919

One of the most notable sons of the Principality of Wales was the Rev. Timothy Richard, D. D., LL. D., who became a Mandarin of China, holding the rank of the First Red Button and a member of the Order of the Double Dragon.

Born in Wales

Timothy Richard, the youngest of a family of nine children, was born in 1845, in a Carmarthenshire village. His father had been a blacksmith and had become a small farmer. Timothy was baptized as a lad of thirteen years. At this early age he already conceived the definite purpose to become a missionary. Having first qualified as a schoolmaster by study at the Swansea Normal School, he entered in his twenty-first year the Baptist Theological College at Haverfordwest.

Enters Missionary Service

In 1869 his offer of service was accepted by the Baptist Missionary Society for China, to which country he felt particularly called of God. There he arrived on February 12, 1870. Only one other of the Society's pioneer missionaries then remained; and he died soon after Timothy Richard's arrival. Thus it was left to the newcomer practically to establish the mission afresh.

Settles in Tsingchowfu

A young medical missionary, William Brown, soon joined him at the port of Chefoo, in Shantung. In 1875, the important decision was made to remove from the coast and settle in the city of Tsingchowfu, 200 miles inland. The choice was determined by the knowledge that there existed several sects of thoughtful Chinese who were seeking after higher truth than could be found in the three great religions of the land. At first the missionaries suffered much from the severe winter of North China. They found ample opportunities for medical work in epidemics of cholera and ague. Determined as far as possible to identify himself with the Chinese, Richard adopted Chinese dress and had his head shaven. It was at first impossible to secure a dwelling house, for no owner was willing to accept him as a tenant.

But at length he obtained the friendly intervention and guarantee of the Chinese prefectural treasurer to whom he had successfully ministered medical treatment. He set himself resolutely to become a competent scholar in the Chinese language, and to master its religious literature as a means of winning the respect and attention of those he sought to win for Christ. Finding a beautiful copy of the "Diamond Classic" of Buddhism, he took it as a model in practising Chinese calligraphy and used its vocabulary in the translation with which he soon began his greatest service to the Christian enterprise.

It was characteristic of all his approaches to non-Christians that he sought as literally as possible to follow our Lord's injunction to his disciples (Matt. 10:11) to seek for "whoever is worthy," the sincere and serious-minded, as the first to whom he should deliver his message.

Baptizes His First Converts

Early in 1876, 15 converts were baptized, and at the end of that year there were 62 communicants. Of one early convert, Timothy Richard told this story: With a glowing face the man came to the missionary and said he had seen a vision of Christ. "What was he like?" asked Richard. In answer the man gave the description of the Risen Lord as depicted in the opening passage of Revelation. "What did he say?" "He told me to preach." "And when are you going?" "Now, at once." And the man set out on foot through the countryside, accepting the hospitality of the people, and telling as well as he could what he knew of Christ. Years afterwards, there had grown up communities of Christian believers at several centers in that area. The beginning of which was due to the testimony of that one convert.

Foremost in Famine Relief Work

In the following years, North China suffered terribly from drought and famine; and Timothy Richard was among the foremost in seizing the opportunity for strenuous and self-denying relief work. Without hesitation he used all the money he had in purchasing and distributing food. His appeals evoked generous support from Europe. Food reached the hungry crowds. There was no bribery and loss on the way. The people were exhorted by posters to seek the mercy of God in prayer. Careful plans for averting future famines were drawn up and presented to the Government. Much sagacity was needed in avoiding the perils of popularity with the crowd, and jealousy on the part of the officials. More than once, Richard withdrew from the city and disappeared till public excitement had abated.

In 1876 he was joined by a congenial colleague in Mr. A. G. Jones, a man who devoted himself, with considerable financial means and great business ability, to the work of the mission. Under the combined leadership of these two truly great men, the Baptist Missionary Society was securely established in China.

A Skilful Teacher

Ingenuity and thoroughness marked all their methods. Very early in his evangelistic work, Timothy Richard, as a skilful and trained teacher, learned to win interest and break down superstitious prejudice by simple science lectures and experiments.

They trained their converts in committing to memory the Christian scriptures. Dr. Richard observes in his autobiography that it was noticeable how learning by heart the Epistle to the Ephesians made Chinese Christians strong Calvinists, sure of their election to do great work for God, and how they memorized writings of St. John made men lovable mystics. The principles of Church fellowship and service laid down at this time have proved most fruitful in the Shantung Church.

The spread of severe famine to the province of Shansi brought a call that Timothy Richard could not resist to go there for relief work, while Mr. A. G. Jones was left in Shantung. Official jealousy and corruption made Richard's task exceedingly difficult, but he refused to be daunted. He travelled through the province and published to the world the hideous facts, so that resistance was overcome and supplies found which saved many thousands of lives. In those days "foreign devil" was the opprobrious title bestowed by the patriotic Chinese upon any alien. It was with amused triumph, however, that Timothy Richard received a consignment of silver from the London Mansion House Relief Fund, through the Chinese Viceroy, Li Hung Chang, addressed to him as "His Excellency the Devil."

At this period he was closely associated with the late David Hill and with Joshua J. Turner, now living in venerable retirement at Taiyuanfu.

The province of Shansi proved difficult ground for the seed of the Gospel, but in the famine years a beginning was made and the Christian Church of Shansi has come successfully through its struggles and is crowned with the glory of martyrdoms.

Great Men Live Ahead of Their Times

As early as 1878, Timothy Richard was advocating schemes of co-operation between the various branches of Protestant Christianity in China, which were then thought to be premature, but have in later years been happily established. Timothy Richard was married in 1878

to Miss Martin, who, until her death in 1903, fully shared his ideals and herself exercised great influence among the official classes.

The threat of war between China and Russia so distressed Richard that he made a special journey from Shansi to Peking to consult with Li Hung Chang, and advise the Government to adopt a peaceful settlement. A taunt which Li Hung Chang uttered during this visit against "paid converts" to Christianity in China set Richard with greater determination than before to win for Christ the faith and allegiance of the educated classes. Advertisements offered prizes for essays on religious themes, and by this means contact was made which led to some notable conversions. One of these successful essayists afterwards became well known as "Pastor Hsi."

At this period, Richard was frequently giving lectures to officials and literati on natural science and the history of nations, with a view to breaking down the prejudice against any kind of "foreign learning." He spent a holiday in the Wu Tai Shan Monastery, and established a friendship with the Abbot, to whom he gave as a parting present a large map of the world.

During his furlough in 1885, his mind was

Full of Large Projects for the Missionary Enterprise

He had discussed with leading missionaries the need of well-organized publication in Chinese of literature on the lines of general enlightenment as a preparation for the Christian message—as well as of the books necessary for the building up of the Christian Church, and the equipment of its ministers. He also ardently desired to promote a system of Christian education in China such as William Carey and Alexander Duff had initiated in India. He was, however, thinking and planning further ahead than he could persuade his colleagues and the Missionary Society to go. It was a keen disappointment to him that his proposals for a missionary college were not accepted by the Committee in London. Nor was he successful in 1889, although by that time more of the missionaries were favorable. In later years he had the satisfaction of seeing his own Society in full co-operation as one of the "founder" missions in the Shantung Christian University at Tsinanfu where he had himself proposed to establish a College.

Meanwhile the very breath of his visions and the ardor with which he put forward daring and generous schemes caused some who did not understand him fully, and were not intimate enough with him to feel the warmth of his evangelical passion, to be disquieted by his unconventionality. He was a man of genius. He believed in the Chinese people and in Christ as the only Savior for China. He believed therefore in attempting great

things for Christ and for China. For a short time he became the editor of a Chinese newspaper. He had won in a remarkable degree the respect and confidence of some of the Chinese scholars and officials who were coming into influence as reformers. He knew that the leaven of Christian truth must inevitably produce a ferment of reform, and he gave unquestioning and disinterested friendship to those earnest men who were trying to save China from decay.

Richard had come to a crisis in his missionary career. He had outgrown any ordinary position that his colleagues could offer him. Providentially the direction was given to his steps during the visit of an official deputation to China from the Baptist Missionary Society in 1890. It was decided on their advice that the Society should appoint him as its representative at Shanghai in the organization which has come to be known as the Christian Literature Society of China. He welcomed the appointment, and in 1891, on the retirement of Dr. Williamson,

Richard Became General Secretary and Leader of the C. L. S.

In this position, which he held with distinction for 25 years, he rendered unique service to the whole Christian enterprise in China, and as author or translator of some of the most widely read books in Chinese, and one of the truest foreign friends of China, his name ("Li T. moi-tai") became known throughout the land.

In 1894, he and Mrs. Richard organized the presentation to the Dowager Empress of a copy of the New Testament in Chinese, specially prepared as a gift from the women of China, and they were personally received by the Imperial Lady.

One of the most remarkable publications issued by the Christian Literature Society, Timothy Richard's Chinese adaptation of the History of the Nineteenth Century, became so popular that Chinese printers shamelessly pirated it in several editions.

In 1895, China was again involved in foreign troubles leading to war with Japan. Timothy Richard had many interviews with ruling personalities in Peking, Prince Yuan, and Viceroys Chang and Li. That his disinterested counsel was respected was shown by the invitation he received to remain in Peking and become president of the Government University—an offer he declined. The Manchu Empire had gone beyond reform. It was hastening to ruin. When in 1896-7 Timothy Richard took furlough to Europe, he forecast with alarm the madness of reaction which actually burst out in the Boxer massacres of 1900.

Bloody Persecution During Boxer Uprising

It was in the city of Taiyuanfu, the scene of so much of Richard's own missionary and philanthropic service, that

the most tragic happenings befell the Christian missions of the province, when by order of the notorious Governor Yu Hsien, between fifty and sixty foreign men, women and children were beheaded and the Chinese Christian Church passed through the baptism of bloody persecution. As soon as the fury had passed, Timothy Richard, with the full support of the missions that had suffered, proposed to the Chinese Government, as a substitute for any indemnity for the sacrifice of life, that the Chinese should impose upon themselves a fine of half-a-million taels for the purpose of establishing a University at Taiyuanfu on Western lines. His proposal was accepted and the funds for organizing the "Western" side of the institution were entrusted to Dr. Richard himself, who was appointed the first Chancellor. Under his guidance there grew up in Taiyuanfu a new center of enlightenment in what has since been often called the "model province" of China. The Peking authorities also appointed Dr. Richard as one of two representatives of Christianity with whom they could take counsel in matters affecting the Christian Church and missions.

At the first Baptist World Congress, held in London in 1905, Dr. Richard as one of the most prominent delegates was received with high honor.

In the years before the great Revolution of 1911, Dr. Richard was

At the Zenith of His Strength and Influence

It was the privilege of the writer of this brief biography to visit China in 1907 with his colleague Dr. W. Y. Fullerton, as a deputation from the Baptist Missionary Society. We were able to spend many weeks in the company of Dr. Richard, to share his devotional life, to enjoy his hospitality, to meet the many notable persons to whom he was a trusted friend, to visit Government officials with him, and to share with him in public engagements. In conversation he was always high-keyed, eager, sometimes explosive. He loved the big themes; his own religion was big; he had the tenderness of a child's heart but the courage of a lion. "Do not leave China," he urged, "till you have addressed a personal letter to all the Viceroys and Provincial Governors of China. You are not only a deputation from a Society in London. Think of yourselves as Ambassadors of Christ, the King of Kings. I will translate what you say into Chinese and send it to them." And thus encouraged we made bold to do this thing that but for him we had not dared to do. The message went and was acknowledged. Of what worth was it? At least it awakens a characteristic memory of the man who prompted it.

With Sun Yat Sen, the revolutionary leader, Dr. Richard for years had per-

(Continued on page 16)



Baptism on the Gulf of Mexico

A Baptism in Alabama

The picture above represents a group of people in Elberta, Alabama, who were baptized in the Gulf of Mexico by the Reverend G. Schmidt, pastor of the Second German Baptist Church of Baltimore, Md.

Rev. and Mrs. G. Schmidt, Mr. and Mrs. J. Mueller and Mrs. P. Dostal of Philadelphia, Pa., undertook the trip to visit the children of Mr. and Mrs. J. Mueller, who had invited the group to have revival meetings. Mrs. P. Dostal accompanied Mrs. G. Schmidt in singing, thereby making the meetings more attractive.

The result was worthy of traveling the 2800 miles, as twelve persons were baptized who are now following the Lord.

Here in Alabama is a great mission field, which is ripe for harvest and should be supported by the German Baptists.

May God bless these good people in Elberta, and send the right shepherd to lead them on in the knowledge of Christ!

GUSTAV SCHMIDT.

Fessenden, N. Dak., B. Y. P. U. Reports

During the past year our B. Y. P. U. has not been idle. Twelve meetings were held of which 9 literary programs were given, 2 business meetings were held, and one other meeting was held at which time the Cathay B. Y. P. U. rendered a very inspiring program at our church.

We have also gained seven new members into our society.

We are glad that our efforts have not been in vain as we look forward to the coming year with still more to gain.

May the Lord continue to bless our society in the future as he has in the past is our earnest prayer.

THE FESSENDEN B. Y. P. U.

gave an annual program Dec. 9, 1932, to a full house. The meeting opened with a short song service, after which the president, Mrs. Stabbert, read the scripture. Rev. E. Bibelheimer of Cathay led in prayer, after which Mrs. Stabbert gave the welcome. The choir then gave

a selection. The secretary's report was read by Lydia Albus; the treasurer's report by Walter Paul. A missionary dialog, group of young people. The dialog, "The Wish and the Deed," by 3 young people; piano duet, Walter Paul and Clyde Pepple; dialog, "The Shining Light," group of young ladies; recitation, "Wo wohnst du?" by Anna Rodacker; selection by young men's quartet; dialog, "The Lord's Doings," 10 young people; piano solo, Helene Krueger; short talk, Bro. E. Bibelheimer of Cathay; short talk, Rev. Fiesel; selection by the choir; recitation, "Just Suppose," by Lois Smith. The offering was taken. Closing song, congregation. Closing prayer, Rev. Fiesel.

At the close of the program everyone was invited to the church basement where light refreshments were served.

On Sunday evening, Dec. 25, the B. Y. P. U. gave a Christmas Cantata to a full house. The cantata was given under the able leadership of Mr. Fred Paul, his wife, Mrs. Paul, serving as accompanist.

LYDIA C. ALBUS, Sec.

Young People's Society, Walnut Street Baptist Church, Newark, N. J.

At the close of the first half of our young people's meetings, we are happy to report real progress in all our meetings. At the present time we have an enrollment of 75 members. Since September, 1932, up to and including Jan. 31, 1933, we have been conducting a contest that has helped us considerably in building up our society. On Feb. 14 we have planned a banquet and entertainment for the winners of the contest.

The officers and group leaders of the society held a meeting on Jan. 3 at the home of our president, Mrs. J. N. Raucher, to arrange a program for the last half of the meetings which end June 27. We have arranged our program a little different than in the first half of our meetings. Our pastor, Rev. Donald B. Lee, has dedicated his service to our Young People's Society once every month for the educational meeting. Our devotional, missionary, musical and social

programs are to be arranged and given by the various groups of the society.

It was suggested by our pastor that the young people's society start a young people's forum to be held on Sunday evenings at 6 o'clock. These meetings are to begin Jan. 22 and are to be led by pastor Lee. We feel sure that these meetings will be beneficial to all who attend and will help to develop better young men and women in the Kingdom of Christ.

CHARLES F. MILLER, Sec.

Bright Aspects in Baileyville

The Baptist Church of Baileyville, of which Dr. A. J. Harms is pastor, has been richly blessed in the past months. Precious souls have been brought from darkness to the marvelous light of the gospel, and God's children have been revived.

The seed is sown so abundantly by the spiritual sermons of our beloved pastor and God has given the increase. The united prayer of God's children have been heard and answered.

Thirty new members have been added to the church, fourteen by letter, one by confession, and fifteen by baptism.

The weekly prayer service at which our pastor is giving a series of Bible studies, are well attended and are times of spiritual uplift.

The Sunday school has adopted the Standard of Excellence, as set forth by the Southern Baptist Sunday School Board. This Standard has ten requirements, and a few of the most important require that the school be graded upon the basis of age; that the church have control of the election of officers and teachers and that only Baptist literature be used.

A six point record system also is used which gives the scholar credit for being present, for being on time, for bringing his Bible, for giving to the offering, for having a prepared lesson and for attending the preaching service.

We are looking forward to a greater organization, and may many of the scholars accept the Lord as their Savior!

REPORTER.

Life insurance statistics reveal that we are safer on the train than we are in our own homes. There are more accidents in bathtubs than there are in Pullmans and day-coaches.

Too much celebrating has kept many a man from becoming celebrated.

Teacher: "Jennie, spell 'war.'"

Jennie: "G-l-o-r-i-o-u-s."

Teacher: "Wrong. War is not glorious."

Susie: "N-e-c-e-s-s-a-r-y."

Teacher: "Wrong. War is not necessary. Next?"

Mary: "H-e-l-l."

Teacher: "Correct. Pass to the head of the class."

Open My Eyes

Dear God, thou gavest me two eyes;
Yet I am blind;
Blind to the beauty of thy word,
Blind to the need of children round about
Blind to the fact that
I have hands
And feet
And lips
To use for thee!
Open my eyes that I may be
A child like thou wast once thyself,
Help me to say as thou didst say
When only twelve years old:
"Wist ye not
That I must be
About my Father's business?"
I, too, am twelve; lo, now I go
To carry on my Father's business, too!

—Author unknown.

Riverview B. Y. P. U., St. Paul

Possibly the most impressive service conducted by our B. Y. P. U. was the Pledge Service, which was held on Oct. 28 last. The room was illuminated by candles and the three words, "Come," "Tarry" and "Go," were discussed by three of our members. Pledge cards were passed out and it was requested that all those willing to pledge themselves for service in our society should sign them and we are happy to say that a goodly number of signed cards were turned in. We closed our meeting by singing "Living for Jesus."

The month of November was set for our contest meetings and they were such a success that we feel we should tell our "Herald" readers about them.

Group No. 1, led by Miss Marie Glewwe, had charge of the first meeting, the theme of which was, "A Christian Campfire Gathering." Logs were balanced to form a tripod, an imitation fire was laid and the group was seated around the fire and they discussed the conversion of various types of people, and sang hymns. It was very interesting to witness and showed good preparation.

The second group, under the supervision of their leader, Miss Dorothy Tubbesing, advertised their meeting with a small train, as they chose to carry out the thought of worship on a trip. On entering the church each one was given a number which proved to be the number of a seat in the coach and when the meeting started the train was filled to the very last seat, and as on many excursions, additional seats had to be provided, for there were many people taking advantage of the free ride. A train caller called the stations, such as Learnington, Workville, Bookville, etc., the group members giving short talks and describing the stations and the reason for the name given them. Two members sang "Life is Like a Mountain Railroad" and the meeting was voted a very successful one.

Group No. 3 were assigned the Sun-

day preceding Thanksgiving and they, with their leader, Mrs. Reuben Glewwe, decided to depict a Pilgrim Worship. In advertising their meeting they used a miniature church, constructed of cement, built with a steeple and windows and doors and thoroughly aroused the curiosity of everyone passing through the church entry. The group members attended their candle-lit service in garb resembling that worn by the pilgrims, their preacher wore a long black gown, as also the vestry-man, who tapped the worshippers on the head with a stick, when he thought it necessary. They tried to show and tell of the meager comforts which were provided the people in the meeting houses in those Pilgrim days, which seem hard for us to grasp now that we have so much comfort in our churches and yet find so many reasons for not attending services.

They told of the spirit of sacrifice on the part of those devout Christians who had so little material wealth and many brought their offering in the form of promissory notes. They told of the appalling length of services and prayers. Each one present felt that we could be thankful for the progress which has been made, also that we are not grateful enough for the blessings which we are privileged to enjoy.

Group No. 4, led by Miss Florence Glewwe, concluded our contest with a very fine meeting, and this was really a case of being heard and not seen. They advertised their meeting with a small radio broadcasting station and attractive poster inviting everyone to the meeting. When the meeting was about to begin, the group leader seated herself in a very comfortable chair in front of the radio which reposed on the table and turned the dial and explained the modern way of going to church. The radio got warm and soon there were familiar voices and although they seemed familiar—it proved to be real guess work to determine "who was who" and there were members in that group who proved themselves very efficient "behind the Mike." Scripture was read and short talks were given, songs were sung and their meeting was concluded with prayer.

The judges who had been appointed before the contest, had a real job to decide the winner and they weighed very carefully the points in favor of each group and after much debating they decided "First the Best." In recognition of the efforts put forth by the group—the other three groups decided to give the winning group a social evening, which was duly done on December 14.

M. K. M.

Prayer is the greatest opportunity that you have. It links your littleness to God, the almighty and omnipotent Creator. It opens a door to you that no one can shut. It can transform and glorify your daily life.

25th Anniversary Ladies Missionary Society, Evangel Baptist Church, Newark

Our Ladies Missionary Society was privileged to celebrate its 25th anniversary on December 1 of last year. Our president, Mrs. Emma Drechsel, was in charge of the meeting and bid a hearty welcome to all. The scripture was read by our vice-president, Mrs. C. Hoops, and Rev. F. Niebuhr led in prayer. After the choir had rendered a selection the report of the secretary and that of the financial secretary, Mrs. A. Schmidt, our treasurer for the past 15 years, was read.

One rather interesting feature of the evening was a roll call of the charter members, of the original 26 there being 10 present. Tribute was also paid to those who have gone to their heavenly reward, and special recognition was given to several of our members who with considerable sacrifice served as officers for many years. Rev. H. F. Hoops, with whose help the society was organized, was the speaker of the evening.

We felt that the aim and purpose of our society has been incorporated in the following poem, composed and read by one of our members, Miss Lydia Niebuhr:

Coming along the stream of time
Our noble women thought
Though they had been working for the
Lord,
Greater things for him could be wrought.

So they banded together,
Women old and young
And with hearts aglow
Their loving work begun.

Helping the sick and needy,
Cheering the lone and sad,
Bringing the lost to Jesus
And making the children glad.

To their meetings
They come with happy hearts,
Each one willing
To do her part.

They knew how to pray,
They knew how to work,
They knew how to give
And give 'til it hurt.

And when in our old meeting-house
That was loved by all so well,
There came a time
We were compelled to sell,

Og course, our women visualized
The church upon the hill
And every effort was put forth
The treasury to fill.

It was a happy day,
The deacons laid the cornerstone,
For every member was working
For the new church home.

What did the women give?
 You say.
 I'll tell you some of the things
 If I may.

The chairs that you sit upon,
 The carpet on the floor,
 These beautiful lighted fixtures
 And many, many things wore.

So well may our women rejoice tonight,
 Although their number be few,
 For they have worked with all their
 might
 To make this dream come true.

Some of our women
 Have gone to their reward,
 Have heard the "Well done"
 Of the Lord.

May we too hear our Master say
 When we his face shall see,
 What you have done unto the least of
 these,
 That have you done unto me.

Twenty-five years of service true
 And did it pay?
 Yes, we answer gladly,
 We would serve the Lord always.

We thank the heavenly Father for the
 many blessings we have been privileged
 to enjoy the last 25 years and look to
 him for guidance and strength to suc-
 cessfully continue the work in the years
 to come. A. RISKE, Sec.

Wheels and Souls

A brilliant Frenchman said recently
 that the future resolves itself into a dia-
 log between Gandhi and Ford; that is,
 between mysticism and mechanism. The
 problem before us is how to keep and
 cultivate the spiritual life in an age of
 machines. Gandhi errs in turning away
 from the machine, but not more sadly
 than those who try to standardize human
 souls like Ford cars. In the home, in the
 school, and even in the church we are
 trusting to machinery what can only be
 done by the hand and the heart. Too
 many men treat the church as if it were
 a community praying-wheel: they are
 willing to pay to keep it going, but do
 not make it their personal concern. The
 highest things of life must be personally
 attended to, just as the people in the
 wilderness were not allowed to carry the
 ark on the wagon, but on their shoulders.
 Moral values are not machine-made; they
 are created as poems are created, by per-
 sonal experience and adventure. Mys-
 ticism is the breath of our best life.—
 The Churchman.

* * *

Sympathy wonderfully enlarges any
 young person's horizon. It has a magi-
 cal power to open new vistas of thought
 and action.

Timothy Richard

(Concluded from page 13)

sonal acquaintance. In London, in 1896,
 he had met Dr. Sun before his drama-
 tic capture and escape from the Chinese
 Embassy, and had dissuaded him from
 his revolutionary program. The trage-
 dies of 1911 were a great sorrow and
 disappointment to Richard. He con-
 tinued to hope and work for peaceful
 and genuine reform and warmly ap-
 proved Sun Yat Sen's resignation of the
 Presidency of the Republic in favor of
 Yuan Shih Kai.

The Later Years of Richard's Life

were dominated by two great interests,
 the promotion of world peace and the
 interpretation of Christian truth through
 the highest and most spiritual forms to
 be found in non-Christian faiths. The
 volumes, which he published on Higher
 Buddhism, embody his claim for the un-
 acknowledged debt of these cults to
 Christian ideas.

The World Missionary Conference,
 held in Edinburgh in 1910, was an event
 whose significance was fully realized by
 Dr. Richard. His own contribution to
 its preliminary studies and the actual
 discussion was a strong and convincing
 appeal for co-operation in the prepara-
 tion and wide diffusion of Christian liter-
 ature.

In 1914, eleven years after the death
 of his first wife, he married Dr. Ethel
 Tribe, a medical missionary, by whose
 loving care and devotion his later years
 were greatly blessed.

In 1916 increasing physical infirmity
 obliged him to return to England, at the
 end of fifty strenuous years of China
 service.

One of the last public functions at
 which he appeared, wearing academic
 robes and decorations, was the opening
 by King George V. of the new School of
 Oriental Studies of the London Univer-
 sity. Many years and many events had
 passed since he was a village lad in
 South Wales, pledging his life to the
 service of Christ; but he remained the
 same simple-hearted disciple of his Sa-
 vior Lord.

**YOU CAN ORDER
 THE BAPTIST HERALD
 FOR SOME FRIEND
 OR
 NEEDY PERSON
 IT IS A GOOD GIFT
 OBEY THAT IMPULSE**

**Baptist World Strength at the
 Opening of 1933**

Rev. J. H. RUSHBROOKE, M. A., D. D.,
 General Secretary, Baptist World
 Alliance

The returns to the Baptist World
 Alliance to Dec. 31, 1932, show:

	Members of Churches	Sunday Schools
Europe*	656,669	633,706
Asia	395,603	178,969
Africa	87,840	34,173
America:		
North	9,587,826	5,428,008
Central and West Indies	70,746	54,666
South	45,426	32,417
Australia and New Zealand	38,169	51,216

Totals* 10,882,279 6,413,155
 *Excluding Russia.

On these figures we offer the following
 comments:

1. The church membership shows a
 substantial advance, the total increase
 amounting to about 190,000. The totals
 for every continent are enlarged.

In Europe a small loss in Britain is
 more than balanced by increases in con-
 tinental countries.

In Asia the statistics from China and
 India are peculiarly interesting. The
 steadiness of the Chinese Christians un-
 der their difficult conditions is gratify-
 ing; a net increase of over 1000's re-
 corded. The Indian growth is larger,
 especially in South India, where there
 are now nearly 125,000 members, form-
 ing the largest body of communicants
 in that area. The Indian Baptist mem-
 bership (apart from Ceylon) exceeds
 200,000. India, Burma, and Ceylon to-
 gether report over 322,500.

The largest advance is in the United
 States; there the membership of all the
 Conventions has risen.

2. In accordance with the practice
 adopted from the first, the B. W. A. sta-
 tistics include no more estimates, but
 omit groups regarding which definite
 figures are not available. (The Russian
 Baptists, and the many thousands in
 membership with non-reporting churches
 in South America are examples.) The
 actual membership is therefore consider-
 ably greater than that which is reported.

Nor do our statistics offer any esti-
 mate of "adherents"—a vague term
 which leads to endless confusion owing
 to its varying use, and is responsible
 for many questionable claims.

3. The increase of Sunday scholars
 throughout the world reported last year
 has not been maintained. Each section
 of America (North, Central, and South)
 reports decreases in this department. In
 all other continents there is a net gain,
 and the reports from India and China—
 increases of nearly 9000 and over 4000
 respectively—are specially satisfactory.