

# 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., MARCH 1, 1933

Number Five

## Just Use Me!

E. C. BAIRD

I am the Bible.  
I am God's wonderful library.  
I am always—and above all—the truth.  
To the weary pilgrim I am a good strong  
staff.  
To the one who sits in black gloom I am  
glorious light.  
To those who stoop beneath heavy bur-  
den I am sweet rest.  
To him who has lost his way I am a safe  
guide.  
To those who have been hurt by sin I am  
healing balm.  
To the discouraged I whisper a glad mes-  
sage of hope.  
To those who are distressed by the storms  
of life I am an anchor, sure and steadfast.  
To them who suffer in lonely solitude I  
am as a cool, soft hand resting on a fevered  
brow.  
O child of man, to best defend me, just  
use me!

# What's Happening

It is not too late to renew your subscription to the "Baptist Herald" for 1933.

President Albert W. Beaven of the Colgate-Rochester Divinity School (Baptist) is the new President of The Federal Council of Churches of Christ in America.

Rev. S. Blumhagen, pastor of the church at McIntosh, S. Dak., is discontinuing his connection with the General Missionary Society the end of February on account of illness but will continue to serve the church for a while as well as he can.

The Sunday school of the church at Lodi, Cal., had an attendance of 290 on Sunday, Feb. 5. This is 10 more than the enrollment of 280. A Sunday school orchestra plays frequently and adds much to the sessions.

Rev. A. Ittermann, pastor of the Freudental church, near Carbon, Alta., Can., conducted a Bible School for several weeks with the young people of his church during January and February. There were about 40 young people enrolled. Four study periods were held daily, followed at the close by a 15-minute discussion of a question box.

The church at Emery, S. Dak., Rev. Geo. W. Pust, was privileged to have the services of our General Evangelist, Rev. H. C. Baum, for two weeks during February. The pastor reports about 28 persons professed Christ as Savior, mostly younger boys and girls. Cold weather and closed roads interfered somewhat with attendance during the first week.

Miss Ethel Hendricks, matron of the Philadelphia Home for the Aged, and Rev. F. P. Kruse, who has been serving as chaplain of the Home, announced their engagement on Jan. 2 and were married on Feb. 16. Bro. Kruse is a former pastor of the Fleischmann Memorial Church, Philadelphia. We extend our hearty congratulations to the newly wedded couple.

A Young People's Institute is to be held at the First German Baptist Church, Chicago, Ill., each Monday evening in March. The studies are to be, "Personal Evangelism" and "Book of Revelation" by Prof. F. D. Whitesell of the Northern Baptist Seminary, and "Baptist Principles" and "The Meaning of Prayer" by Rev. F. L. Hahn, pastor of the Humboldt Park Church.

The Young People's Society of the Harlem Church, New York City, is in its forty-eighth year of continued work. It meets on the second, fourth and fifth Fridays of each month except July and August. While the membership numbers

only 25 at present, the society is active under the leadership of F. J. Maeder. The society has placed the "Baptist Herald" in the Harlem Public Library.

Rev. Wm. A. Mueller, pastor of the First German Baptist Church of Brooklyn, N. Y., has received the degree of Doctor of Philosophy from the University of New York. His thesis was: "A Critical Analysis of Karl Barth's Theology of Crisis and its Implications for an Evangelical Pedagogy." The manuscript covered 230 pages. We join with many friends in congratulations upon the honor conferred upon Bro. Mueller.

The B. Y. P. U. of the Ebenezer Church, Elmo, Kans., Rev. A. R. Sandow, pastor, held a Candle Light Service at which seven members of the Junior Society were promoted to the Senior Society. In spite of much zero weather, only one prayer meeting service had been omitted so far this winter, and that was on a day that registered 18-20 below. All other services have been kept up with good attendance and interest.

The German Baptist Church at Kenosha, Wis., Rev. Jacob Herman, pastor, is experiencing a gracious revival. Sixteen persons profess conversion, half of them young people, the others adults. Among these is a young married couple from the Roman Catholic church. Rev. J. A. Pankratz from Chicago served for two weeks in evangelistic services. There was a good attendance of strangers at these meetings and the outlook for winning others is bright.

We have made this issue a special Bible Number. Bible Day is observed by our Sunday schools on March 12. This number aims to give some supplementary material for that day and also to encourage our young people's societies to hold a Bible Day program at or near this date in their own meetings. The Bible must be central in our programs and our young people must be familiar with it and study it for the healthy promotion of Christian life and service.

Rev. Wm. Ritzmann, one of our veteran ministers, passed away in Portland, Oreg., a few days after an operation, Feb. 8. He graduated from our seminary in Rochester in 1886 and held pastorates in Bridgeport, Conn.; Baltimore, Md.; Louisville, Ky.; Kankakee, Ill.; Parkston, S. Dak.; Arnprior, Ont.; Lansing and Bay City, Mich., and San Francisco, Cal. Since his retirement in 1927, he lived in Portland and was a member of the First Church. He reached the ripe age of 84 last December. Bro. Ritzmann was a fervent preacher, a faithful pastor, a man with a genial social nature. He always took an active interest in denom-

inational affairs. He will be missed from our midst. He is survived by his widow to whom we extend our condolences.

## Cameroon Pictures

We have at our Missionary Office in Forest Park some very interesting enlarged photographs of Cameroon scenes. These pictures are about 7 by 9 inches. We have quite an assortment of these pictures, some showing the native missionary workers and others the children in the native mission schools. We will gladly send a photograph to any individual or church organization interested in the financial support of our Cameroon Mission. These pictures can be inexpensively framed and will fit into any Christian home or in the Sunday school room of any of our churches. Sometimes young people's societies or organized Sunday school classes delight in hanging such missionary pictures in their own assembly room. Anyone interested may write to Rev. William Kuhn, Box 6, Forest Park, Ill.

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When Mr. Coolidge became president of the United States his father paid him this tribute:

"When Calvin was a boy on the farm, if I was going away and there was anything I wanted him to do I would tell him; but when I returned I never thought of going to see if he had done it, —I knew it was done."

Loyalty includes obedience to authority in the little things of life as well as in the great. He that is faithful (loyal) in a few things will be made ruler over many things.

## The Baptist Herald

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## Vitalize Your Grasp of the Bible

THE Bible contains food values suited to different needs. It will have no claim on you whatever apart from your own sense of need. Regard the Bible as God's casebook, recording the experiences of various men in finding God as well as the repeated instances of God's revealing more and more of himself to men. God is a God of variety. He makes use of diverse personalities to express his will.

Be sure you have some definite plan of approach to the Word, then work your plan! Make a study of the Bible as a whole or individual books, or the personality delineated or the evident principles set forth, or the unfolding of God's promises. The objective will vary with the interest of the reader.

There are five rules for vitalizing your grasp of the Scriptures.

### 1. Read the Bible through.

Do not attempt merely to finish so many chapters within a given period. No sensible person attempts to rush through every item of the menu. Search until a verse grips you. You may have to read through many chapters before you find the nugget or the pearl of great price. Tons of earth yield scarcely a gram of precious radium. Be willing to sink deep shafts into the Word. Such sagacity is always rewarded with the discovery of new truth.

Read your New Testament in a foreign language, if possible. Secure one in modern English such as Moffatt's or Weymouth's or Goodspeed's.

A Christian is one who is trying to be like Jesus. If this is true, then spend much time in the priceless portrait galleries, the four gospels. Study how Jesus lived, then follow him.

### 2. Pray it In.

Ask God to open the Word to you and bring the truth to light so that you may behold wondrous things. When a discovery is made, apply what you have found to your own immediate problems. Remember that the Scriptures were written by God-intoxicated men. They knew sin, but they found God. Seek to understand their enthusiasm for righteousness. Interpret their longings in terms of modern problems. They were men of faith and of heroic action. Through weakness they were made strong. Pray that God may guide you as significantly as he did these of whom you read. Study the habits of Jesus, especially his communion with the Father.

### 3. Write it Down.

Mark your Bible. Blaze the trail where the light found you in your hour of need. Keep a notebook of your difficulties and of your discoveries. Memor-

ize faithful guideposts that led you home just as darkness set in. Your Bible will become for you a record of spiritual achievements if you will take time to register the hill top moments when you saw things large that really were large. "But we have the mind of Christ."

### 4. Work it Out.

A Christian is primarily concerned with his personal relationship to the Lord Jesus. If he is right with the Master he cannot but be right with those about him. The ordinary round of withering routine affords a rich testing ground for the message of Jesus as found in the Gospels. After all, he is a practical Savior. He came to give men life in great abundance. His message is amazingly simple. At least, it is easy to understand what he wants each one of us to do. His words and his example and his influence still fling down their challenge upon us to "be Christlike."

### 5. Pass it On.

We lose that which we selfishly hoard. We keep spiritual treasures only by sharing them. The servant who hid his talent in the earth through fear lost all. Jesus bade men return home to tell what great things had been done for them. A functioning Christian is the strongest argument for Christianity. Never forget that other men are just as hungry for the truth you have laid hold upon as you have been. Avoid being afraid to share crusts of bread even when you have not yet been given the entire loaf. Starving men grasp at the spiritual crumbs that fall from your table.

"Come, see,"—this is the first step. The inevitable follows, "Quickly, go tell!"—Record of Christian Work.

## Learning to Use the Bible

A SHIP at sea, about sixty miles off the coast of one of the West Indian Islands, took fire at night. In the excitement one of the lifeboats was launched without having a sailor aboard. The other boats reached shore in safety and sent searchers for this boat, which had not been seen except for a short time after it had left the burning ship. After several days the boat was found still afloat, but those in it had perished from exposure.

The tragedy of it was that the boat was fully equipped with instruments for navigation, but no one in it, evidently, had understood how to use them.

### A Guideboard

The Bible has been well called a guideboard pointing the way to God. The psalmist said: "Thy

Word is a lamp unto my feet and a light unto my path" (Psalm 119:105). The young Christian should early fix in his mind the fact that the Christian life is a journey. A Christian is on a God-appointed way, and arrival at the goal depends upon going forward in the right direction. A guide-board has but little worth to one who is not going anywhere. A lamp will light but a small circle of the path unless it is carried forward; then it will throw light on every step of the journey.

#### Food

The Bible is food for the soul. While it has in it material which will interest all types and classes, only those who have been born again or those whose spiritual natures have been stirred, will hunger for the knowledge it contains. There is a spiritual hunger as well as a physical hunger; the Bible is food which God has given for the satisfaction of this spiritual hunger.

#### Knowing the Bible

Let us suppose that a boy fifteen years old, who never attended Sunday school or church to any extent, and who had no training in the Bible at home or at school, is converted. He wants to know what Jesus would have him do and how to live as a Christian. Naturally he turns to the Bible. Without help of any kind it will be difficult for him to get what he most needs at that particular period of his Christian life. If he begins at the beginning of the Bible he will have to read through thirty-nine books before he comes to passages in which Jesus' teachings are recorded. If he is facing particular problems and difficulties, he will have to read almost to the end of the Bible before he finds the valuable instruction which Paul gave to troubled Christians, and which is so valuable to Christians today.

The Bible is divided into two great subdivisions: the Old Testament and the New Testament. The Old Testament records God's dealings with his chosen people before the coming of Christ. The New Testament tells of the life and teachings of Jesus Christ and the beginnings of the Early Church.

The Old Testament has three main subdivisions: seventeen historical books, five poetical books, then seventeen prophetic books. The New Testament has four main subdivisions: four Gospels, which contain the story of the life and teaching of Christ; the Acts, a record of early Christian activities; Epistles, letters written to churches and to individual Christians; and Revelation, John's record of visions which he had of heaven, and of messages which he received from Christ.

The third chapter of John is the starting point of the Christian life. The young Christian will do well to start with this chapter and read forward and backward. A good Teacher's Bible is a valuable aid to Bible study. In the back of such Bibles will be found just such helps as are most needed: a concise Bible dictionary, a condensed concordance, and

other valuable explanations and tables. Such Bibles have also cross-references in the margins and centers of the pages referring to other verses in the Bible where the same or a similar thought is to be found.

One of the very best aids to knowing our Bible is found in the Sunday school. The young Christian should join a Sunday school class and use the lesson helps provided and take part in the discussion during the class period each Sunday. Setting our views alongside the views of others in open discussion is one of the very best ways to clarify our views, to correct our mistakes, and to gain inspiration for further study. No other means of spreading knowledge of the Word has ever equaled the Sunday school, and the Sunday school can be greatly improved if young Christians bring to it a consecrated desire to learn more about God's Word and his will.

#### Purpose in Bible Reading

Reading the Bible may be very profitable to the reader, or it may even be injurious. Infidels, agnostics, and scoffers are usually quite well acquainted with the Bible. Certain lawyers quote freely from the Bible in order to impress juries. Cynics often choose Bible language or Bible truths for their unholy jibes. The Word is searched by others for all sorts of queer information, such as the longest word, and the shortest word; the longest verse, and the shortest verse; the place mentioned only once in the Bible; the oldest woman; the only person mentioned in the Bible whose name begins with Q, and so on. Some use it to tell fortunes; some carry it as a sort of charm, as did one of the first women who tried to fly over the Atlantic; and some own and read a Bible occasionally because it is the proper thing to do.

A learned prince was imprisoned for thirty-three years in an old prison in Madrid. After his death they found that he had employed his time in discovering and scratching on the wall of his prison with a nail some unusual information about the Bible. Among the strange items set down were the following: "There are found in the books of the Bible 3,586,483 letters, 777,693 words, 31,373 verses, 1,189 chapters, and 66 books." This sort of employment helped to pass the time of bitter imprisonment, but few of us have any time to kill and our moments with the Bible can be spent to better purpose.

#### Devotional Reading

The young Christian should early learn to read the Bible regularly for spiritual nourishment. No other means of soul culture can equal this regular feeding upon God's Word as found in the Scriptures. A stated time each day should be devoted to such reading, and it is best that this devotional reading be distinct from study in preparation for a Sunday school lesson, or for any other purpose. We should, during this period, read the Bible to hear God speak to us and to enter into communion with him. The Bible is God's word to us and, though it

enters through the eyes, it will reach the soul if we but give it an open way.

#### Systematic Study

The Christian should be a student, a learner. One of the surest ways to a fuller knowledge and a deeper understanding of God is through the serious study of his revealed Word.

Following the course of Sunday school lessons is systematic Bible study. With the use of the Sunday school lesson helps this is an easy and effective way to study the Scriptures. Many other methods and courses will be found available by any student who really wishes to become more familiar with the Word of God.

#### Studying for Service

Christ has called us into service. The Bible is the Christian's manual, our call to the colors, our commission, and our orders. The youngest and the weakest Christian, as well as the strongest, has a work to do for the Master. Without studying the Bible no Christian can render his best service.—Young People's Paper.

#### Why I Read the Bible

B. H. DEMENT, TH. D., D. D.

**T**HROUGH unchallenged merit the Bible maintains its pre-eminence as "the best seller" of the centuries. "There is a reason."

**First: I read the Bible because it is the world's greatest literary masterpiece.** The Bible is an incomparable library of sixty-six books. Many of them are small and none is large, but all of them are unique and invaluable. It contains every important literary form unequalled in depth of thought, beauty of diction and effectiveness of appeal. The lyric, the epic, the parable, the allegory, the epistle, the essay, the sermon, history, biography, etc., reach their climax in the Book of Books. **The Bible is the best literature in the world. Therefore I read it.**

**Second: I read the Bible because it is a treasure-house of truth.** The acid test of time has proved that the testimonies of the Lord are true and righteous altogether. The Bible contains truth without admixture of error and therefore stands alone in its sublime appeal to lovers of truth, seekers of truth and lovers of truth. Its history is authentic, its doctrines are infallible, and its promises sure. **The Bible is a book of truth. Therefore I read it.**

**Third: I read the Bible because it is the guide book of life.** The Bible is a chart for life's voyage, a guide-book for life's journey, and a text-book for life's school. The Bible is a vital message for every nation and class, individual and condition of life. It is as perfectly adapted to the mind and heart as light is to the eye and air to the lungs. In sorrow it gives comfort; in darkness, light; in perplexity, guidance; in weakness, courage; in discouragement, hope; in death, immortality.

If we would follow its directions, we would avoid

the fatal detours of life and travel the King's Highway, brightened by such light as never fell on land or sea.

**Fourth: I read the Bible because it is a revelation from God.** All Scripture is inspired—God-breathed—and is therefore profitable for teaching, for instruction and for correction or discipline in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. The Bible is not a product of human reason or religious genius, but is an all-sufficient revelation of the will of God to man.

In comparison with the Word of God, all other books are as lamp-light unto arc-light, or as moonlight unto sunlight. It contains the final and authoritative revelation of the great essential of human thinking and acting concerning God, man, sin, salvation, service, life, duty, death and destiny. **The Bible is the supreme and final revelation from God. Therefore I read it.**—The Magnet, B. B. I.

#### Modern Housing and Books

**A**FTER the World War, which put a temporary halt to building construction and vastly augmented urban congestion, rentals rose until they absorbed not one-fourth of income, as domestic economy prescribed, but in many cases one-half or more. The result was to squeeze the family into narrower and narrower quarters and to attenuate the home into a mere wraith of itself.

Cramped living quarters did have one effect, which seems to have been rather neglected in discussing them, that of putting the family library almost out of business. There was no longer adequate space for bookshelves and people got out of the habit of buying volumes to keep by them and mull over in their leisure hours. The circulating and public libraries had to serve the community's need, in large measure. I do not associate the absence of good books necessarily with the beauty parlor or the motion picture palace, but every one will agree, I think, that the absence is regrettable.—(Silas Bent in "Machine Made Men." Farrar and Rinehart, New York.)

Christians are living far too much in the newspapers and far too little in the Bible.

Trouble can harden. It can also fertilize. It depends on how we adjust ourselves to it.—Bishop Brent.

Oh that believers had not lost their bright hope of the Lord's return, while they faithlessly and continually talk of death as their portion! True, we may "fall asleep," and no man knoweth the hour of Christ's coming save the Father; but the bright hope of faithful Christian hearts is ever this,—the Lord himself shall come.—G. Campbell Morgan.

### The Year's Work at Bethel Church, Detroit

Greetings from Bethel Church, Detroit, Michigan.

We are pleased to report that our labors in the Master's vineyard were not in vain. 1932 will long be remembered as a year of many blessings. We were privileged to have the Misses Stockton and Gould with us for a two weeks evangelistic campaign and the Gospel of Jesus Christ was preached without fear or favor and many accepted the call. Our church was filled to capacity every night.

During this year we have had 55 conversions, 15 were received by letters from other churches, and one through reinstatement. We have also had some losses. Five of our members were taken by death, six were dismissed to other churches by letter and we found it necessary to erase ten. Our present membership is 560.

Under the able leadership of our pastor, Rev. Paul Wengel, and the assistance of Miss Alethea Kose our church and Sunday school is growing.

Our B. Y. P. U. Society is active and the Women's Missionary Society under the leadership of Miss Hattie Moehlmann is always an inspiration in the church.

May God's blessing continue with us and all our churches! is our prayer.

A. W. KEPPLER, Church Clerk.

### Bethel Baptist Church, Indianapolis, Ind.

The annual church supper was held the second week in January with the express purpose of refreshing our minds regarding the work that has been accomplished in 1932. After the reports of all organizations and of the treasurer were read, the pastor, Rev. A. Bredy, gave us a very interesting and encouraging talk. Going back three years we can see that the Lord has blessed us in every way or we could not have accomplished all the things so far. Not only has the past been a blessing, we are looking forward for a bigger and better 1933.

C. HOFFMAN, Sec.

### Anniversary and Annual Review, B. Y. P. U. Los Angeles, First Church

In looking back over the past year we as a young people's society of the First Church, Los Angeles, wish to raise our hearts in thankful praise for the continual guidance of our Heavenly Father.

We celebrated our annual program on Sunday evening, January 29, 1933.

In spite of the showers of rain, there was a large attendance, and we were glad to welcome visitors from the Anaheim and L. A. Ebenezer societies.

The program was opened by a selection from our orchestra. Other numbers consisted of a musical reading, ladies trio, a missionary play entitled "Janey," choir

song, and an organ and piano duet. Our pastor, Rev. J. A. H. Wuttke, gave the address. He spoke on John 11:28: "The Master is come, and calleth for thee." Following the program, refreshments were served in the church basement.

The officers for the coming year are as follows: President, Miss Ruth Schulze; vice-pres., Mr. Paul Leuschner; secretary, Miss Ella Stabbert; treasurer, Mr. Bill Gungle.

Our annual report showed that our meetings have increased in enthusiasm and attendance. We meet every Sunday evening from 7.00 to 7.30 in the church basement for our devotional period, but preceding the meeting, we gather from 10 to 15 minutes for a prayer circle, which we believe is the keynote for a successful B. Y. P. U. We have had 30 devotional meetings in charge of different leaders, who either use the topic found in the "Young People's Leader" or any other selected subject. Some very interesting meetings have resulted as a Bible Verse Contest, Hymnology Night, and a Bible Word Spelling Contest.

The last Sunday of each month is devoted to an all-evening program. These programs have varied in character and are given by the members of our society or by visitors. We have had such as the Altig Brothers Quartet from the Bible Institute, a Jewish Mission, and stereopticon pictures on the life of Judson and Martin Luther.

In October we started a contest for a period of three months, the aim being to build up the attendance. The contest was between the young ladies and the young men. A point system was our method of scoring. The ladies, incidentally, were the winners.

The mission work of our society consists mainly in attending the Sailor's Rest Mission at San Palo once a month and the County Farm near Los Angeles occasionally. These meetings give us an inspiration to work harder and also help to cheer those with whom we come in contact.

Recreational times have been in the form of outings and socials of various kinds.

In looking forward to the coming year, our aim is expressed in the words of the song writer:

"Trusting in the Lord, thy God, Onward go!

Holding fast his promised word, Onward go!

Ne'er deny his worthy Name,

Tho' it bring reproach and shame;

Spreading still his wondrous fame, Onward go!"

REPORTER.

### Song of the Road

I think that I shall never see  
A billboard lovely as a tree.  
Perhaps, unless the billboards fall,  
I'll never see a tree at all.  
—Ogden Nash in the "New Yorker."

### Annual Report of the Busy Bees, First German Baptist Church, Harlem, New York City

We are approaching our seventh birthday and look back upon a year of varied activities with thankfulness in our hearts that we were permitted to do our small share in the Lord's work.

We held 18 meetings—5 Bible study nights, 4 business meetings, 3 nights were devoted to sewing, 2 miscellaneous, and there were 4 social meetings.

We were happy to welcome two new Bees into our Bee-Hive, and also glad that one of our former members, who had resigned from the society, expressed a desire to rejoin us.

Our Mothers and Daughters Entertainment in June was very successful, and the proceeds of this night were sent to our missionary, Rev. Adolph Orthner, in Africa.

Our annual contributions to the church were made, and we also presented several bouquets of flowers to grace the Lord's house. When any of our members or friends had illness in their families, we were happy to cheer the sick ones with flowers.

Upon our request, several people sent us clothing, which we repaired and put in order, and gave to the needy families.

Our friend in the Home for Incurables, Miss Droese, was presented with a nice basket of fruit and candies at Thanksgiving time, and we also remembered her birthday and Christmas with gifts.

As in the past, we again took over the Cradle Roll Christmas presents, and this year the babies received nice stuffed animals and various other toys. One of our Bees played the role of Santa Claus at the Cradle Roll Christmas Party.

And so we've gone along through the year, doing whatever came our way, and doing it all for the honor and glory of our Lord. And we are very proud to say that our society now has a namesake. Miss Knopp, formerly of our church and now in Chicago, wrote to us that she has charge of a group of small girls which she has named the "Busy Bees" in our honor, and this we consider a great compliment.

We thank our Lord for all he has done for us.

Lord, help us to live from day to day  
In such a self-forgetful way  
That even when we kneel and pray  
Our prayers shall be for—Others.

Help us in all the work we do  
To ever be sincere and true  
And know that all we do for you,  
Must needs be done for—Others.

And when our work on earth is done,  
And our new work in Heaven's begun  
May we forget the crown we've won,  
While thinking still of—Others.

ANNETTE EHRENSTEIN, Sec.

### Bible School at Yorkton, Sask.

Many are the thanks we, as young people of the German Baptist Church of Yorkton, owe our Lord and Savior Jesus Christ for the splendid opportunity offered us in learning more about him and his work during the Bible School days, Oct. 31 to Nov. 11 of last year. Many are the thanks which we, as students of the Bible School, owe our instructor, Rev. G. P. Schroeder, then pastor of the church, who offered his time for us.

Each day's work was begun with a short period of worship, usually a song of praise by the class, Scripture reading and prayer by one of the students. After the Lord's guidance was requested for the day, all were ready to again hear the pastor's voice, who instructed us in several very interesting subjects.

Bible history was a very interesting subject. Many were the facts learned about the Bible itself, that great "book of books." Oftentimes a contest was held, in which all put forth efforts to be first in finding different Bible passages as called out by the pastor.

The Sunday school topic was discussed. Each one working for the Master in the Sunday school, and any one intending to enter the work, was greatly benefited by the explanations and notes given at that time. Salvation of the Soul was one of the most interesting and helpful subjects, probably so interesting on account of its great importance: if saved—eternal life, if not—eternal punishment.

Various talks were also given by Rev. Schroeder on missionary work in the heathenland, and incidents in his own life in Russia during the revolution, famine, etc. In these, we were led to understand how graciously our Heavenly Lord guides each true child of God serving him in that great field, in which there is yet much to be done.

We were also richly blessed when Rev. Schroeder led with the guitar, and several students with different instruments, the remainder of the class singing, joined in praising Him.

On the evening of November 11 an oral test was given, many friends and relatives of the students being in attendance. At the close of the evening's program of the 14 students on the roll, everyone, no doubt, was glad to have had the opportunity of attending such a Bible School in Yorkton.

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History is full of quitters. Lot was a quitter when he settled down into Sodom. Jonah was a quitter when he ran away from delivering God's message. Benedict Arnold was a quitter. The quitter thinks only of self, and deserts the place where God has set him, and the work he is given to do. That is why he is rightly despised.



Bible School at Yorkton, Sask.—Rev. G. P. Schroeder, Teacher, the second from the right in front row

### B. Y. P. U., Second Church, Philadelphia

We, the B. Y. P. U. of the Second Church, Philadelphia, send you all our heartiest greetings and best wishes. We have planned for some time to write you about our society, but after each "event" we decided to wait and include one more, which in each case was about to take place. Now it will be impossible to include everything, but we shall give you a little of the "cream" if you will let us.

Our September meeting was a real rally with a mock "trial" as the special feature on the program, and the goodly number present had a fine time under the stern justice of our worthy "judge." Indeed, on that night all past and future offenders were "tried" and "sentenced." Everyone agreed that it was fun to watch the others take the punishment meted out by the "judge" according to the suggestion of the jury, although the members of that worthy body were not always unbiased in their decisions.

Imagine now, an old country church, far from the noise and bustle of the city, furnished with box-like pews (each with a door); kerosene lamps and wax candles shedding a soft light; a high, stiff pulpit and a reed organ; and you have the setting in which our October meeting took place. We had the unusual privilege of using the Pennypack Baptist Church which is over 125 years old and no longer used as a regular meeting place, but kept for its historical significance. In it we held an impressive service of song, prayer, and testimony.

If you had looked in on our November meeting you would not have known whether we were coming or going for it was a "Backwards Party" and everything went backwards on purpose, and everyone enjoyed it.

For our Christmas meeting, a pageant,

"The Twenty Christian Centuries," was presented. It showed the growth of Christian thought and knowledge since the coming of Christ and brought the Christmas message to us in an unusual way, by reminding us of the great part which the Church had played in the history of the world.

A sauerkraut supper, prepared by an especially good set of cooks, was held before our January meeting. A radio program followed the business session and the list of celebrated artists which had sent "doubles" to perform for us would make you envious so we'll just say it was fine. We know that had it been a real broadcast, and had you been able to hear it, you would not have known that the parts of the famous favorite performers were taken by members of our own group. Three cheers for Station COW (Moo)!

In spite of the fact that this is getting so long you must hear about our Sunday evening devotional meetings, held before the evening service each week. The programs have been inspiring and helpful, for they were planned around the life of Christ illustrated by the series of pictures "I Am the Way." The quiet, reverent atmosphere, made possible by careful planning of music and lighting effects, made the message indelible.

In addition to the meetings we have taken "cheer expeditions," singing to the shut-ins and old folks; have had a "hay ride" and out-of-doors supper, two roller skating parties and other activities which we won't have time nor space to mention.

You should be with us in order to really appreciate the good times (in every sense of the word) which we have together.

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"A militarist," observes "Judge," "is just a man who is always ready to lay down your life for his country."

# KEZIAH COFFIN

JOSEPH C. LINCOLN

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(Continuation)

Keziah, in the midst of her labors, found time to coach her employer and companion in Trumet ways which Trumet expected its clergymen to travel. On the morning following his first night in the parsonage, he expressed himself as feeling the need of exercise. He thought he should take a walk.

"Well," said his housekeeper from her station opposite him at the breakfast table, "if I was you I wouldn't take too long a one. You'd better be back here by ten, anyhow. Where was you thinkin' of goin'?"

Mr. Ellery had no particular destination in mind. He would like to see something of the village and, perhaps, if she could give the names of a few of his parishioners, he might make a few calls. Keziah shook her head.

"Gracious goodness!" she exclaimed. "I wouldn't advise you to do that. You ain't been here long enough to make forenoon calls. If you should catch some of the women in this town with aprons and calico on, they'd never forgive you in this world. Wait till afternoon; they'll be expectin' you then and they'll be rigged out in their best bibs and tuckers. S'pose you found Annabel Daniels with her hair done up in curl papers; what do you think would happen? Mornin's are no times for minister's calls. Even old Mr. Langley never made calls in the forenoon—and he'd been here thirty-odd years."

"All right, you know best. Much obliged for the advice. Then I'll simply take my walk and leave the calls until later."

"I'd be back by ten, though. Folks'll begin callin' on you by that time."

"They will? Doesn't the rule work both ways?"

"Not with ministers it don't. Cat's foot! You don't s'pose Didama Rogers and Laviny Pepper and their kind'll wait longer'n they can help afore they come to see what you look like, do you?"

"Well, they must have seen me when I preached here before. I remember—"

"Mercy on us! that was in meetin'.

Meetin's different. All they could say to you then was how much they liked your sermon. They say that to every minister that comes, no matter how they may pick him to pieces afterwards. But here they can ask you questions; about how you came to come here and what you think of it far's you've got, and what your views are on certain points in the creed. Likewise, who your folks were and whether they was well off, and a few things like that. Then they'll want to see what kind of clothes you wear and—"

"Whew!" Ellery whistled. "You're unfolding a pleasant prospect for me, I

must say. Am I supposed to be catechized on all of my private affairs?"

"Of course! A minister hasn't got any private affairs; he's a public character. There!" she laughed, as she poured the coffee, "I mustn't discourage you. But don't you see that every mother's son—and, for that matter, every daughter and children's child unto the third and fourth generation—feel that, so long as they pay pew rent or put a cent in the collection, they own a share in you. And we always keep a watch on our investments down this way. That's the Yankee shrewdness you read so much about, I guess."

The minister absently played with his spoon.

"I'm afraid you're a cynic," he said.

"No, no, I ain't. Though sometimes, considerin' everything, I feel as though I had excuse enough if I wanted to belong to that tribe. But you're young. You mustn't mind my sayin' that; if you was old, of course, I wouldn't talk about ages. But you are young and this is your first church. So you must start right. I'm no cynic, bless you. I've got trust in human nature left—most kinds of human nature. If I hadn't, I'd have more money, I s'pose. Perhaps you've noticed that those who trust a good deal are usually poor. It's all right, Mr. Ellery; you go and take your walk. And I'll walk into that pantry closet. It'll be a good deal like walkin' into the Slough of Despond, but Christian came out on the other side and I guess likely I will, if the supply of soapsuds holds out."

When, promptly at ten o'clock, the minister returned from his walk, he found Mrs. Rogers waiting in the sitting room. It is a prime qualification of an alert reporter to be first on the scene of sensation. Didama was seldom beaten. Mr. Ellery's catechism began. Before it was over Keziah opened the door to admit Miss Pepper and her brother. "Kyan" was nervous and embarrassed in the housekeeper's presence. Lavina was a g'acier, moving majestically and freezing as it moved. Keziah, however, was not even touched by the frost; she greeted the pair cordially, and begged them to "take off their things."

It was dinner time before the catechizers departed. The catechized came to the table with an impaired appetite. He looked troubled.

"Don't let it worry you, Mr. Ellery," observed Keziah calmly. "I think I can satisfy you. Honest and true, I ain't half as bad as you might think."

The minister looked more troubled than before; also surprised.

"Why, Mrs. Coffin!" he cried. "Could you hear—"

"No, no! I couldn't hear nothin' in that closet except my own opinion on dirt and dust. But if I was as deaf as the man that set on the powder keg and dropped his pipe ashes into it, it wouldn't have made any difference. The man said after they picked him up that they needn't have been so rough, he'd have moved without bein' pushed if they'd have made signs they wanted to use the keg. And if I was in the next lot I'd have know what you was listenin' to in that sittin' room. They hinted that they were real sorry for you, but 'twasn't any of their doin's. The parish committee, bein' just men, was apt to make mistakes in certain matters. Of course everything might be well enough, and if you wa'n't too particular about cookin' and so on, why— Anyhow, you mustn't think that they were criticisin'. 'Twas only that they took an interest and— That was about it, wasn't it?"

"Mrs. Coffin, I—I hope you don't think I paid any attention to their remarks— of that kind, I mean. Honestly, I did my best to stop them. I said—"

"Man alive! I'm not worried. Why should you be? We were talkin' about trust just now—or I was. Well, you and I'll have to take each other on trust for a while, until we see whether we're goin' to suit. If you see anything that I'm goin' wrong in, I wish you'd tell me. And I'll do the same by you, if that's agreeable. You'll hear a lot of things said about me, but if they're very bad I give you my word they ain't true. And, to be real frank, I'll probably hear some about you, which I'll take for what they're worth and considerin' who said 'em. That's a good wholesome agreement, I think, for both of us. What do you think?"

John Ellery said, with emphasis, that he thought well of it. He began to realize that this woman, with her blunt common sense, was likely to be a pilot worth having in the difficult waters which he must navigate as skipper of the Regular church in Trumet. Also, he began to realize that, as such a skipper, he was most inexperienced. And Captain Daniels had spoken highly—condescendingly but highly—of his housekeeper's qualifications and personality. So the agreement was ratified, with relief on his part.

The first Sunday came and with it the first sermon. He read that sermon to Keziah on Saturday evening and she approved of it as a whole, though she criticized some of its details.

"Don't be afraid to put in plenty of salt," she said. "Where you've got the Christian life and spirit written down as bein' like a quiet, peaceful home, free from all distrust, and like that, why don't you change it to a good safe anchorage, where the soul can ride forever without fear of breakers or notheasters or the dangers besettin' the mariner on a lee shore. They'll understand that; it

gets right home to 'em. There's scarcely a man or a woman in your congregation that ain't been out of sight of land for weeks on a stretch."

The breakfast hour on Sunday would be at nine o'clock instead of seven, as on week days, she told him.

"Trumet lays to bed Sunday mornin's," she explained. "It's almost a part of its religion, as you might say, and lived up to more conscientious than some other parts, I'm afraid. Six days shalt thou labor and wear comfortable clothes; and on the seventh you must be lazy and dress up. Likewise you must have baked beans Saturday for supper, as we're havin' 'em, and more beans with fish balls next mornin'. That is, if you want to be orthodox."

The service began at eleven o'clock. At half past ten the sexton, old Mr. Jubal Knowles, rang the "first bell," a clanging five-minute reminder. Twenty minutes later he began on the second and final call. Mr. Ellery was ready—and nervous—before the first bell had finished ringing. But Keziah, entering the sitting room dressed in black alpaca and carrying the hymn book with her name in gilt letters on the cover, forbade his leaving the parsonage thus early.

"I shall go pretty soon," she said, "but you mustn't. The minister ain't expected until the last bell's 'most done. Parson Langely used to wait until the Winslows went in. Gaius Winslow is a widower man who lives up to the west end of town and he's got nine children, all boys. You'll know 'em because they always drive down to meetin' in one carryall with a white horse. Gaius is as punctual as a boardin' house dinner. The old parson used to wait until the last Winslow had troddled up the meetin'-house steps and then he'd come out of this side door with his sermon in his hand. It's a pretty good rule to remember and saves watchin' the clock. Besides, it's what we've been used to, and that goes a good ways with some folks. Good-by, Mr. Ellery. You'll see me in the third pew from the back, on the right side, wishin' you luck as hard as I can."

So, as in couples or family groups, afoot or in all sorts of vehicles, the members of Trumet's Regular society came to church to hear their new minister, that functionary peeped under the parlor window shade of the parsonage and waited, fidgetting and apprehensive, for the Winslows. They arrived at last, and were not hard to recognize, for ten individuals packed into one carriage are hard to overlook anywhere. As Gaius, with the youngest in his arms, passed in at the church door, John Ellery passed out of the parsonage gate. The last bell clanged its final stroke, the vibrations ceased, the rustle of skirts and the sound of decorous coughing subsided and were succeeded by the dry rattle of the hymn-book pages, the organ, presented by Captain Elkanah und played by his

daughter, uttered its preliminary groan, the service began.

Outside the spring breeze stirred the budding silver-leaves, the distant breakers grumbled, the crows in the pines near Captain Eben Hammond's tavern cawed ribald answers to the screaming gulls perched along the top of the breakwater. And seated on one of the hard benches of the little Come-Outer chapel, Grace Van Horne heard her "Uncle Eben," who, as usual, was conducting the meeting, speak of "them who, in purple and fine linen, with organs and trumpets and vain shows, are gathered elsewhere in this community to hear a hired priest make a mock of the gospel." (A-men!)

But John Ellery, the "hired priest," knew nothing of this. He did know, however, that he was the center of interest for his own congregation, the people among whom he had been called to labor. Their praise or criticism meant everything to him; therefore he preached for dear life.

Aunt Keziah Coffin, in the third pew from the back, watched him intently, her mind working in sympathetic unison with his. She was not one to be greatly influenced by first impressions, but she had been favorably impressed by this young fellow, and had already begun to feel that sense of guardianship and personal responsibility which, later on, was to make Captain Zebedee Mayo nickname the minister "Keziah's Parson."

The sermon was a success.

## Chapter IV

### In Which Keziah's Parson Decides to Run It Blindfolded

On Monday afternoon the minister made a few calls. Keziah made out a short list for him to follow, a "sort of chart of the main channel," she called it, "with the safe ports marked and the shoals and risky places labeled dangerous."

"You see," she said, "Trumet ain't a course you can navigate with your eyes shut. We divide ourselves into about four sets—aristocrats, poor relations, town folks, and scum. The aristocrats are the big bugs like Cap'n Elkanah and the other well-off sea captains, afloat or ashore. They 'most all go to the Regular church and the parish committee is steered by 'em. The poor relations are mainly widows and such, whose husbands died or were lost at sea. Most of them are Regulars. The town folks are those that stay ashore and keep store or run salt works or somethin'. And the scum work around on odd jobs or go fishin'. So if you really want to be safe, you must call on the aristocrats first, after that on the poor relations, and so on down. You won't be bothered with scum much; they're mainly Come-Outers."

Ellery took the list from her hand and looked it over.

"Hum!" he said musingly. "Am I supposed to recognize these—er— class distinctions?"

"Yes. That is, not in meetin' or sewin' circle or anything like that, or not out and out and open anywhere. But you want to cultivate a sort of different handshake and how-dy-do for each set, so's to speak. Gush all you want to over an aristocrat. Be thankful for advice and always so glad to see 'em. With the poor relations you can ease up on the gush and maybe condescend some. Town folks expect condescension and superiority; give it to 'em. When it comes to scum, why—well, any short kind of a bow 'and a 'Mornin' 'll do for them. 'Course the Lord, in his infinite mercy, made 'em, same as he did potato bugs, but it's necessary to keep both bugs and them down to their proper place."

She delivered this in the intervals between trips to the kitchen with the dinner dishes. The minister listened with a troubled expression on his face.

"Mrs. Coffin," he said, "I guess I'm dull. There was a Scotch professor at college and the fellows used to say his bump of humor was a dent. Maybe mine isn't much better. Are you jokin'?"

Keziah stacked the cups and saucers. "I ain't jokin'," she declared. "I've been a poor relation in this village for a good while and my brother was a shoemaker and on the upper fringe of the town-folk class. My humor bump would have to stick up like Cannon Hill afore I could see any joke in that."

"But you're not seriously advising me to treat a rich man differently from a poor one?"

"Not openly different—no. But if you want to steer a perfectly safe course, one that'll keep deep water under your keel the whole voyage, there's your chart."

Mr. Ellery promptly tore the "chart" into small pieces.

"I'm going out," he said. "I shall be back by supper time."

Mrs. Coffin eyed him grimly.

"Goin' to run it blindfold, are you?" she asked.

"Yes, I am." Her grimness disappeared and she smiled.

"I'll have your supper ready for you," she said. "Bring back a good appetite."

The young man hesitated on the threshold.

"Mrs. Coffin," he demanded, "would you have called on the aristocrats at first?"

She shook her head, smiling still.

"No," she replied, "not me. I've always taken risks. But I didn't know but you might be a safe sailor. It saves a lot of trouble in this world."

"How about the next?"

"Oh, well, perhaps even the scum may count for somethin' over there." She turned to face him and her smile vanished. "Go on, Mr. Ellery," she said. "Go and call where you please. Far be it from me that I should tell you to do anything else. I suppose likely you hope some day to be a great preacher. I hope

you will. But I'd enough sight rather you was a good man than the very greatest. No reason why you can't be both. There was a preacher over in Galilee once, so you told us yesterday, who was just good. 'Twa'n't till years afterwards that the crowd came to realize that he was great, too. And, if I recollect right, he chummed in with publicans and sinners. I'm glad you tore up that fool paper of mine. I hoped you might when I gave it to you. Now you run along, and I'll wash dishes. If cleanliness is next to godliness, then a parson ought to eat out of clean plates."

As a matter of fact, the minister's calls were in the nature of a compromise, although an unintentional one. He dropped in on Zebedeo Mayo, owner of the big house on the slope of the hill. Captain Zeb took him up into what he called his "cupoler," the observatory on the top of the house, and showed him Trumet spread out like a map. The main road was north and south, winding and twisting its rutted, sandy way. Along it were clustered the principal houses and shops, shaded by silver-leaf poplars, a few elms, and some willows and spruces. Each tree bent slightly away from the northeast, the direction from which blew the heavy winter gales. Beyond the main road were green slopes and pastures, with swamps in the hollows, swamps which were to be cranberry bogs in the days to come. Then the lower road, with more houses, and, farther on, the beach, the flats—partially uncovered because it was high tide—and the bay.

Behind the Mayo house was the crest of Cannon Hill, more hills, pastures and swamps, scattered houses and pine groves. Then began the tumbled, humped waste of sand dunes, and, over their ragged fringe of beach plum and bayberry bushes, the deep blue of the wide Atlantic. The lighthouse was a white dot and the fish shanties a blotch of brown. Along the inner edge of the blue were scars of dancing white, the flashing teeth of hungry shoals which had torn to pieces and swallowed many a good ship. And, far out, dotted and sprinkled along the horizon, were sails.

"See?" said Captain Zeb, puffing still from the exertion of climbing the ladder to the "cupoler," for he was distinctly "fleshy." "See? The beacon's up. Packet come in this mornin'. There she is. See her down there by the breakwater?"

Sure enough, the empty barrel, painted red, was hoisted to the top of its pole on the crest of Cannon Hill. And, looking dawn at the bay and following the direction of the stubby finger, Ellery saw a little schooner, with her sails lowered, lying, slightly on her side, in a shallow pool near a long ridge of piled stones—the breakwater. A small wharf made out from the shore and black figures moved briskly upon it. Carts were alongside the schooner and there more dots were busy.

"Eben's pennant's flyin," said Captain Zeb. "He always sets colors when the packet's in. Keeps packet tavern, Eben does. That's it, the old-fashioned, gambrel-roofed house on the rise by the wharf. Call it 'Saint's Rest,' they do now, 'cause Eben's so mighty religious."

The minister saw the long, rambling house, with one lonely, twisted tree in its yard, a flag flying from a pole beside it. So that was where the Hammonds lived. And where the girl lived who was certain he was a "conceited snippet." Whatever he might be in reality he hoped it was not that. "Snippet" was not in his dictionary, but he didn't like the sound of it.

"Who owns the packet?" he asked, to make conversation.

"Zach Foster. Married Freewill Doane's daughter over to Harniss. She's dead now."

"A good sailor, is he?"

Captain Zeb spat in supreme disgust. "Good farmer!" he snorted. "Zach took over the packet for a debt when the chap that used to own her died. His dad, old man Foster, raised garden truck at the same time mine went to sea. Both of us took after our fathers, I guess. Anyhow, my wife says that when I die 'twill be of salt water on the brain, and I'm sure Zach's head is part cabbage. Been better for him if he'd stuck to his garden. However, I s'pose he does his best."

"They say angels can do no more."

"Um-m. Well, Zach'll be an angel pretty soon if he keeps on cruisin' with that old hooker as she is. 'Bijah Perry, he's mate and the only good seaman aboard, tells me that most of the riggin's rotten and the main topmast ain't sound, by a good deal. The old man's put off havin' her overhauled for two reasons, one that repairs cost money, and t'other that puttin' off is the main sheet of his gospel. When there's no rain the roof don't leak and long's it don't blow too hard 'most any kind of gear'll hold. That's philosophy—cabbage philosophy."

Ellery decided that he should like Captain Zeb, although it was evident that the old whaler had decided opinions of his own which he did not hesitate to express. He judged that the Mayos were of the so-called aristocracy, but undoubtedly unique specimens. He visited four more households that afternoon. The last call was at Mrs. Thankful Payne's, and while there, listening to the wonderful "poem," he saw Miss Van Horne pass the window, as has already been told. He came home to a Cape Cod supper of scalloped clams, hot biscuits, and baked Indian pudding, and Keziah greeted him with a cheery smile which made him feel that it was home. His summary disposal of the "chart" had evidently raised him in his housekeeper's estimation. She did not ask a single question as to where he has been. (To be continued)

### Plum Creek B. Y. P. U. Celebrates 25th Anniversary

January 29 was a very important day for the B. Y. P. U. of Plum Creek, S. Dak. At 7 P. M. the church was filled to capacity, among which were visitors from three of the neighboring churches.

A hearty welcome was extended to all by the president in behalf of the society.

The historical sketch was read by our pastor, Rev. E. Gutsche, in which were mentioned the different topics studied by the society. At present the pastor is giving a teacher training course, entitled "The Teacher and the Pupil."

A very fitting dialog was rendered by the local society, which made a good impression on all, entitled "Margaret's Mission."

We were privileged to have Mr. A. A. Voigt of Avon, S. Dak., the former S. Dak. Jugendbund president, with us. Bro. Voigt gave us a very impressive message. He based his address on Eph. 3: 19: "And to know the love of Christ, which passeth knowledge, that ye might be filled with all fulness of God."

We were favored with special singing on this occasion, which added much to the program.

The reminiscences were also an important factor at our anniversary. Several of the charter members gave a report of the organization of the society. In October 1907 the society was organized, having 27 charter members, of which 9 members were present. In this report we observed that the society has met with trials and obstacles, yet the society kept on moving and growing.

The meeting came to a close with Rev. E. Gutsche pronouncing the benediction. The audience was then ushered to the church parlors, where they partook of light refreshments and friendly intercourse.

It is our desire and prayer that we may continue to prosper in the Lord's work. H. T. FIEDLER.

### An Uneducated Student

A Harvard student recently informed his astonished teacher that Shibolet was the wife of Samson. Another was surprised to learn that Sodom and Gomorrah were cities in Bible times. He had believed them to be man and wife, he said. Another student in England, being asked what allusion was made to Susanna in the Bible, wrote, after long thought, "Susannah in the highest." But it was a New England man who went to the Congregational House in Boston and asked for a Congregational Bible. He said that his Bible must be a Methodist one, for he could not find the story of Damon and Pythias in it. It has been truly said that no one who does not know the Bible is well educated. These inquirers certainly show a complete lack of education.

### There's Just One Book

"There's just one Book!" cried the dying sage;

"Read me the old, old story." And the winged words that can never age

Wafted him home to glory. There's just one Book.

There's just one Book for the tender years—

One Book alone for guiding The little feet through the joys and fears That unknown days are hiding. There's just one Book.

There's just one Book for the bridal hour,

One Book of Love's own coining; Its truths alone lend beauty and power To vows that lives are joining. There's just one Book.

There's just one Book for life's gladness,

One Book for the toilsome days; One Book that can cure life's madness; One Book that can voice life's praise. There's just one Book.

There's just one Book for the dying,

One Book for the starting tears, And one for the soul that's flying Home for the measureless years. There's just one Book.

—Selected.

### Bible School at Hilda, Alberta

Jan. 16 to Feb. 2

We can truly say that the Lord was with us during these days of Bible study. 38 students were enrolled. We had nice weather and good attendance. Five class periods were held each day, taught by Rev. F. A. Bloedow, Rev. J. Weinbender and Rev. H. Schatz. Rev. Bloedow had three periods, Bible Knowledge, History of the German Baptists in North America, these two in the forenoon. Rev. J. Weinbender had the five historical books of Moses, also in the forenoon. In the afternoon Rev. Bloedow had the first period again. He first gave a little German Grammar and then we learned how to make up an outline of sermons and at certain times some of the students were assigned a theme subject and had to make a ten-minute speech. Rev. H. Schatz had the last period of the day for singing exercises, how to conduct a choir and how to build up the voice in singing. Daily we learned a song for the evening service. Every evening we had revival meetings. Sixteen souls were saved in this time, most of them were Sunday school children.

The closing exercises of the school were held on Feb. 9 in the evening. A fine program was given by the students under the leadership of our Dean, Rev. Weinbender. The program consisted of orchestra numbers, three songs by the student choir, quartets, and brief addresses by the students and teachers. We

can say it was a blessing to be there. May God bless the work that is done in these Bible schools that are held during the winter months for the sake of our young folks! R. JASTER.

### "The Singing Church" Moves Forward

Dear Brother in Christ:

Just a few lines to let the other churches know what we are doing in Muscatine.

We have tested the Lord's promises and have found "No Depression in Heaven" for which we are thankful and praise him. Just three years ago we were ready to give up the ghost, and nail the doors of the church shut as far as German Baptists in Muscatine were concerned. Now during the time when the material things of life have dwindled almost to the zero mark, we have been living on the manna from heaven and a spiritual prosperity. In our Sunday school we have outgrown our present building and are looking to the Lord for additional room where we can accommodate those who are anxious to be taught the Word. We now have a larger Sunday school attendance than any time since the founding of this church in 1859 (according to the surviving records). The Sunday school has been entirely rearranged by our pastor with the consent of the S. S. supt. It is now, under the present system, a standard organized S. S. with two teacher training classes in the normal department.

Our prayer services are the second largest in the city, surpassed only by the First Baptist (which has a membership of around 1400). We are at the present time studying the Book of Revelation, which has proved a great blessing to the crowds which come every week to pray and study.

Our morning preaching services are well attended, and the last communion service found us with an insufficient number of communion glasses to serve those taking communion.

The evening Sunday service is of an evangelistic nature, from which service our church has come to be known as "The Singing Church" (this name given by those who are members of other churches and who attend our services). Almost without exception we have our church filled every Sunday night. This service is greatly aided by the Young People's choir under the able direction of Harold J. Tiedeman. We spend at least 15 to 20 minutes singing the grand old gospel songs.

We have two young people's societies, the Intermediates and the Senior. There is also under foot a proposal to organize an adult group, but the lack of room will not permit that at this time. These societies have their regular Sunday night services at 6:30 and then do mission work in and around the city during the week, leading special services in the out

of way churches. The Lord has blessed this missionary work so greatly that we are expecting to open and serve a church 12 miles from Muscatine in the near future. This church is near the state park and in it is a chance to get the gospel to many who perhaps would never go to a church in their own locality. This church is almost in the park and it is a curiosity, therefore a real point of contact.

The official church has been completely changed by our pastor, Rev. P. Smit. The old system of the official board composed of deacons, trustees, and all major officers of S. S. and church was done away with and now we have a board of nine deacons, each one an overseer of a particular piece of work, other than that of deacon. This new system has already proved a real blessing. This system is based on Dr. Clarence Benson's book "The Church at Work." The theory is "every member a place and every member working." This system is not totally new, but has been tried out by the author in three places and in each place the membership of the church has doubled every five years. We too, here in Muscatine, can testify that these plans work, for our membership has almost doubled in three years.

We are not rich in the temporal things of life, neither do we have riches in gold, but our treasure is laid up eternal in the Heavens where moth and rust do not corrupt and thieves break through and steal. God has promised that if we seek first his kingdom and his righteousness then all these things shall be added unto us.

We are grateful for Mr. Smit's ministry among us for the past three years as student pastor and since August our regular pastor, and we trust the Lord will greatly use him in our midst.

E. W. WEDEKIND.

### What Did You Teach?

MYRTLE BARBER CARPENTER

What did you teach your class today? Patience and love and cheer?

Do children like to be in your class?

Are they glad when you are near?

You taught them Isaac and Abraham,

A disciple's life you told?

Oh, yes! but more than the lesson there

With characters clear and bold

You etched the lines of your character

On the plastic soul of youth.

You gave incentives by what you did

For gentleness, justice, truth.

The Bible stories are wonderful,

And the lessons they can teach,

But remember this, your own life must

The strongest sermon preach.

\* \* \*

True religion is not ethics. It is not even conduct. It is a personal relation to Christ from which ethics and conduct develop. Those who are close to Christ will think rightly, but the closeness is the fundamental thing.



### In Loving Memory of Reverend Franz Friedrich

JOHN VAN DE WOP

He was a man who walked with God  
In spirit and in truth,  
He lived a life of saintliness  
Yea, from his very youth.  
He served with humble heart and mind  
Those who surrounded him,  
His very actions and his deeds  
Made him with God akin.

He preached the gospel of the Lord  
With joy and with delight,  
For many years he stood erect  
A beacon, spreading light,  
So that the traveler on life's sea  
May reach the blissful shore,  
Where rest and peace abound for aye  
For time and ever more.

He spoke with fervor and with zeal  
About that blessed day  
When he would go to leave this earth,  
Be robed in gold array—  
Like priest or king—and for all time  
To dwell with Christ the Lord;  
And sing his praises there on high,  
With those of one accord.

The call has come, his soul arose  
To higher, greater sphere,  
He left this earth to be with Christ  
He loved so dearly here.  
To meet the ones, who through his pleas  
Accepted words of life—  
The only peace—the only hope  
All through this din and strife.

Thou art not dead, thou livest on,  
Thy spirit dwelleth nigh,  
Thy very face that shone and beamed  
Shines forth, yea, from on high.  
Thy snow white hair, it seemed to us  
A crown on earth was thine,  
A golden crown adorns thy brow  
With Jesus, the Divine.

Thou art not gone—for in our thoughts  
Remaineth without fail  
The dearest mem'ries of thyself

That make us long—and hail  
To see the day we'll meet again.  
Then shall rejoicing be,  
For nothing there shall part our ways  
Through all eternity!  
Buffalo, N. Y., February 6, 1933.

### Getting a Blessing Out of Bible Study

Make a list of your own problems and worries and find the Bible passages which match them. One reason many people do not enjoy the Bible is because they get so little out of it for their own daily living. People are interested chiefly in what concerns them.

The Bible is a medicine-chest and problem-solver. As a rule people do not search the Scriptures to find treasures for themselves. Bible reading is too often done as a duty to be finished as quickly as possible. Happy the Bible reader who knows what he needs from the book, knows where to find it and knows how to dig it out and use it!

A keyword in the educational world today is the word problem, and problem teaching is growing in popularity in our schools. Such teaching means that the teacher gives the pupil a problem to work out. That problem constitutes the pupil's lesson and the pupil, thus challenged, will be stimulated to study the lesson not merely to be able to give a good recitation on it, but to put it into practice. In problem-teaching a question is flung at the pupil, and he is tested as to his ability to find an answer to it.

Let us apply this to one's own personal Bible reading, and my suggestion is that the person will make a list of the things that most powerfully affect him day by day. Is it some habit—one that he has tried in vain to break? Let him write that habit down on paper.

Next, is there within him a great ambition, and is the way blocked, or is the way very steep, or is he in doubt? Let him write that down on his list.

Has he suffered a great disappointment and is its sting in his heart? Another item then for his list.

Has he been misjudged and misrepresented, and is he tempted to melancholy, or to bitterness, or to a thirst for revenge? If so, this adds another item to his list.

Maybe the trouble is in the home, a skeleton behind the door, or a daily cancer eating into his peace and joy.

Maybe it is a wolf at the door, the wolf of poverty, or of disease. Ah! it may be a pack of the animals! How varied and tumultuous sometimes the worries and strains may be. Sometimes they rage like a tempest, and the person exclaims, "What is the use of trying!"

Who can deny that he could make out some such list? I repeat the suggestion, therefore, that you make an inventory of the things that concern you most. Get

them clearly in your mind and before your attention.

A second suggestion is that you make a second list—a list of passages and portions of the Bible that bear directly on list number one. Is it that hurtful habit that you cannot break? Then search your Bible for those portions of Scripture that bear closely upon such habit enslavement. Were there Bible characters who struggled with such handicaps and triumphed? Are there Bible promises for those who are tied to such weaknesses? Then make your list of such passages, for they will prove your rescue-stations along the shore.

I know full well that already one can find in print lists of Bible chapters that apply to certain moods, or experiences, or conditions of life, but those lists have been compiled by others. The heart knoweth its own bitterness, and your greatest blessing will come from listing your own personal needs and especially from digging out with your own spade and pickaxe the Bible nuggets. Passages which you can find by your own hunting will mean more to you than passages dug out by persons with a different point of view and with different heart experiences from your own.

Use your concordance and your subject-index for finding the appropriate satisfying verses, but also start reading through the Bible, watching for the passages that touch your soul's needs and your list will fill up rapidly. And then, at every moment of worry, or care, or disappointment, or struggle, or bewilderment, or strain, or anger, or depression, or fatigue, or what not, you can turn instantly to the particular Bible passage from which to draw the sparkling, refreshing water that will quench that special thirst.—Young People's Leader.

### The Bible in Girard College

Everyone knows how Stephen Girard left a fortune to found a college for orphan boys, from which by his will he barred all clergymen of every denomination. The will was not broken, but nevertheless the Bible was and is taught in that great philanthropic institution. Someone asked one of its directors, "How did you get the Bible into Girard College?" He answered: "It was a provision of the will that morality of the highest type should be taught there, and we put in the Bible. They brought a test case against us to exclude the Bible, but the state court declared the Bible to be the highest textbook on morality known to the world." So 1,700 boys are annually taught from the text-book used in church schools, and there is preaching by laymen and businessmen two or three times a week. No reform or education is worth anything that does not include such teaching.—Mrs. A. C. Bryant.

A well-informed church member is never an indifferent Christian.

### 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 II

And once again, Christian ethics are inseparably connected with religion. You cannot have either one without the other. First you must be converted, born again, enter into a vital relationship to God and then live a different and a better life, not because some rules require it, but because you are a child of God. Jesus said that we are to do more than others, go the second mile, even love our enemies and bless them that curse us that we may be the children of our Father who is in heaven, because that is what he does. This close relationship of religion and ethics will also give us an altogether different conception of sin. What is sin? The Greeks said it was a missing of the mark, a coming short of the ideal; and to this day many look upon sin merely as a transgression of the law, a violation of a commandment. But it is more than that. It is the violation of a personal relationship. Not only the breaking of a law, but the breaking of a father's heart.

And this thought leads on to another. If the real purpose of all ethical living is to prove that we are the children of God, then we must cultivate those virtues that were most conspicuous in the character of Christ,

The so-called passive virtues, the virtues of gentleness, patience, humility, love. Nietzsche derided these virtues as "the ethics of the defeated." And in fact the world has never regarded them very highly. Humility has always been looked upon as a weakness, as something that is mean and low, a grovelling in the dust. But Jesus made it of paramount importance. You cannot enter the kingdom of heaven unless you are humble. But in the eyes of Jesus humility meant a certain teachableness, modesty, readiness for even the lowliest service, the opposite of spiritual pride or self-admiration.

And anyone who is humble will also be ready to forgive others unto 70 times 7 times whenever they injure him. He will forgive the injury, not because he is too proud to notice it or too weak to stand up for his rights, but because that is the best way in which evil can be overcome. "Love your enemies," etc. Instead of killing an enemy, make him your friend. That is the only way to succeed, that is the secret of all noble living. That is why Jesus laid such emphasis upon love.

"Love Your Neighbor as Yourself"  
This love is to be more than a sentimental feeling, it must be a realization that all

men everywhere are potentially children of God. Every single soul is of infinite worth in the sight of God. The apostle Paul urged the early Christians to be mindful of another and to regard the rights of the weaker brother. "Offend no one for whom Christ died." And for whom didn't Christ die? If you remember that Christ died for your neighbor as well as for yourself it will be much easier for you to love and serve him.

This truth that Christ died for all has given hope to the outcast, it has resulted in the emancipation of the slave, it has produced a spirit of philanthropy the world had never known before; it has led to the recognition that all class distinctions and all race prejudices must go and that eventually righteousness and peace must fill the world as the waters cover the depths of the sea.

Now apply these principles to the problems as they confront you in the home, in the business world, in your social life, in any and all circumstances in which you may find yourself.

#### What About the Amusements of Today?

Is it wrong to attend the theater or go to the movies or the dance or to play cards? Most young people would like to have either a "yes" or a "no" for an answer to these questions, but they cannot be answered in such a categorical way. If some one with more than ordinary authority said it's all right to do these things, then some one might take that as a permission to attend the vilest show and to do the most lustful deeds. But if some authoritative person said, "No, these things can never be done," then even the moving picture could never be snatched out of the hands of evil and wicked men and used for nobler purposes.

Ask yourself rather, why do you want to go to the present-day movies, what attracts you to these places of amusement? Is it because they offer wholesome recreation or because they pander to the lusts of the flesh? If the motive is evil, the deed must surely be evil, too, but if the motive is pure, the deed cannot be sinful.

#### What About the Business Practices of Today?

Can a man be a Christian and still succeed in business? Business has revolutionized the world and created almost all of the problems that trouble us today. Business is no longer the simple thing it used to be. Once it was business plain and simple, then it was called "the game," now it is come to be known as "the racket." Modern business methods are far from being Christian. If a man cannot be successful in his business unless he abandons his Christian principles, then it would be far better for him to fail than to succeed. But if all business men realized that they are nothing but God's stewards, administering their business as though it really belonged to God,

then all business problems would soon vanish.

#### What About Prohibition?

Can a man be a Christian and work for the repeal of the 18th Amendment? Shouldn't the state control the production and sale of all intoxicating liquors? Then the profits of the bootlegger could go into the state treasury and help reduce the tax burden? But can any state prosper if it begins to exploit vice? Then the state could just as well go into the gambling business and run houses of ill-fame in order to raise money for taxes. Any state revenue that is derived from an evil source will cause the state endless trouble.

#### And What About War?

Can a young man be a Christian and go to war? Or should all young Christians be pacifists? I think that Jesus would answer that question something like this: There are many evils in the world that must be overcome. Men have always tried to overcome them by force. Force has its place and its uses in the world, but often it creates more evils than it abolishes. The most effective way to overcome evil is the way of the cross, the way of love, the way of forgiveness, the way of self-sacrifice. As soon as the whole world chooses this method to settle its disputes, the millennium will not be far off.

Now some contend that the ethics of Jesus are entirely too visionary and impractical, they will never do for such a world as this. They are too high and can never be reached. That is why Christianity has been a failure in the world thus far. But isn't that just the reason why the Christian ideals are so alluring? Isn't that why they exert such a powerful influence over the hearts of men? The higher an ideal, the more inspiring it is.

If you have an ideal that you can reach in a day, you will not try so very hard to attain it, and as soon as you stop trying to become better, you have ceased to be good. And for that reason we must ever press on toward the goal of the high calling of God in Christ Jesus our Lord. "Except your righteousness, your ethical conduct, exceed that of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Be ye therefore perfect, even as your Father who is in heaven is perfect."

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When a church seeks a pastor  
They often want  
The strength of an eagle,  
The grace of a swan,  
The gentleness of a dove,  
The friendliness of a sparrow,  
And the night hours of an owl,  
And when they catch that bird  
They expect him to live  
On the food of a canary.

# Our Devotional Meeting

August F. Runtz

March 12, 1933

## The Kind of God Jesus Revealed

1 John 4:16; John 14:1-12

When men saw God. "No man hath seen God at any time;" this is what the inspired Word says. (John 1:18.) But when Jesus lived on earth he declared, or unveiled, him, and permitted mankind to see the heart of the Father, for his life was the perfect revelation of the character of God. People were eternally seeking to know what God really was like. Heathenism generally thought of him as a stern tyrant, whose wrath must be appeased with sacrifices, and whose pleasure must be bought with oblations. Judaism thought of him mostly as the stern law-giver. "O, that I knew what he is like" was the cry of many a heart. Philip uttered the sentiment of thousands when he said: "Show us the Father, and we will be satisfied." Jesus told him that in reality he had seen the Father right in the midst. Jesus Christ is the supreme revelation of God, the Father, and perhaps all that men will ever know about God, will be revealed through Christ.

A God who cares. Jesus did not so much reveal a God who is sitting upon a magnificent throne ruling in celestial grandeur, as one who is concerned about even the trivial affairs of his children. Even the sparrow cannot fall without his knowledge. When people became so absorbed in his teaching that they forget to eat, Jesus remembered their need, and satisfied their physical hunger. Jesus was no miracle monger, and yet he healed the sick, cured the lepers, caused the lame to walk and the blind to see. When sorrow and bereavement came into a home, he went there to comfort and heal. Jesus would have us know that God's time is not too much occupied with the great universe to cause him to forget to care for even the physical as well as the moral and spiritual needs of his children.

A God who is grieved when people go astray. Parents have been carried to their graves prematurely because of grief over a son or daughter. Jesus demonstrated that even so God's heart is grieved over the calamities which people bring upon themselves. When we see Jesus stretching out his arms and shedding those tears over Jerusalem, we see God's attitude toward a sinning humanity. "O Jerusalem, how often would I have gathered thee . . . but ye would not . . . now it is too late . . . thy enemies shall lay thee even with the ground. . . . Jesus revealed a God who never brought a condemnation upon any

man, but one who grieves because of the condemnation that people bring upon themselves.

March 19, 1933

## What Was Jesus' Estimate of Human Life? Can We Live By It?

Matt. 16:26; 18:1-6

How Jesus appraised life. It is remarkable how little value Jesus placed upon some of the things which, not only his age but every age has regarded so highly. Wealth and power, position and luxury, these have always seemed to be the things worth striving for, but Jesus threw them on the ash-heap and said: What would it profit a man, if he gain the whole world, and lose his own character and life in the process? What was the value of being a king, and having the soul of a knave? What was the advantage of being educated, and having the character of a thief? Wealth and education and power, according to Jesus, are just so many means of being able to make this world a better place, and are not to be used for self at all. He used all his resources to cure diseased and maimed bodies, and heal torn and broken souls, but never for his own aggrandizement.

The need of conversion. On the way those disciples had been arguing, not on what elements of character make true greatness, but which of them would occupy the highest place in the coming political kingdom. (They were still dreaming about a political kingdom.) It is in answer to their question of such greatness that Jesus took a child, and said, that unless they were converted, or turned about, that is, unless they were turned entirely away from this spirit of self-seeking, they could not enter into the kingdom of heaven.

Be it said to their credit, that eleven of these men were converted. Houses, and lands, and even life itself became of the smallest importance. Turn to the book of Acts and see how those same men are living gloriously for Christ and humanity. Is there need of such conversion among Christian folks today?

Can we live by Christ's estimate of life? The more we look about us today, the more we are persuaded that it is the only way in which to live. The whole world is in such a terrible state today simply because men did not follow him. The few who did follow have been a blessing to the world. If it were not possible, he would not expect it.

March 26, 1933

## Is It Practical to Live Without Worry?

Matt. 6:24-34

What does worry accomplish? It does accomplish some things. We are told that it causes wrinkles in the face and "crows feet" about the eyes. It makes the hair turn gray, and the shoulders stoop. It affects the liver, and causes indigestion. It unfits us for clear thinking and careful planning. Surely none of these are desirable results. But as far as accomplishing anything worth while is concerned, it is worse than useless. Worry never prolonged life. It never made the sun to shine nor the rain to fall. It never produced a loaf of bread nor stopped a famine. In view of these facts it would seem very impractical to worry. And yet who has not worried!

Thought or forethought. When we read the Authorized Version of our Bible it would appear that Jesus said we should not think of nor plan for the future at all. What he really said was, that we should not be fearful, and fretful, and worried about the future. He does not say that we should not sow, nor reap, but that we should not be distracted and anxious. "A fair and reasonable interpretation of these words does not forbid forethought or provision for the future." Even the birds do that, and Christ himself appointed a treasurer of his little band of disciples, provided a bag with money to meet their simple wants, and carried provision on their journey. Jesus did not encourage laziness, but he did caution against anxiety and care.

Christ's cure for worry. He said we should not worry; on what principles did he base his contention against it? He said that our anxiety is mostly about matters of trivial importance. "As the life is more than meat which serves it, and the body than raiment which clothes it, so the soul is more than either; for both life and body exist only for the development of the soul. But our anxieties are not for the soul, but only about the other things, the mere food and raiment." Then he said that it did no good anyway. He also reminded his disciples that the same Father who made the lilies grow and who cared for the birds, was our Father also, and knew that we needed his care. Fear causes worry, but perfect trust casts out fear. Have faith in God.

March 1, 1933

April 2, 1933

## Can and Should We Love All Men, Even Our Enemies?

Matt. 5:43-48

Look unto Jesus. To say: Love your enemies, bless them that curse you . . . , may not be so hard. But, how will Jesus act when he is despised and rejected of men; is taken to the edge of a cliff by his old playmates to be killed; is called crazy, deceitful, devilish; is betrayed, beaten, crowned with thorns, spit upon, crucified, while Barabbas, a robber, is released?

We know how he acted. Had there been a speck of hatred for his enemies in his heart there surely would have been some sign of vindictiveness. But we find none. Even on the cross when they had done their worst, he cried out: "Father, forgive them, they know not what they do." He might hate the evil that men do, but in his heart we find always a deep desire for the welfare and happiness of all. God has this desire for all men, it is that which saved us. Christ died for the ungodly. If we would be children of our Father, then we too must desire the welfare of all, yes, even those who spitefully use us.

It cannot be done without divine help. To love one's enemies, is not like human nature; but it is divine! To do good to them that hate us, and treat us spitefully, goes against the grain of our natural make-up; yet it is God-like, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Something must take place in the heart before it is able to love enemies. The love of God must first come into the heart, and with it the help of God.

The effect on our enemies. The apostle Paul says that by doing good to one's enemy coals of fire are heaped upon his head; that is, he will become ashamed of his evil deeds, and his spirit will be melted by the fire of love. Resentment would only make him angry. Love is the only way to conquer an enemy. If he is conquered in any other way he is still your enemy.

Our daily observation shows us how correct Jesus was in his teaching. Did you ever conquer an enemy by "bringing the law" on him? But when kindness is done, every defense of the enemy is gone. Who does not know of instances where a little act of kindness has healed an age-old quarrel.

April 9, 1933

## What Deciding for Christ Means

Matt. 16:24, 25

Accepting him as Savior and Lord. First of all deciding for Christ means to accept him as Savior and Lord. It is stretching out the arms in faith to ac-

cept that which he offers, and when we have taken the gift of forgiveness, of pardon, of reconciliation, without money and without price, we must at the same time accept the Giver. When we accept him as Savior, we must also accept him as Lord. He should become the Supreme Commander of our lives. When Paul had that vision on the Damascus road he addressed the unknown Presence as "Lord." He immediately recognized that whoever it was that spoke to him from that terrible light was his absolute superior. He was soon to learn that it was Jesus; and from that day on Jesus became the Lord of his life.

Deciding against self. No man can serve two masters; we cannot serve God and self. When we decide for Christ we decide against self. Jesus said that we must deny that we belong to ourselves, as Peter denied that he belonged to the band of Jesus' followers. Self-interest ceases to be the motive of life and for it is substituted the will of God and the welfare of men; not planning how to get the most from the world, but how to give the most to the world, to make it a better place in which to live.

Enlisting in his cause. The purpose of Jesus' life and death was not only to free men from the power and curse of sin in the future, but to save them from the power and curse of sin here and now. He came to establish the kingdom of God here on earth, which is the rule of God in the heart of the individual and in the life of society. When we sincerely decide for him, we have decided to make his cause our cause. Whatever our earthly calling may be we must seek first, in point of interest, the kingdom of God. And Jesus told his disciples that there was no middle road. "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

## The First Gypsy Hymn Book

On the morning of February 10 we received at the Missionary Office at Forest Park through the kindness of Mr. Paul L. Mishkoff, President of the Bulgarian Baptist Union, two copies of the first Gypsy hymn-book ever published. This is a noteworthy achievement in the history of the Baptist mission work among the Gypsies in Bulgaria.

Deaconess Hanna Mein, our missionary among the Gypsies, reports as follows: "My ministry among the Gypsies gives me much joy as I am permitted to see the fruits of my efforts. It was a great privilege to have been permitted during the last two months to co-operate with the Gypsy brothers in preparing the first Gypsy hymn-book. Our brother Todor Petroff is especially gifted for just this work. He is able to write the words and compose the music for quite a number of hymns in the book. Missionary Georgi Stefanoff has translated many hymns both from the German and

Bulgarian into the Gypsy language. I sang 'Hallelujah' at the completion of each hymn. How I rejoiced to be able to sing some of the dear old German hymns with the Gypsies in their own tongue. We are also grateful that God has given us the means to publish the book. How the eyes of our brown and black Gypsies sparkle when they sing these sweet gospel hymns."

Anyone interested and able to read German can find more about "Apostolic Mission Work Among Our Gypsies" in the "Sendbote" of February 8. We commend this Gypsy work to the prayers and generous financial help of God's people everywhere. The General Missionary Secretary will gladly give more information.

## What Came From a Floating Bible

Some Chinese books had a big influence in the introduction of the Japanese to Christianity. In 1855 a young nobleman named Murata Wasaka, was in charge of the western coast near Nagasaki, to keep out all foreigners. He kept the harbor guarded by a cordon of boats. One day while on a trip of inspection he found a book floating on the water. The type and binding so interested him that he picked it out of the water. He asked a Dutch interpreter about the book and was told that it was a New Testament in Dutch, but that there was a translation of it in Chinese. Wasaka sent a man to Shanghai to buy a copy, and began in secret to study its pages with his younger brother and two friends.

When the first missionaries arrived these young men were still engaged in the perilous study of the forbidden faith. In 1862 the younger brother, Ayabé, traveled to Nagasaki under pretense of studying medicine, but really to try to find some foreigner who could explain certain passages which were hard to understand. One of his questions was whether Jesus was an Englishman, a Dutchman, or a Spaniard. Here he formed the acquaintance of Guido Verbeck and warned him of a plot against his life. From time to time the two brothers, with elaborate precaution against discovery, sent a trusted servant named Motono with new lists of questions. At that time there were no railroads and the journey to Nagasaki took two days. Verbeck prepared a page of home helps for these young men every week. Finally the two brothers, with no witness except their trusted servant, were baptized, and Motono also, by Dr. Verbeck in the springtime of 1866. With great courage both brothers reported their act to their feudal lord. Neither of them suffered persecution, though some of Wasaka's Christian books were burned by order of the Central Government.



### The Colporteur

Let me tell you something about that most heroic ally of the Bible, the Colporteur. The world has never yet fully valued the work of this noble class of quiet consecrated workers. They have been called Bible Vagabonds, Christ's Wanderers, Peddlers of the Book. No chapter is more splendid than that which recounts the story of the Colporteur, humble like his Master going about to do good.

The Colporteur is ubiquitous. You can not lose him. If you ascend to the frozen North, he is there; if you bury yourself in the steamy depths of a South American river forest, he is ahead of you; if you climb the Himalayas and penetrate some high pass in Tibet, you will find his footprints. On his bicycle he hums along the highways of the Far West; on his snowshoes he finds the lumberjacks in the big timber; his trusty Ford is seen skimming over the plains. He paddles down still rivers in an African dug-out, or packs his Bibles on a Russian sled in the frozen fastness of Siberia. These colporteurs are of all races as well as in every nation. They are the John the Baptists who prepare in the desert a highway for the missionaries.

#### The Man With the Wonderful Book

RALPH WELLES KEELER

The Book of books, fair treasure of the ages past,

He brings to those who need the joyous light of life.

O'er village green, in marts where townsmen meet,

Amid the city's burdened toil and heartsick strife,

He bears the Book.

Across the prairie, in the forest's depths, alike;

Paths smooth or rough, in rain or sunshine, cold or heat,

The mountain passes and the valley's cool, dark way,

Are all familiar to the tread of his untiring feet,

Who bears the Book.

The ships that sink below the line of sea and sky

Have hailed him. In the shore's dread dives his voice has rung,

An alien, native, mingled in their common woe,

The praise of God, the Father's love, of Christ, have sung,

When came the Book.

On ship of desert o'er the blinding, burning sand,

With donkey load in land where Cortez once held sway,

Across the Alps, along the road that leads to Rome,

By dog-cart, pony-cart, or mule, he brings the dawn of day,

Who bears the Book.

In Siam long his bullock cart the Book has borne,

With China's barrow, street stand in Japan, or where

His pitched tent waits for Filipino heart to wake,

In quaint Korea, Zulu kraal, at Hindu fair;

He bears the Book.

What race or color, white, black, yellow, red,

By him forgot, as daily at his wonted task

He sees the message leading men to God above?

The word to him was "Hasten, nor fruitless question ask,

But hear the Book."

### Mothers and Bibles

Why does the modern mother give her small child everything before she gives him the Bible? Why does she wait until he is twelve or fourteen years of age before she puts into his hand that best gift? "He would not understand its pages," I hear someone say, but I beg to differ; children understand some of the "deep things" at an early age. At that time Jesus answered and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Very often a boy or girl receives his or her first copy of the precious Book at Sunday school. To me this is sad. Mother, you should be the one to give your child a Bible; the blessed privilege is yours.

"Is God only for grown-up people?" asked a little lad, his big brown eyes full of wondering perplexity.

"Of course not, Heath. Why do you ask?"

"'Cause when I talk 'bout God and want a Bible all my own, you and father say, 'Wait till you're older.' How old, mother?"

Yes, how old, mother?

Why do you give the children books of fairytales before they can read, with "Little Son or Daughter, from Mother" written upon the flyleaf? Why do you not give the Bible before the book of nursery stories?

Perhaps some will ask, "What effect would the giving of the inspired word have upon a child?"

For answer, take a little one of three; present him with a Bible and say to him, "This is God's word and mother wants you to own it and cherish it always; she will read to you from it until you are able to read for yourself." The baby eyes will brighten, the tiny hands reach out to receive the gift, and it will be fingered often and lovingly—nay, reverently—for there is a baby reverence for holy things. "My own Bible!" the red lips will say over and over.

What son or daughter can go far wrong with a praying mother and a mother who makes the Bible first in her gift to her child?

Christ said, "Suffer little children and forbid them not to come unto me; for of such is the kingdom of heaven." And does he want his word withheld from them until twelve or fourteen years have flown?

"Remember now thy Creator in the days of thy youth."

Mother, see to it that your child knows the Lord and his teachings at an early age.—Selected.

### A Tragedy

What a tragedy it is for a preacher to neglect the Bible! It is the most up-to-date book in all the world. It has more fire in it than any other book ever written. If a man wants to kindle his mind and kindle other minds let him study the Bible!

It is not obsolete. It is old, but it is not obsolete. The multiplication table is old, but it is not antiquated. The alphabet is aged, but we use it every day. The law of gravitation is not novel, but the stars still obey it. The Bible is old, but it is still a light to men's paths and a lamp to their feet. The Decalogue has not been erased from the law-book of the world. When the question is asked, "What doth the Lord require of thee?" we give the same answer which a Judean prophet gave long ago, "Do justly, and love mercy, and walk humbly with thy God!" "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength, and thy neighbor as thyself,"—we know that is still the great commandment. "Love one another even as I have loved you,"—that is as new as it was when it dropped from the lips of him who makes all things new.—Dr. Charles E. Jefferson.

A skilled physician, about to perform a delicate operation on a patient's ear, said reassuringly:

"I may hurt you, but I will not injure you!"

And it may sometimes happen that God's kindness to his children hurts. What, then, shall we do? Thank him for his willingness to take something out of us that is for our best!

## Important Notice!

Owing to a very difficult situation in Cleveland at this time subscribers, and customers in general, are requested to remit in MONEY ORDERS only. Do not send bank checks until further notice.

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