

# 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 15, 1933

Number Six

## A Christian Center in Jerusalem



The New Y. M. C. A. Building in Jerusalem

At Jerusalem the Y. M. C. A., during the Easter season this spring, will dedicate its newest and largest building in foreign fields. Lord Allenby will give the dedicatory address.

This modern plant is the gift of the late Mr. James Newbegin Jarvie, who gave the sum of \$1,000,000 for the erection of a memorial building. It will serve the needs of Jerusalem's youth without discrimination as to race or creed. The erection of the building has required four years.

It is unique among Association buildings of the world, standing on a site of eight acres overlooking the Jaffa Gate. Besides a swimming pool, gymnasium, class and social rooms, offices and other features of practical service, there is a beautiful tower, a carillon, an observation balcony overlooking a vast panorama of Palestine's holy ground, and a wealth of Biblical inscription.

Waldo H. Heinrichs, a veteran Y. M. C. A. secretary, was appointed general secretary in charge of the association activities in Jerusalem. A thriving program has been carried on for the past 13 years in smaller quarters and already with new facilities at hand the program is being expanded to serve a larger number of young men and boys.

Plans are under way for a tour in connection with the dedication of the building this Easter. It is expected that between 300 and 400 people will travel from America and other countries to attend the ceremonies.



# What's Happening

## B. Y. P. U., First Church, Chicago

An ever-increasing interest is being shown in the meetings of the B. Y. P. U. of the First German Baptist Church of Chicago. We have been following the Commission Plan since last October, with great success. Such subjects as Evangelism, prayer, Bible study, church attendance, public testimony are being particularly stressed. A supper is served every Sunday at 5.15 P. M. for the nominal price of 10 cents per person. While there has been no profit on these suppers, and none is intended, yet we have not lost financially in the venture and find that we have been richly blessed in the fellowship we enjoy around the table.

Recently a large group from the Chicago Jewish Mission visited us and gave us a wonderful program. A blind Hebrew girl read from the Gospel of Matthew by the Braille method, and the Rev. Gross, pastor of the Mission, brought us a splendid message on "Growing in Grace."

Other topics recently treated in our meetings have been: "Atheism and Agnosticism," "Spiritualism," "Our Prayer Life," and a debate entitled, "Resolved, that the religion of the average young people of our churches is more outward than inward." A lively discussion followed this debate which served to awaken a new desire in the hearts of everyone present to live a deep spiritual life and one of greater service to our Lord and Savior.

We are looking forward to a continued outpouring of God's Spirit upon our young people and that he may, through the capable leadership of our cabinet, headed by our president, Edward Meister, make us a real channel of blessing to the neighborhood in which it is our privilege to be working.

## Calvary Baptist Church, Pekin, Ill.

Our work is moving along splendidly. We took a special offering on Feb. 12 in sympathy with the "Pray It Through Movement," but using the money in proportions as follows: 5% for the Pray It Through Movement; 15% to our German Baptist Mission work; 80% to local needs. The offering amounted to \$160, for which we are very thankful. We are planning two weeks of special meetings with Rev. P. B. Chenault, Baptist preacher from La Salle, assisting. We are now having two weeks of cottage parlor prayer meetings in preparation—a meeting every week night in some home. The attendance averages about 14 each night. The hour is used for praying around the circle and testimony by everyone present. It has been very helpful and uplifting the first week.

R. P. BLATT.

## Revival and Baptism, Vancouver, B. C.

"The Lord has done so much for me, I never shall cease to love him," is a great favorite, sung however in the German language by the above mentioned church. "It pays to advertise" is a slogan in commercial circles, but we have experienced that it also pays to plan and prepare well, when you anticipate an evangelistic campaign. Weeks in advance our hearts and minds were united in prayer and meditation for the Lord's visitation. The choir and male chorus also were ready to serve with appropriate selections each evening.

The First Church, Portland, Oreg., was kind to us in permitting their dear pastor, Rev. J. Kratt, to come to us for two weeks. We shall always be grateful to our beloved brother for the forceful manner in which he spoke to us night after night. God's Word is still "the power of salvation, to all who believe."

Our meetings began on November 27 and closed on December 11. We regret that some who were won did not consent to baptism, but we rejoice and are glad for those who did go the full way of salvation. On the first Sunday in February 37 souls were received into the church fellowship; 30 of these came through the door of baptism. Much stress was placed on Christian instruction after their conversion. This gives them all a Christian foundation upon which they may now build for Christian character.

Our present church space is much too small for our meetings. Initial steps are being prepared by the church to increase our seating capacity, and we are hopeful that the Missionary Society will also hear our plea and once more come and help us. It is a common occurrence, that we have people using standing room to hear and witness an ordinary preaching service on a Sunday night. Oftimes we have crowded more than 400 people into the small chapel. We rejoice at the wonderful missionary opportunity that presents itself to us in this great harbor city. We trust God, that he will lead all things aright.

FRED W. MUELLER.

## Birthday Surprise, Immanuel Baptist Church, Kankakee, Ill.

On Wednesday evening, February 22, the undersigned was agreeably surprised by the members of his church. The prayer service was conducted in the usual way with song service and prayer. But in the meantime the members kept coming until the Sunday school auditorium was filled and every chair taken. The pastor gradually surmised that something unusual must have been planned.

He was quite at a loss to know how far to proceed with the service, but when fully conscious that it was a surprise, he turned the meeting over to Bro. R. F. Jansen, church moderator, who then congratulated the pastor on behalf of the church, presenting him with a beautiful blooming plant. Bro. F. C. Krueger, senior deacon, spoke on behalf of the board of deacons and deaconesses, stating that the pastor had reached another milestone in his life's journey and hoping that he would reach many more. Very appropriate and humorous sentiments were expressed in a poem written and read by Mrs. W. T. Edwards.

After the happy recipient of all these best wishes had expressed his sincere gratitude for this pleasant surprise and the many kind things that were said, the guests spent a social hour together at which refreshments were served. Mrs. F. C. Krueger and Mrs. F. C. Stewig, our deaconesses, served at the prettily decorated table, on which was also a birthday cake for the pastor. The evening was a most delightful one for all, but especially for the pastor, who realized anew that his church was appreciative of his services rendered during the first year in their midst. GEORGE HENSEL.

## Mark Your Calendar

May 29-June 1. Oklahoma B. Y. P. and S. S. W. Union Institute at Okeene, Okla.

June 3-4. Young People's Conference of Chicago and Vicinity Jugendbund at Oak Park, Ill., German Baptist church.

June 19-21. South Dakota B. Y. P. and S. S. W. Union. Convention at Chancellor, S. Dak.

## The Baptist Herald

Published semi-monthly by the  
GERMAN BAPTIST PUBLICATION SOCIETY  
3734 Payne Avenue Cleveland, Ohio  
Rev. A. P. Mihm, Editor

Contributing Editors:  
O. E. Krueger A. A. Schade  
August F. Runtz

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

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

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

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

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

# The Baptist Herald

## The Invincible Faith

GEORGE A. LANG

FAITH is primarily an activity of the heart. It is described in the Epistle of the Hebrews as "an assurance of things hoped for, a conviction of things not seen." It lies fundamental and basic in all human behavior. Unfortunately, it is often confused with belief. Belief is the result of an intellectual process. Faith, on the other hand, is the "combination of a philosophy and a life." The invincible faith is

### Faith in Jesus Christ as Personal Savior and Sustainer

It is not faith in Christ as the One who alone can help this world to set itself right. It includes immeasurably more than that. It is not faith in Christ as the One who has changed the life of a friend or a neighbor from that of a drunkard into that of a respectable citizen. It is much more vital to each individual than that. It is faith in Jesus Christ as the One who has saved our individual soul from the power and consequences of the sinful state in which each one of us is born, and who then also keeps us in the new state for time and eternity. An inseparable part of this faith is obedience to every command of Christ.

A man is in danger of pneumonia. He goes to a doctor for examination. The physician diagnoses the case, instructs the patient to go to bed and hands him a prescription to be taken in a specified way. The man obeys and in a few weeks is back at his work again. He has exercised complete faith in his physician.

But there is another man. He also is threatened with pneumonia. He visits his physician, gets a diagnosis, instructions and prescription and goes home. Now he begins to think of his condition and of the words of the doctor. "The physician is a fine man, a congenial fellow, but I'm not as sick as he says I am. There is no need of my following his instructions so carefully." The man is careless about his actions and takes the medicine "when he feels like it." Is that doctor able to help him? Will his instructions, his pleasing personality and his scientifically prepared prescriptions improve that patient's condition? What then is lacking? It is that which the first man possessed—faith in the doctor. Such faith in Christ is the invincible faith.

The faith first of all

### Magnifies the Importance of the Individual Soul or Life

Life will no longer be conceived as the distance from birth to burial. It will not be thought of as so many

years spent upon this physical earth. It will be expressed in terms of the soul, whose existence is not fettered by scores nor milleniums of years, but is limited only by eternity. Then our allotted number of years in this world will assume a bud-like importance for the full bloom in the world to come, will reveal to us those things which have here been neglected during our formative and preparatory period.

The invincible faith also

### Causes Us to Evaluate Our Individual Experiences

Our joys and our sorrows are not like so many bags of sand and of cement thrown into a mixer, and then poured forth into a form as a mold. They are rather like so many hewn stones, laid one upon the other by the hand of the Master builder, in constructing an edifice which is strong, is permanent and is useful. One stone misplaced or omitted destroys the beauty, harmony and perfection of the building. One joy or one sorrow misapplied or omitted will destroy the delicate form and symmetry of an eternal soul.

This faith, moreover,

### Makes Jesus the Example for Our Individual Life

He enters into every honorable occupation and endeavor. Are we perplexed because of some honest financial problem? Christ had not where to lay his head. Are we impatient because our preparatory years seem long and tedious? Jesus of Nazareth spent thirty years in and around a small town in Galilee before his three years of infinite service. Are we discouraged because the class we have taught has not properly responded and developed? The Son of God taught twelve men for about three years. None really understood his teachings; all but one left him in the hour of trial; one became a liar and another a traitor. Are we troubled because those whose physical needs we have met are so unappreciative? The Son of Man healed ten men of their leprosy and only one returned to give thanks. And he was a Samaritan. Are we discouraged because the truth of the Gospel which we proclaim is opposed by so-called Christians and non-Christians alike? The Holy One of Israel heard the chief priests and the rabble cry: "Away with him! Away with him! Crucify him!" Are we tempted to become harsh, unforgiving and revengeful toward ungrateful individuals for whom we spent our life and strength? Hanging on Calvary's cross before the ungrateful through, Jesus Christ prayed: "Father, forgive them, for they know not what they do."

### All May Possess This Invincible Faith

As the phantom before the guilty Macbeth, so does it appear to those who do not possess it. It is now near; now remote. And yet it may be definitely



possessed by everyone who wishes to meet the conditions. "He that heareth my words and believeth on him that sent me, hath eternal life" (John 5:24). "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God" (Eph. 2:8). But we must accept it before it is ours. Once we have it it is as real and as actual as the ground upon which we walk; yea, a thousand times more real and more actual.

One day while laboring among the natives in the South Sea Islands, John G. Paton was aroused from his study by a cry of a man in distress. He ran to the door in time to see a native teacher sink behind a tree, wounded and bleeding. He had been attacked by a mob of cannibals, had warded off a sharp stone that was hurled at him and had escaped from their hands after receiving several severe blows. On seeing Paton, he pleaded with him to run for his life, for the savages had determined to kill all the Christians that day, and had begun with him. But Paton could not thus be persuaded. He ran to the teacher, washed his wounds and bound them up, while the furious mob, with clubs raised, stood around ready to strike, but dared not. Paton was calm, fearless and happy in rendering this service, though one blow would have ended his life. His life was dedicated to service. He had the invincible faith.

We also may have it. But we must be willing to comply with the condition—unfaltering, unquestioning and cheerful obedience. Do we want this invincible faith? Let us then accept Christ as our Savior and our Sustainer, and let us follow him in feeding the hungry, in lifting the fallen, in binding the broken hearted. And then we shall find that our faith has become "The substance of things hoped for, the realization of things unseen." This is the invincible Faith.

### The Blood of Christ

THE earthly life and the example of our blessed Lord are of infinite value in connection with our salvation, but it should ever be remembered that it was by his death upon the cross—the shedding of his "Precious blood,"—that the atonement for sins was made. This will be evident from the following passages of Holy Scripture:

How is the church described in the Bible? "The church of God, which he hath purchased with his own blood." Acts 20:28.

How is the central ordinance of the church of God described? "As often as ye eat this bread and drink this cup ye do shew the Lord's death," and of the cup the Lord says, "This cup is the new covenant in my blood." 1 Corinthians 11:23-26.

How does the Savior describe what is involved in saving faith? "Whoso eateth my flesh and drinketh my blood hath eternal life. . . . He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. . . . Except ye eat the flesh of the Son of man

and drink his blood ye have no life in you." John 6:53-56.

How does forgiveness come to the believing sinner, according to the Scriptures? "We have redemption through his blood, the forgiveness of sins." Ephesians 1:7 and Colossians 1:14.

How is the believing sinner justified before God? "Being justified by his blood we shall be saved from wrath through him." Romans 5:9.

What is the ground of such justification and salvation? "Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness, that he might be just and the justifier of him which believeth in Jesus." Romans 3:25, 26.

What is the guarantee given in Holy Scripture that the sinner who believes in the Lord Jesus is saved? "The God of peace . . . brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant." Hebrews 13:20.

How is the fellowship between God in his holiness and the believer in his life on the earth maintained? "If we walk in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. "Obedience and the sprinkling of the blood of Jesus Christ." 1 Peter 1:2.

How is the believer's right of entry into heaven, and his assurance of it, set forth? "Having boldness to enter into the holiest by the blood of Jesus." Hebrews 10:19.

What is the ethical ground of this distinctively Christian assurance? "Christ by his own blood entered in once into the holy place, having obtained eternal redemption for us. . . . How much more shall the blood of Christ purge your conscience!" Hebrews 9:11-14.

What is the theme of the "new song" sung before the throne of God in heaven? "Thou wast slain, and hast redeemed us by thy blood out of every kindred and tongue and people and nation." Revelation 5:9.

How do sinners of mankind come to that blessed position before the throne of God? "They washed their robes and made them white in the blood of the Lamb." Revelation 7:14.

How are Satan and all the powers of evil overcome in this present evil world by saved sinners? "They overcame him by the blood of the Lamb and by the word of their testimony." Revelation 12:11.

How is the power of the law of Adamic heredity in the life of the saved sinner broken? "Ye know that ye were redeemed from your vain manner of life handed down from your fathers with the precious blood of Christ." 1 Peter 1:18, 19.

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever! Amen." Revelation 1:5, 6.—"The Bible Call."

### From Here and There

Roger Babson, the noted statistician, is quoted as saying after hearing of churches that are curtailing their work "because of the depression": "To me this seems like hospitals running on half time 'because of an epidemic.' It shows that the churches either fail to realize what the nation needs most today or else are lying down on their jobs from mere cowardice. The thought of curtailing church activities and especially curtailing gifts to the churches seems preposterous. Yes, this is the first thing which has 'got my goat' since 1929. For whatever else we curtail upon, let it not be our support of the churches."

Dr. G. Campbell Morgan, one of the most famous ministers of our time, after fifty years preaching, says: "I am told sometimes today that, if a man is to be successful in preaching, he must catch the spirit of the age. Never! Our business is not to catch it. Our business is to know it, and correct it. In the majority of cases it needs correcting, rather than catching. I have never sought my messages by listening to the voices of the age. I have listened to the voices of the age to know the needs of the age."

Dr. William Pierson Merrill, of the Brick church (Presbyterian), New York, said in a recent sermon that "we are living at a time and in a world in which being a Christian is a terribly serious business. We can no longer select a few saints and send them to distant places as samples of Christianity. Inevitably they are pushed aside as not real samples. It is like putting a little fine fruit on a top of a barrel of poor apples. The men and nations of today inspect the whole barrel and its contents. We can no longer hand them the New Testament and say, 'This is Christianity.' They look at our movies, they study our industry, they see the shame of our slums, they watch our international conduct, and say, 'That is Christianity.' And from that process of judgment there is no escape."

Fear nothing but God, hate nothing but sin, and know nothing but a crucified Christ.—John Wesley.

However high authority lies behind any teaching—church, scholarship, or personality,—test it by the Scriptures! The men of Berea after they heard Paul preach went and searched the Scriptures daily to see whether those things were so. They were not going to be led even by Paul. Test all modern preaching by the oracles of God! There's no better way.—Charles R. Brown.

Dean W. R. Inge of London states in a recent address that he feels a great pity for the younger generation. "Life was comparatively easy for us," he says, "and it is going to be so hard for them. We grew up in an age of expansion and confidence; they have come in for an age of contraction and perplexity. The writing on the wall looked rather encouraging for us; what they see is a gigantic note of interrogation."

An ominous decline in Sunday school enrolment is reported from Europe. According to figures announced at the World's Sunday School Convention in Rio de Janeiro, there are today 814,155 less pupils in the Sunday schools of Europe than at the time of the previous convention four years ago. Fortunately, other lands report increases, that of Africa being 116,084, and of Asia 57,039. In South America the increase is 56,934. The total net increase is 2,294,366 for the 113 countries represented at the Convention.

The Curse of Comfort. I have often said to my people that the curse of comfort is upon us—that our danger is spiritual diabetes, too much sugar,—that the cushion and not the cross is the symbol that describes too many of us—that our boys were sometimes pampered and petted into failure. And I was glad when I ran upon this from Dr. Frank Crane: "We all want to 'help' boys. Yet that which makes a boy great is that which hinders him. Many a promising lad needs only to be kicked out, battered, discouraged, and opposed, to make a man of him!"

In these days of depression the individual church has great needs. The young people might be able to lift the load frequently. Study your church. Is there any work to be done? Many groups of young people are carrying part of the budget, doing some of the manual work necessary for the upkeep of church property, holding important positions on the staff, and taking over some of the pastor's extra duties.

Two fields of responsibility which offer wonderful opportunities for interesting sharing are missions at home and abroad. The denominational boards are eager to furnish any desired information on possible tasks there. Some groups maintain a bed in a mission hospital, carry the full expenses for sending a child to school for a year, share in the paying of a missionary's salary, send provisions to needy stations, or provide the gasoline for a car. There are countless chances of this type waiting for young people. If you have never experienced the joy of working together with comrades in difficult fields, start at once on a new adventure. The world needs to be conquered by the living Christ. Each Christian shares the responsibility of that conquest.

\* \* \*

The church is full of willing people. Some are willing to work, and others are willing to let them.

\* \* \*

Surely it is not wrong for us to think and talk about heaven. I like to locate it, and find out all I can about it. I expect to live there through all eternity.—D. L. Moody.

\* \* \*

The Christian life cannot be a subterfuge. It cannot be lived incognito. There must be a confession, a bold avowal that henceforth I am a soldier of the Lord.—J. H. Jowett.





### World's Fair, Chicago, 1933

The official poster for Chicago's 1933 World's Fair beckons the world to come and see her Century of Progress Exposition. She is the Miss Chicago the world has known since the famous World's Fair of 1893. The familiar Phoenix on her head blazons the city's motto, "I Will." The Indian head in the background recalls the Chicago of 1833, a little village in the Red Man's wilderness. A bold white checkmark against the dark map of the United States will serve to remind America—and the world—that Chicago will be the Mecca of tourists during the Exposition.

The poster was designed by George B. Petty, a Chicagoan who studied at the Art Institute here and at the Julian Academy and Collorossi's in Paris. While in Paris in 1913, Mr. Petty won second prize in a competition to select the official poster for the 1915 Panama-Pacific Exposition in San Francisco.

### Minnesota Young People

The Minnesota G. B. Y. P. and S. S. W. Union met in St. Bonifacius for the Fifth Annual Mid-Winter Institute on February 17, 18 and 19, which was one week later than had been planned originally. The postponement was made necessary by a thirty-year record-breaking cold spell, high winds and deep snow. This was the second Institute to be held outside the Twin Cities. In spite of the unexpected change in the date of the gathering and the ever present "depression," an encouraging number of young people attended all sessions, and many more came out on Sunday. Delegates were in attendance from Hutchinson, Mound, St. Paul, Minneapolis, and St. Bonifacius.

A song service opened the Institute on Friday evening. The address of welcome was given by Sheldon Beise, president of the St. Bonifacius society. Fred Paul, state president, responded. Special music for this service was furnished by the Hutchinson and St. Bonifacius

societies. Rev. W. H. Malmstrom of Minneapolis gave the opening address of the Institute.

At 9.30 on Saturday morning, a song service opened the sessions for the day. Rev. A. R. DeMott of Minneapolis led two discussions. The first was, "The Place of a Young Christian in the World of Today." The second was, "Worship Training for Young People." These discussions were practical and proved most interesting. They were followed by a period of worship, led by Miss Edna Mae Haueter of St. Bonifacius.

The early part of the afternoon was given over to a forum on the topic, "Right or Wrong," which was led by Milton Schroeder of St. Paul. The remainder of the afternoon was spent in recreation under the leadership of Sheldon Beise and Elmer Thurk.

The evening feature was a program of surprise numbers contributed by the various societies of the State.

On Sunday morning the services were in charge of the St. Bonifacius church. Rev. E. H. Rasmussen of Minneapolis was the speaker for the afternoon service. The Eureka male chorus and Milton Schroeder furnished special music from the Minneapolis and Riverview, St. Paul, societies, respectively.

Mr. Frank Bass of Minneapolis brought the message at the closing session of the Institute on Sunday evening. Music for this service was furnished by the First Church, St. Paul, and St. Bonifacius.

Members of the St. Bonifacius church and young people's society are to be congratulated on their splendid co-operation and hospitality which made the Institute a time of real enjoyment for every delegate. It was good to be there. Not only did we enjoy fellowship with one another, but we came away with new thoughts, sympathies, understanding and nobler desires and higher resolves. For we heard the voice of the Savior, Friend and Leader, speaking to us again and again during the Institute. We have resolved anew "to scale the utmost heights," motivated by the spirit which dwelt in Christ, our Master.

LENA BARTEL, Sec.

### A Philadelphia Wedding

One of the most festive occasions in the history of the German Baptist Home for the Aged in Philadelphia, Pa., was the recent wedding of the matron, Miss Ethel Hendricks, and the chaplain, the Rev. F. P. Kruse. Both are so widely known in the denomination, that the event will be of interest to their many friends.

On Thursday afternoon, February 16, the chapel of the Home was crowded beyond its capacity with more than 225 friends for the occasion. A bower of ferns and flowers was at the front of the church. The sweetness of the organ music added to the reverence of the hour.

Promptly at 2 o'clock the organist, Mrs. Edna S. Miller, played the strains

of "Blest be the tie that binds," followed by the familiar "Wedding March" of Lohengrin. In quiet dignity the ushers, Messrs. Eugen Burger, Peter Hensel, Herbert Peter and Samuel Leypoldt, came into the chapel, leading the way for the bride and the groom, Miss Hendricks and the Rev. F. P. Kruse. The bride was dressed attractively in a shadow lace gown, wearing a corsage of flowers.

After the bridal procession had reached the bower of ferns, Mr. Reuben Windisch sang tenderly "Lead Us, Dear Savior," a hymn which he wrote in part. The ceremony was performed by the Rev. Martin L. Leuschner, minister of the Fleischmann Memorial Baptist Church, of which both the bride and groom are members. All pronounced it one of the most beautiful weddings, which they had had the joy of attending.

Mr. and Mrs. Kruse received their many friends in a brief reception after the service with Mrs. C. Gaertner, president of the Womens Board, Miss Lenora Kruse, daughter of the Rev. F. P. Kruse, and Mr. Reuben Windisch, president of the Men's Board, also in the reception line.

The bride and groom left soon afterwards in their new Dodge car, which was a present to Mrs. Kruse on her birthday, coinciding with her wedding day, for Norristown, Pa. From there they made daily excursions to nearby places of interest, returning to the Home after a week.

On Thursday evening, February 23, the members of the Men's and Women's Boards of Directors and the Young Women's Auxiliary of the Home and their families tendered a reception to Mr. and Mrs. Kruse. Mrs. Mary Windisch had perfectly planned the arrangements to the great delight and joy of everyone. The dining room of the Home had been transformed into a banquet hall with a festoon of flowers and a wedding bell over the places of honor. About 150 members of the boards and their wives were in attendance.

Mr. Reuben Windisch, as master of ceremonies, was at his best introducing the speakers and keeping the group in a spirit of merriment. Mrs. C. Gaertner and Mrs. N. Menzel of the Women's Board, Mrs. Herman Zachay of the Auxiliary, the Rev. J. G. Draewell and the Rev. M. L. Leuschner brought their congratulations to the bridal couple. A beautiful electric clock set in onyx stone was presented to them with the best wishes of the boards. The Rev. F. P. Kruse and Mrs. Ethel Kruse responded with enthusiastic gratefulness for the love which had been showered on them by all their friends.

Both the matron and the chaplain are beloved by the guests and friends of the Philadelphia Home, and the prayers of their many acquaintances are for the continued blessing of God on their lives and Christian ministry.

# The Sunday School

## Teaching

To teach  
Is not alone to tell  
A thing or two and say it well  
And knock into the denser pates  
A repertoire of facts and dates.

To teach  
Is not alone to drill  
And force to march up Learning's hill  
Upon their bowed and weary legs  
A squad of little human pegs.

To teach  
Is not alone to curb  
Unruly youths who school disturb—  
And make reports and hand out grades,  
And deal with pupils as with shades.

To teach?  
It is to reach, to find  
The hidden laws of growing mind;  
In boy to see the coming man,  
Then shape him to a splendid plan—  
This is to teach!

C. A. S. Dwight,  
in The Sunday School Magazine.

## Three Teachers

Three teachers there were in a certain Sunday school. The first, an attractive young girl, had but six months before become a teacher. She had been a faithful attendant at Sunday school all her life. She had come to the point where she felt that she should be recognized with an office. And then, it would be such jolly good fun to teach those little kiddies! So the superintendent had hailed her request with joy and placed her in the primary department. Her enthusiasm at the start was great. Her own interest was contagious, and passed on quickly to the children. But the superintendent soon discovered that her attendance at workers' meetings was very sporadic. (She found them so dull!) The elementary magazine, which the school furnished all teachers she left where the secretary put it. ("Who do you think I am, that I should read that stuff! I can teach without it.") His efforts to interest her in the community training school classes were in vain. "I'd love to go," she said, "but you have no idea how *hectically* busy I am!" The charm of teaching the dear little ones had by this time worn off for her, she was usually late to Sunday school, often absent, and never brothered about sending a substitute.

The second teacher, when invited by the superintendent to take a class, had accepted only after some coaxing, and with the words "I want to do my full Christian duty." And thus she continued her work, as a duty. She was scrupulously on time, and rarely absent, but

her manner lacked the buoyancy of doing a task with joy. She sighed whenever time came to think about Sunday school. She would not attend outside meetings or read magazines and books. "There are so many other things to keep me busy," she said. Small wonder that her class lacked enthusiasm. And thus she will go on, a half-hearted teacher, until she has satisfied her conscience at having done her full Christian duty, when she will be a teacher no more.

The third teacher was one who rejoiced in her task, "as a strong man to run a race." It is true that she had accepted her class with some misgivings, but her interest and enthusiasm had grown by laps and bounds. The public consecration service of teachers had been a real crisis in her life, and when in answer to the formal pledge she had said, "I do!" it had been with a will to make this task her very life. And she did! She it was who on Sunday mornings was there ahead of any pupils, and who lingered with them for final words after all others had gone. Her cheery voice was known by all the mothers when they took down the telephone receiver—and not many weeks went by that there was not a friendly chat about some assignment, some problem, or about a particularly good deed which a child had done. She was the life of the teachers' meetings. As she put it, "Our educational conferences are occasions that I look forward to, for we are all much like a big family." She was always finding something new to read. She eagerly attended training classes and institutes—and was a joy to the instructor who took to her heart the problems of his students (and a thorn in the flesh to him who came for a list of perfunctory lectures without caring for individual problems!) When asked how she could sacrifice so much for her Sunday school work, she replied, "Sacrifice? No! It would be a sacrifice for me to give this up! You cannot speak of this work as sacrifice any more than you can speak of a child's play as sacrifice!"

These teachers were in a certain Sunday school. Even so are they in every Sunday school! In which of these classes do you belong?

The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are,—little acquainted with the Lord. Why live halfway up the hill and swathed in the mists when we might have an unclouded sky and a radiant sun over our heads if we would climb higher and walk in the light of his face?—Alexander Maclaren.

## Some Things to Remember

A successful teachers' meeting is not to be measured by its outbursts in riotous enthusiasm. The church is not conducting a "Pep Meeting." Study, prayer and plans are made the most serious work in the world for "Teaching God's Word."

A successful teachers' meeting is not determined wholly by numbers. The character of the teaching done on Sunday morning is the success.

A successful teachers' meeting is not found in faithful attendance of teachers and officers as much as in their faithful daily devotions to the spiritual interest and needs of the work.

A successful teachers' meeting is not just when the attendance of workers is checked as reached, but when the list of prospects is checked as enrolled, the unsaved saved, and the saved enlisted in church activity.

Finally, the responsibility for the success of the teachers' meeting rests upon Prayer, Plans, Perseverance and Patience. See ye to it that ye abound in these things, and the Word of God will be mightily with you.—S. S. Builder.

## Salvation

"God thought it,  
Christ bought it,  
Faith brought it,  
The Scriptures taught it,  
The Holy Spirit wrought it,  
The Devil fought it,  
But I have got it!"

\* \* \*

The resurrection of Jesus is a matter not only of historical evidence, but of heart communion: a presence that abides with us. He dwells with us that we may dwell with him.—C. H. Spurgeon.

\* \* \*

Said an ancient scribbler on church attendance:

"Some go to church to take a walk;  
Some go to church to laugh and talk;  
Some go there to meet a friend;  
Some go there their time to spend;  
Some go there to meet a lover;  
Some go there a fault to cover;  
Some go there for speculation;  
Some go there for observation;  
Some go there for doze and nod;  
The wise go there to worship God!"

and there still may be other reasons.

## Take Warning!

Mary had a little slam  
For every one, and so  
The leaves on her engagement-book  
Were always white as snow.

—Vanderbilt Masquerader.



# KEZIAH COFFIN

JOSEPH C. LINCOLN

(Copyright by D. Appleton and Company)

(Continuation)

Next day he had a taste of Trumet's real aristocracy, the genuine article. Captain Elkanah Daniels and his daughter made their first formal call. The captain was majestic in high hat, fur-collared cape, tailed coat, and carrying a gold-headed cane. Miss Annabel wore her newest gown and bonnet and rustled as she walked. They entered the sitting room and the lady glanced superciliously about the apartment.

"Hum—ha!" barked Captain Elkanah. "Ahem! Mr. Ellery, I trust you're being made comfortable. The parish committee are—hum—ah—eager that you should be. Yes?"

The minister said that he was very comfortable indeed.

"It isn't what you've been used to, we know," observed Miss Annabel. "Mr. Langley, our former pastor, was a sweet old gentleman, but he was old-fashioned and his tastes were queer, especially in art. Have you noticed that 'fruit piece' in the dining room? Isn't it too ridiculous?"

Ellery admitted that the fruit piece was rather funny; but no doubt it had been a gift and so—

"Yes, indeed. I guess it was a present, fast enough. Nobody would buy such a thing. It seems strange to pa and me that, although so many of our people have been abroad, they have such strange ideas of art. Do you remember the beautiful marbles in the palaces at Florence, Mrs. Ellery? Of course you've seen them?"

The minister was obliged to admit that he had never been abroad.

"Oh, is that so? I've been so many times with pa that it seems as if everybody was as familiar with Yurup as I am. You remember what I said about the marbles, pa?"

Her parent nodded.

"Hum—ha! Oh, yes, yes," he said. "That was when I was in the fruit-carrying trade and made a voyage to Valenchy."

"Valencia, pa," corrected Annabel. "And Valencia is in Spain."

"I know it. But we went to Leghorn afterwards. I sailed to Cronstadt for some years regular. Cronstadt is in Rooshy, Mr. Ellery."

"Russia, pa," snapped his daughter. Then she changed the subject to church and parish affairs. They spoke of the sewing circle and the reading society and the Friday-evening meetings.

"The Come-Outers are so vexed with us," tittered Miss Annabel, "that they won't even hold prayer meeting on the same night as ours. They have theirs

on Thursday nights and it's as good as a play to hear them shout and sing and carry on. You'll enjoy the Come-Outers, Mr. Ellery. They're a perfect delight."

And as they rose to go Captain Elkanah asked:

"Is there anything you'd like done about the parsonage, Mr. Ellery? If so, it shall be done immediately. How are you satisfied with your housekeeper?"

"Very well, indeed, Captain Daniels," was the prompt reply.

"She's a character, isn't she?" giggled Annabel. "She was born here in Trumet, but went away to New Bedford when she was young and grew up there. Her maiden name was Hall, but while she was away she married a man named Ansel Coffin. They didn't live together very long and weren't happy, I guess. I don't know who's fault it was, nobody knows much of anything about it, for that's the one thing she won't talk about. Anyhow, the Coffin man was lost at sea, and after a while she came back to keep house for her brother Solomon. She's an awful odd stick, but she's a good cook, I believe; though I'm afraid you won't get the meals people such as ourselves, who've been so much in the city, are used to."

Ellery thought of the meals at his city boarding house and shuddered. He was an orphan and had boarded for years. Incidentally, he had worked his way through college. Captain Elkanah cleared his throat.

"Keziah," he commanded. "Hum—ha! Keziah, come in here a minute."

Keziah came in response to the call, her sewing in her hand. The renovation of the parsonage had so far progressed that she could now find time for a little sewing, after the dinner dishes were done.

"Keziah," said the captain pompously, "we expect you to look out for Mr. Ellery in every respect. The parish committee expects that—yes."

"I'll try," said Mrs. Coffin shortly.

"Yes. Well, that's all. You can go. We must be going, too, Mr. Ellery. Please consider our house at your disposal any time. Be neighborly—hum—ha!—be neighborly."

"Yes," purred Annabel. "Do come and see us often. Congenial society is very scarce in Trumet, for me especially. We can read together. Are you fond of Moore, Mr. Ellery? I just dote on him."

The last "hum—ha" was partially drowned by the click of the gate. Keziah closed the dining-room door.

"Mrs. Coffin," said the minister, "I shan't trouble the parish committee. Be sure of that. I'm perfectly satisfied."

Keziah sat down in the rocker and her

needle moved very briskly for a moment. Then she said, without looking up:

"That's good. I own up I like to hear you say it. And I am glad there are some things I do like about this new place of mine. Because—well, because there's likely to be others that I shan't like at all."

On Friday evening the minister conducted his first prayer meeting. Before it, and afterwards, he heard a good deal concerning the Come-Outers. He learned that Captain Eben Hammond had preached against him in the chapel on Sunday. Most of his own parishioners seemed to think it a good joke.

"Stir 'em up, Mr. Ellery," counseled Lavinia Pepper. "Stir 'em up! Don't be afraid to answer 'em from the pulpit and set 'em where they belong. Ignorant, bigoted things!"

Others gave similar counsel. The result was that the young man became still more interested in these people who seemed to hate him and all he stood for so profoundly. He wished he might hear their side of the case and judge it for himself. It may as well be acknowledged now that John Ellery had a habit of wishing to judge for himself. This is not always a politic habit in a country minister.

The sun of the following Thursday morning rose behind a curtain of fog as dense as that of the day upon which Ellery arrived. A flat calm in the forenoon, the wind changed about three o'clock and, beginning with a sharp and sudden squall from the northwest, blew hard and steady. Yet the fog still cloaked everything and refused to be blown away.

"There's rain astern," observed Captain Zeb, with the air of authority which belongs to seafaring men when speaking of the weather. "We'll get a hard, driving rain afore mornin', you see. Then, if she still holds from the northwest'ard, it'll fair off fine."

"Goin' out in this, Mr. Ellery?" exclaimed Keziah, in amazement, as the minister put on his hat and coat about seven that evening. "Sakes alive! you won't be able to see the way to the gate. It's as dark as a nigger's pocket and thicker than young ones in a poor man's family, as my father used to say. You'll be wet through. Where in the world are you bound for this night?"

The minister equivocated. He said he had been in the house all day and felt like a walk.

"Well, take an umbrella, then," was the housekeeper's advice. "You'll need it before you get back, I cal'late."

It was dark enough and thick enough, in all conscience. The main road was a black, wet void, through which gleams from lighted windows were but vague, yellow blotches. The umbrella was useful in the same way that a blind man's cane is useful, in feeling the way. The two or three stragglers who met the

minister carried lanterns. One of these stragglers was Mr. Pepper. Kyan was astonished.

"Well, I snum!" cried Kyan, raising the lantern. "If 'tain't Mr. Ellery. Where you bound this kind of night?"

Before the minister could answer, a stately figure appeared and joined the pair. Lavinia, of course.

"Well, Mr. Ellery," she said. "Ain't you lost, out in this fog? Anybody sick?"

No, no one was sick.

"That's a mercy. Goin' callin', be you?"

"No."

"Hum! Queer weather for a walk, I call it. Won't be many out tonight, except Come-Outers goin' to holler their lungs loose at prayer meetin'. He, he! You ain't turned Come-Outer, have you, Mr. Ellery? You've headed right for the chapel."

Ellery's reply was hurried and a bit confused. He said good night and went on.

"Lavinia," whispered the shocked Kyan, "do you think that was a—er—polite thing to say to a parson? That about his turnin' Come-Outer? He didn't make much answer, seemed to me. You don't think he was mad, do ye?"

"I don't care if he was," snorted Miss Pepper. "He could tell a body where he was goin' then. Nobody can snub me, minister or not. I think he's kind of stuck-up, if you want to know, and if he is, he'll get took down in a hurry. Come along, don't stand there with your mouth open like a flytrap. I'd like to know what he was up to. I've a precious good mind to follow him; would if 'twa'n't so much trouble."

She didn't. Yet, if she had, she would have deemed the trouble worth while. For John Ellery stumbled on through the mist till he reached the "Corners" where the store was located and the roads forked. There, he turned to the right, into the way called "Hammond's Turn-off." A short distance down the "Turn-off" stood a small, brown-shingled building, its windows alight. Opposite its door, on the other side of the road, grew a spreading hornbeam tree surrounded by a cluster of swamp blackberry bushes. In the black shadow of the hornbeam Mr. Ellery stood still. He was debating in his mind a question: should he or should he not enter that building?

As he stood there, groups of people emerged from the fog and darkness and passed in at the door. Some of them he had seen during his fortnight in Trumet. Others were strangers to him. A lantern danced and wobbled up the "Turn-off" from the direction of the bay shore and the packet wharf. It drew near, and he saw that it was carried by an old man with long white hair and chin beard, who walked with a slight limp. Beside him was a thin woman wearing a black poke bonnet and a shawl. In the rear of the pair came another woman, a

young woman, judging by the way she was dressed and her lithe, vigorous step. The trio halted on the platform of the building. The old man blew out the lantern. Then he threw the door open and a stream of yellow light poured over the group.

The young woman was Grace Van Horne. The minister recognized her at once. Undoubtedly, the old man with the limp was her guardian, Captain Eben Hammond, who, by common report, had spoken of him, Ellery, as a "hired priest."

The door closed. A few moments thereafter the sound of a squeaky melodeon came from within the building. It wailed and quavered and groaned. Then, with a suddenness that was startling, came the first verse of a hymn, sung with tremendous enthusiasm:

"Oh, who shall answer when the Lord shall call

His ransomed sinners home?"

The hallelujah chorus was still ringing when the watcher across the street stepped out from the shadow of the hornbeam. Without a pause he strode over to the platform. Another moment and the door had shut behind him.

The minister of the Trumet Regular church had entered the Come-Outer chapel to attend a Come-Outer prayer meeting!

## Chapter V

### *In which the Parson cruises in Strange Waters*

The Come-Outer chapel was as bare inside almost, as it was without. Bare wooden walls, a beamed ceiling, a raised platform at one end with a table and chairs and the melodeon upon it, rows of wooden settees for the congregation—that was all. As the minister entered, the worshipers were standing up to sing. Three or four sputtering oil lamps but dimly illumined the place and made recognition uncertain.

The second verse of the hymn was just beginning as Ellery came in. Most of the forty or more grown people in the chapel were too busy wrestling with the tune to turn and look at him. A child here and there in the back row twisted a curious neck but twisted it back again as parental fingers tugged at its ear. The minister tiptoed to a dark corner and took his stand in front of a vacant settee.

The man whom Ellery had decided must be Captain Eben Hammond was standing on the low platform beside the table. A quaint figure, patriarchal with its flowing white hair and beard, puritanical with its set, smooth-shaven lips and tufted brows. Captain Eben held an open hymn book in one hand and beat time with the other. He wore brass-bowed spectacles well toward the tip of his nose. Swinging a heavy, stubby finger and singing in a high, quavering voice of no particular register, he led off the third verse:

"Oh, who shall weep when the roll is called

And who shall shout for joy?"

The melodeon and the hymn book were in accord as to the tune, but Captain Eben and the various members of the congregation seemed to have a desire to improvise. They sang with spirit, however, and the rhythmic pat of feet grew louder and louder. Here and there men were swaying and rocking their bodies in time to the music. The chorus for each verse was louder than the one preceding it.

Another hymn was given out and sung. And another and still another. The windows rattled. The patting grew to a steady "thump! thump!" Momentary pauses between lines were punctuated by hallelujahs and amens. Standing directly in front of the minister was a six-foot, raw-boned individual whose clothes smelled strongly of fish, and whose hands, each swung at the end of an exposed five inches of hairy red wrist, looked like flippers. At the end of the third hymn this personage sprang straight up into the air, cracked the heels of a pair of red cowhide boots together, and whooped: "Glory be! Send the power!" in a voice like the screech of a northeast gale. Mr. Ellery, whom this gymnastic feat had taken by surprise, jumped in sympathy, although not as high.

The singing over, the worshipers sat down. Captain Eben took a figured handkerchief from his pocket and wiped his forehead. The thin, nearsighted young woman who had humped over the keyboard of the melodeon, straightened up. The worshipers relaxed a little and began to look about.

Then the captain adjusted his spectacles and opened the Bible, which he took from the table beside him. Clearing his throat, he announced that he would read from the Word, tenth chapter of Jeremiah:

"Thus saith the Lord. Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

"For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workmen, with the ax."

He read in a measured singsong, stopping occasionally to hold the book in a better light and peering at the fine print through his spectacles. And as he read, there was a sudden rustle on one of the back benches. A child had turned, stared, and pulled at its mother's sleeve. The rustle grew and spread.

Captain Eben drawled on to the twentieth verse:

"My tabernacle is spoiled and all my cords are broken: my children are gone from me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

"For the pastors are become brutish



and have not sought the Lord: therefore they shall not prosper, and—"

"A-men!"

This shout came from the second bench from the front, where Ezekiel Bassett, clam digger and fervent religionist, was always to be found on meeting nights. Ezekiel was the father of Susannah B. Basset, "Sukey B." for short, who played the melodeon. He had been, by successive seizures, a Seventh Day Baptist, a Second Adventist, a Millerite, a Regular, and was now the most energetic of Come-Outers. Later he was to become a Spiritualist and preside at table-tipping seances.

Ezekiel's amen was so sudden and emphatic that it startled the reader into looking up. Instead of the faces of his congregation, he found himself treated to a view of their back hair. Nearly every head was turned toward the rear corner of the room, there was a buzz of whispering and, in front, many men and women were standing up to look. Captain Eben was scandalized.

"Well!" he exclaimed. "Is this a prayer meetin' or—or—what? Brethren and sisters, I must say—"

Ezekiel Bassett stepped forward and whispered in his ear. The captain's expression of righteous indignation changed to one of blank astonishment. He, too, gazed at the dark corner. Then his lips tightened and he rapped smartly on the table.

"Brethren and sisters," he thundered, in the voice which, of old, had enforced obedience aboard his coasting schooner, "remember this is the house of the Lord. Be reverent!"

He waited until every eye had swung about to meet his. Then he regarded his abashed but excited hearers with a steady and prolonged stare.

"My friends," he said, "let us bow in prayer."

John Ellery could have repeated that prayer, almost word for word, years after that night. The captain prayed for the few here gathered together: Let them be steadfast. Let them be constant in the way. The path they were treading might be narrow and beset with thorns, but it was the path leading to glory.

"Scoffers may sneer," he declared, his voice rising; "they may make a mock of us, they may even come into thy presence to laugh at us, but theirs is the laugh that turns to groaning. O Lord, strengthen us tonight to speak what's in our hearts, without fear." "A-men!") "To prophesy in thy name! To bid the mockers and them that dare—dare to profane this sanctuary be careful. Hired singers and trumpets and vain shows we have not" ("Thank the Lord! Amen!"), "but the true faith and the joy of it we do have." ("Hallelujah! Hallelujah! Glory!")

And so on, his remarks becoming more personal and ever pointing like a compass needle to the occupant of that seat

in the corner. The minister's determination to attend a Come-Outer meeting, though it had reached the sticking point only a half hour before, was the result of considerable deliberation. He had argued with himself and had made up his mind to find out for himself just what these people did. He was finding out, certainly. His motives were good and he had come with no desire to scoff, but, for the life of him, he could not help feeling like a criminal. Incidentally, it provoked him to feel that way.

"O Lord," prayed Captain Hammond, the perspiration in beads on his forehead, "thou hast said that the pastors become brutish and have not sought thee and that they shan't prosper. Help us tonight to labor with this one that he may see his error and repent in sackcloth and ashes."

They sang once more, a hymn that prophesied woe to the unbeliever. Then Ezekiel Bassett rose to "testify." The testimony was mainly to the effect that he was happy because he had fled to the ark of safety while there was yet time.

"I found out," he shouted, "that fancy music and—ah—and—ah—sot sermons and fine duds and suchlike wa'n't goin' to do me no good. I needed somethin' else. I needed good times in my religion" ("Hallelujah!") "and I've found 'em right here. Yes, sir! right here. And I say this out loud," turning to glare at the intruder, "and I don't care who comes to poke fun at me for sayin' it." ("Amen!")

A sharp-nosed female followed Mr. Bassett. She spoke with evident feeling and in a voice that trembled and shook when her emotion carried it aloft. *She'd* had enough of high-toned religion. Yes, and of them that upheld it. When her brother Simeon was took bad with phthisis, "wheezin' like a busted bellerses" and 'twas "up and down, trot, trot, trot," to fetch and carry for him day in and night out, did the folks from the Reg'lar church help her? She guessed not. The only one that came nigh her was Laviny Pepper, and she came only to gas and gabble and find out things that wa'n't none of her business. What help she got was from a Come-Outer, from Eben Hammond, bless his good soul! ("Amen!") That phthisis settled her for Reg'larism. Yes, and for them that preached it, too. So there!

Captain Eben called for more testimony. But the testifiers were, to use the old minstrel joke, backward in coming forward that evening. At an ordinary meeting, by this time, the shouts and enthusiasm would have been at their height and half a dozen Come-Outers on their feet at once, relating their experiences and proclaiming their happiness. But tonight there was a damper; the presence of the leader of the opposition cast a shadow over the gathering. Only the bravest attempted speech. The others sat silent, showing their resentment

and contempt by frowning glances over their shoulders and portentous nods one to the other.

"Come, brethren," commanded the captain sharply; "we are waitin' to hear you. Are you afraid? If your faith is real, nothin' nor nobody should keep you from cryin' it out loud. Now, if ever, is the accepted time. Speak up for the spirit that's in you."

An elderly man, grave and quiet, arose and said a few words, dignified and solemn words of prayer and thankfulness for the comfort this little society of true believers had been to him. Elery realized that here was another sort of Come-Outer, one of the Hammond type. Evidently, they were not all like Ezekiel and the shrill-voiced woman.

Then, from the settee in front of him, rose the lengthy and fishy person with the cowhide boots and enormous hands. His name was Josiah Badger and he was, according to Trumet's estimate, "a little mite lackin' in his top riggin'." He stuttered, and this infirmity became more and more apparent as he grew eloquent.

"I—I ain't afraid," he proclaimed. "They can call me a C-C-Come-Outer all they want to. I—I don't care if they do. Let 'em, I say; l-let 'em! They can p-p-poke their fun and p-p-p-pup-pup-poke it, but I tell 'em to h-heave ahead and p-pup-pup-poke. When I used to g-go to their old Reg'lar meetin' house, all I done was to go to sleep. But I don't go to sleep here, glory hallelujah! No, sir! There's too much b-b-blessed noise and we have too g-good times to g-go to sleep here. That old K-Kyan Pepper called me t-town f-fool t'other day. T-tut-town fool's what he called me. Says I to him, says I: 'You-you-you ain't got spunk enough to be a fool,' I says, 'unless Laviny says you can. You old Reg'lar p-p-pepper shaker you!'"

By this time the tee-hees from the children and chuckles from some of the older members interfered with Mr. Badger's fervent but jerky discourse. Captain Eben struck the table smartly.

"Silence!" he thundered. "Silence! Brother Badger, I beg your pardon for 'em. Go on!"

But Josiah's train of thought had evidently been derailed by the interruption. "I—I—I callate that's about all," he stammered.

The captain looked over the meeting. "I'm ashamed," he said, "ashamed of the behavior of some of us in the Lord's house. This has been a failure, this service of ours. We have kept still when we should have justified our faith, and allowed the presence of a stranger to interfere with our duty to the Almighty. And I will say," he added, his voice rising and trembling with indignation, "to him who came here uninvited and broke up this meetin', that it would

(Continued on page 15)

### Waldo H. Heinrichs

The career of Waldo H. Heinrichs, the general secretary of the Young Men's Christian Association of Jerusalem, has been full of color, excitement, and danger. Born of missionary parents, son of well-known German Baptists, Rev. Jacob Heinrichs, D. D., and Mrs. Heinrichs, nee Fleischmann, he spent his early life in India. After his graduation in Civil Engineering in 1913 from Denison University in Ohio, he served the Y. M. C. A. of Honolulu for two years as fellowship secretary; then returned to India for a year, the first American secretary recruited for war work in that country.

After a brief period of study at Newton Theological Seminary he enlisted three months before America entered the World War as a private in the aviation section of the United States Army Signal Corps. Then events moved even more rapidly. He went overseas with the first aviation detachment in July 1917 and was in the first American squadron to fly over the German lines. His nine months' active service gave him the Croix de Guerre with Palm from the hands of Marshal Petain, five bars to his Victory medal and four citations. In the battle of St. Mihiel he was shot down, desperately wounded, fighting eight German planes. After two months in a German prison hospital he reached home early in 1919. His war experience included 13 months in 26 hospitals and 9 major operations.

Mr. Heinrichs immediately turned his energies to the work of reconstruction, accepting the invitation of the Foreign Department of the Y. M. C. A. to take charge of the Lecture Department of the Indian National Council. He built up this program of mass adult visual education in India so that it was characterized as the greatest single agency for education in the country.

In 1926 he turned this work over to an Indian colleague, and became executive secretary of the Y. M. C. A. in Lahore, a city of 430,000, the capital of the Punjab, and the gateway to Central Asia. Here he developed the four-fold program of the Association, striving especially to create and foster understanding and good will among the conflicting castes, nationalities, and faiths. By tournaments, games, and camps they were brought together in friendly rivalry which helped them to respect and understand each other better than any number of conferences. The Y. M. C. A. camp included Hindus, Moslems, Sikhs, and Christians. Besides his Association work, Mr. Heinrichs was active in the Rotary Club, the Olympic Committee, the University Sports Committee, the Associated Charities, three Masonic lodges, and the Boy Scouts Association.

In December 1930 Mr. Heinrichs was asked to become general secretary of the Association in Jerusalem. Because of the health of his family he was compelled



Waldo H. Heinrichs

to withhold acceptance until September 1931. He went to this new post in the spring of 1932.

Mr. Heinrichs' experience in Lahore should be of great value to him in Jerusalem, another cosmopolitan city. The Association membership of over 500 includes 20 nationalities. Marked progress is being made in creating an atmosphere which makes for peace and good will between Christian and Moslem and Jew, and between Easterner and European. In March, 1933, the Association will enter its magnificent new building, the result of a generous gift from North America.

### A Washington or a White Elephant?

DR. J. H. RUSHBROOKE, M. A.

Canberra, the capital of the Australian Commonwealth, contains only about 8500 inhabitants. Such a fact startles the reader, and certainly calls for explanation. The general view of Canberra does not even suggest a city in our sense. The visitor sees the temporary Parliament House with a Government office block and a hotel or two near the center. There are groups of shops and dwellings in some cases miles from the center and far separated from one another. Wide tracts of undeveloped land fringe the roads that have been constructed. The general impression is of a vast amphitheater among the mountains, its emptiness emphasized by a number of villages scattered over its surface. And this is the capital of Australia! It is not difficult to understand why Canberra has been labeled "Australia's white elephant."

How is it that such a "city" is the seat of government in the great Southern Commonwealth? The explanation is found in the historical conditions under which the Commonwealth came into being. British settlement in Australia had begun in the year 1788, and proceeded more or less continuously from that time. The chief points of settlement were hundreds, and even thousands, of miles apart. The colonists were in course of time granted responsible government, and New South Wales, Victoria, South Australia and the others attained equal political status. A strong local patriotism developed. Few of the settlers had any vision of a united Australia. The western colony was separated from the others by a far-stretching desert; but even where distances are less, particularist feeling was strong—probably nowhere stronger than in the two adjoining colonies of Victoria and New South Wales with their fine metropolitan cities of Melbourne and Sydney. (Particularism had gone so far that to this day there is no common gauge for the Trans-Australian Railway.) Immense difficulties had to be overcome before opinion was prepared for union, and one of these concerned the choice of the Commonwealth capital. It ought to be near to the more densely populated regions of the continent; therefore it must be in the south east, in other words in Victoria or New South Wales. "Sydney then, the biggest city with the finest harbor." "Emphatically no," said Melbourne. "Melbourne then, a city as fine though not so large as Sydney, which as everyone knows possesses a fine Parliament House." "Emphatically no," said Sydney. Human nature is made that way: when the United States of America came into existence it was decided that no State should have the privilege of including the capital city. A "District of Columbia" should be formed on separated territory and the new city of Washington built there. The same method has been followed in Australia. It was laid down by law that there should be a new capital, and that it should be in territory granted by New South Wales, but—to prevent it becoming a mere suburb of Sydney—it must be not less than a hundred miles from that city. So 900 square miles have been ceded to the Commonwealth and in this "Federal Territory" Canberra has been founded.

### What is Stewardship?

A very concise definition of stewardship has been given by Dr. F. A. Agar, the well-known specialist: "Stewardship is the lordship of Christ recognized and acknowledged."

Enlarging on this definition, Doctor Agar puts it in this manner: "Stewardship is the absolute acknowledgement of the lordship of Jesus Christ with the consequent administration of life and all its ways under the will and love of the Father-owner."



### My Prayer

GOTTLIEB KESSLER

Teach me, oh Lord, to love thee with all my heart;  
Teach me to do thy will,  
Teach me to love my neighbor as myself—  
That I thy command fulfill.

Teach me, oh Lord, to serve thee with all my strength;  
Teach me to heed thy voice,  
Teach me to pardon my neighbor as myself—  
That we may together rejoice.

Teach me, oh Lord, to trust thee with all my soul;  
Teach me to do only good,  
Teach me to bless my neighbor as myself—  
Teach me true brotherhood.

Anamoose, N. Dak.

### Our Youth and Modernism

FLORENCE WESSEL

Before discussing this subject let us first agree upon the meaning of modernism. The best definition is set forth for us by Rev. Franklin G. Huling in his little pamphlet, "The Devil's Game Today," and is as follows: "Modernism is that which is false to God's Word." Then we may say that anything in the pulpit or in the classroom which is contrary to the inspired Word of God is modernism.

#### Its View of the Bible

Glancing for a moment at some of the teachings of modernism we find that it says that the Bible is not the Word of God. These people will admit that the Bible contains the Word of God but that it is not *the* Word of God. Inspiration of the Bible? They would have us believe that there is no such thing. Instead of believing in a whole Bible, they believe in a Bible full of holes. Contrary to this expression of the opinion of modernists we read in 2 Tim. 3:16, 17, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." Jeremiah tells us that God spoke to him and told him to write on a "roll of a book" all that was spoken to him.

Secondly,

#### Modernism Teaches That Essentially God is Man

This teaching brings God down to the low level of human beings and raises man up and tries to make a god of him. This leads man to believe that he does not need God to rescue him out of his sin and fallen state. The Scripture says in John 4:24: "God is a Spirit, and they that worship him must worship him in spirit and in truth." Also in Deuteronomy 4:35 we read: "The Lord,

he is God; there is none else beside him." There are many more scripture verses which show us that man is not at all equal to God.

Thirdly,

#### Modern Theology Says, "Jesus Christ is an Idyllic Figure

the flower of humanity, the world's greatest ethical teacher. Jesus was divine and in the same sense all are divine." They also say concerning Jesus Christ, that he was a master product of evolution. "The recorded miracles of Christ are merely legendary exaggerations of events that are entirely explicable from natural causes." They do not believe in the virgin birth of Jesus Christ.

Now let us see what the Word of God has to say on this subject. In John 1:14 we read: "The Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John 1:1: "He was in the beginning with God." Isaiah 7:14: "A virgin shall conceive and bear a son and shall call his name Immanuel." Col. 2:3: "In him are hid all the treasures of wisdom and knowledge."

#### Modernistic View of the Holy Spirit

Fourthly, the modernists teach that the Holy Spirit is the impulse to righteousness that comes to man." They deny the personality of the Holy Ghost. In John 15:26 we read: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, he shall testify of me." John 16:13 reads: "When he, the Spirit of truth is come, he will guide you into all truth." And in John 16:8: "When he is come, he will convict the world of sin, and of righteousness, and of judgment." "The Comforter which is the Holy Ghost, he shall teach you all things." From these Scriptures it is readily seen that the Holy Spirit is more than just an impulse, he is a real person.

#### Denies Sin

Another stronghold tenet of the modernists is that "man is incapable of sin. If ever man had a fall it was a fall upward rather than downward." Let us compare this with what the Bible says. In Rom. 3:23 we read: "All have sinned and come short of the glory of God." "There is none righteous, no not one," is set forth in Rom. 3:10. Then in Rom. 14:23: " whatsoever is not of faith is sin." 1 John 1:8 says: "If we say we have no sin, we deceive ourselves and the truth is not in us."

Regarding the Doctrine of Redemption, modernism tells us that "every man must atone for his own soul." "The slaughter house religion belongs to the dark ages." The best way for us to answer this is to again quote the Scripture, just as Christ did when the Devil tempted him. His answer always was, "It is written . . ." And so we too, can reply, "It is written"

in Hebrews 9:22: "Without the shedding of blood there is no remission." 1 John 1:7: "The blood of Jesus Christ, his Son, cleanseth us from all sin." Matt. 26:28: "My blood which was shed for the remission of sins."

#### Concerning Salvation

the modern teachings say, "Salvation means keeping the law." Consecrated Christians are too busy about deeds of love and justice to give thought to their own selfish salvation. The Word of God, however, does not teach us that. The Book says, "As many as receive him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). "He that believeth on him is not condemned, but he that believeth not is condemned already because he hath not believed on the name of the only begotten Son of God." Eph. 2:8, 9: "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God, not of works, lest any man should boast."

#### Then Regarding the Question of Retribution

Modernism says, "Hell does not exist and never will. God, angel, or man could not be happy in heaven if a single human being was suffering in hell." The Word of God, however, plainly teaches in Dan. 12:2 that "Them that sleep in the dust shall awake, some to everlasting life and some to shame and everlasting contempt," and in Heb. 9:27: "After death the judgment." Then again, in 2 Thess. 1:7-10 we read: "The Lord Jesus revealed from heaven . . . in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction."

Now that I have outlined the beliefs and disbeliefs of modernism concerning the fundamentals of God's Word, let us consider

#### Modernism in Regard to Our Youth of Today

Modernism is one of the most dangerous and injurious tendencies we face today because it often comes to us in disguise. No attack, no matter how strong, can change the truth of God, but modernism is, by its falsehoods and half-truths, sapping much of the real life out of our religion. Many religious leaders and teachers (so called) are scattering these modern teachings in many of our colleges and even seminaries.

Dr. Betts, a professor in Northwestern University, recently sent out 56 questions to 1309 active ministers of the gospel, and to students of five theological seminaries. 500 of the ministers and 200 of the students sent in replies. The significant and alarming thing about the frank answers to the questionnaire is that students for the ministry believe far less and reject far more of the Bible than the ministers of the present generation. There are reasons for alarm at the

widespread unbelief of the pastors of many of our churches, but there are many more reasons for alarm at the unbelief of those who are now preparing for the ministry if the answers received in reply to Dr. Bett's questionnaire are at all trustworthy. Many of our religious seminaries are literally becoming religious cemeteries.

Just recently I heard a missionary tell of a visit she had made to a mission school in New Mexico. She became greatly attached to the music teacher of the mission school, and one day after they had both attended a religious service, the teacher said to the missionary, "When I was a child I believed the Bible, but since I have been to college the Bible is only theory to me." And this young lady is a teacher in one of our mission schools where daily she comes in contact with those who are seeking Christ.

In a Large University of Los Angeles where 13,000 or so are enrolled, a professor of the college of religion told a friend of mine that when she quit believing the Bible as the Word of God she would be far better off. This man was a retired Methodist minister. He said that thirty years ago, he too had believed the Bible to be the inspired Word of God, but not anymore. My friend told him that she believed the Bible to be the inspired Word of God and that no one could change her view. She had been thoroughly trained at home and her faith was not of the wavering kind, but what of those who have not been grounded in the faith? It takes a real man and a real woman to stand firmly when those whom we should be able to trust are wrong. In these times of confusion, depression, and unrest the only safe anchor that we as young people can have is Christ. It is necessary that we have a close daily walk with him. He is our only "shelter in the time of storm."

Modernism has not only crept into our institutions of learning, but

#### Modern Entertainments Have Also Caused the Downfall of Our Youth

In Matt. 26:14, 15 we read, "Then one of the twelve called Judas Iscariot, went unto the chief priests and said unto them, 'What will ye give me and I will deliver him unto you?' And they covenanted with him for thirty pieces of silver." This gives us a picture of Judas selling Christ. Judas had had the privilege of friendship and fellowship with Jesus and had had the advantage of a personal touch which should have meant a life of power and victory over sin, flesh, and the devil, but silver looked good to Judas, so good in fact that he decided to betray Christ for thirty pieces of silver.

Today many of our young people are selling their testimony for Christ because they are indulging in questionable amusements such as theater going, card

playing and dancing. Amusements in the life of the professing Christian are what is making it hard to win men for Christ. They ask, "What do I do that Christians don't do?" No wonder they have cause for criticism. God grant that the time shall soon come when the worldly minded shall be separated from the church.

Some folks speak of innocent amusements. "No amusement is innocent that drives the soul away from God and causes us to break our allegiance to Christ." Harry Vom Bruck, one of our present day evangelists, says, "The present day amusements have become so diluted that the average amusement today is a halfway house back to the world on the road to hell." How true that is and how tragic! If you will observe carefully you will not find an earnest soul-winner in the amusement-seeking crowd.

What are we as Christian young people going to do about the conditions that exist about us today?

#### It is a Challenge to Us

The world is calling, come give us a taste of your quality. It is up to us to obey God's command in Rom. 12:1, 2: "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

We must live lives that are wholly consecrated to him. We must commune with the Master daily and let our lives radiate his love. Enthusiasm must be created in our hearts to serve him. The evening before election last fall I attended a political rally where everyone just beamed with enthusiasm for a certain candidate. As I sat in the meeting, I thought how wonderful it would be if we as a group of young people could become so enthused over our candidate, Jesus Christ, that we would go about telling everyone of him, urging them to make him their King of Kings.

In this task that lies before us, we need the help of true, God-fearing parents, pastors, teachers, friends, and above all a perfect confidence in God's help and guidance.

If we will always ask, "What would Jesus do?", we will be able to withstand all the assaults of modernism and live true to him in spite of our many temptations.

#### Every Youth

Every youth has a quest to make,  
For life is the king's highway;  
And a joyous heart is the scrip we take  
On the road of every day.

Every youth has his gifts to guard  
As he fares to a far-off goal—

A body pure, and a mind unmarred,  
And the light of a lovely soul.

Every youth has a task of his own,  
For the Father has planned it so.  
He seeks the way, and he alone  
Can show him the path to go.

Every youth has a lovely Guide

From the vale to the mountain crest,  
For the unseen Friend who walks beside,  
Is the way and the end of the quest.

—Exchange.

### The Ladies Missionary Society of Ableman, Wis.

gave a program in our church Friday evening, Feb. 24, in honor of our 14th anniversary. After a prelude played by Mrs. Harry Bernien, our president, Mrs. Black, read the scripture and Rev. Palfenier, pastor of the North Freedom church, led in prayer. Following the welcome speech given by our president, the reports were given. Mrs. Harry Bernien gave a review of the work of the sunshine committee. Mrs. Henry Eschenbach, secretary and treasurer of the society, gave a fine report of the work and money collected.

Mrs. Roy Zchiegner gave a very impressive reading, "It isn't the Church, it's You." A duet sung by Mrs. McGarity and Reuben Black was well given. A play, entitled "The Clinic of the Missionary Doctor," pleased the audience.

Our pastor, Rev. Mr. Zchiegner, did justice to "Mary of Bethany" as he gave her history and pointed to her as one of the fine characters of the Bible.

Last but not least the offering was taken and amounted to \$10.11.

"Let us not be weary in well doing, for in due season we shall reap if we faint not." MRS. HENRY ESCHENBACH, Sec.

### Intense Enjoyment

We are all looking for a good time. Nor is this sin. But our interpretation of a good time may be false; the means we use to get it may be wrong, and our whole attitude toward right and duty may be twisted. The young person who starts out to have a good time on the principle that all restraint is to be cast off needs guidance and warning. Listen to what a reviewer says of an English essayist: "In his youthful skepticism he knew the satisfaction of throwing off prejudices; in mature thought he sees the consequences of emancipation."

Many young people today are saying, "We want to do as we please." Well, some have found out that a genuine good time does not always await them at the end of this road. The essayist to whom reference has been made declares, "What chiefly remains of the new freedom is its meager, impoverished emotional life; in the end it is the Christian who can have the more varied, refined, and intense enjoyment of life."



## Sweet Maree

MRS. W. S. JAEGER

Sweet Maree, darling Maree of mine,  
Oh could I but share your life sublime!  
I know we are both so beggarly poor,  
But arm in arm we'd be happy I'm sure.  
Be my wife, that I may have one soul  
To share my joys, in sorrow console.  
Say yes, and I'll be the richest of men,  
No king shall pass me in happiness then.

The bells are ringing, 'midst sweet music's  
note

Forth comes young bridegroom, in a bor-  
rowed coat.

He does not own the shoes on his feet,  
This handsome, lighthearted and careless  
cheat.

And on his arm, with her tresses of gold,  
Leans sweet, happy Maree in bliss un-  
told.

Her eyes they shine like the noon-day  
sun,

The smooth white forehead speaks of joy  
and fun.

Why should these two think of acres or  
plow?

They have each other, that's sufficient  
for now.

Five years have passed by since that  
wonderful day.

Four children have come to the home to  
stay.

Both have worked hard, have worked with  
a will,

Yet it was not enough their hunger to  
still.

The discouraged man begins staying out  
late.

The children cry over an empty plate.  
Maree takes in sewing, and works late  
at night.

The old witch Worry sits right there in  
sight,

Her glance at one corner and then at  
the other

Brings a new burden to the overworked  
mother.

At one A. M. with an unsteady tread  
The husband comes home, 'tis the wife's  
chief dread.

A fly on the wall can anger him now.  
He plants a smart blow on his faithful  
wife's brow.

Yes, she staggers, now another good  
shove—

Good-bye happiness! built entirely on  
love.

The old witch Worry now sneaks out of  
sight,

And laughs at the havoc she has wrought  
tonight.

Who is moaning so pitifully in the chill  
starlight's shine?

Poor Maree! That sweet Maree of  
mine.

Hunter, Kans.

Emmanuel Hospital, Capiz,  
Philippine Islands

The year 1932 brought 116 less in-  
patients than the previous year, as Capiz  
Province felt the financial crisis more.  
Receipts in fees were 3400 pesos less.  
We had more third class patients, and  
the absolute charity days of treatment,  
including maintenance, medicines and  
operations amounting to thousands of  
pesos in value, increased from 29 per  
cent to almost 40 percent of the total day  
treatments given. We are fortunate,  
however, to end the year with a small  
balance in our favor.

Our good friends here and abroad  
may not realize the great strain upon  
the hospital staff to make financial ends  
meet, and still maintain a certain high  
degree of professional efficiency. It takes  
a good deal of money to equip and run a  
hospital. It seems to be the talk of the  
town that hospitals can make money;  
that the director is a wealthy man from  
the fees collected. The director receives  
comparatively speaking a small salary  
from the mission board at home. He  
works day and night collecting the cen-  
tavos and pesos from patients to pay the  
running expenses of the hospital and  
training school for nurses. Every cen-  
tavo is spent upon the hospital.

Reference to the financial report  
shows what a small sum of money comes  
from the States to help in the support.  
We are very grateful for the large num-  
ber of boxes of hospital supplies of gauze  
and bandages that come from the various  
White Cross organizations at home.  
These supplies save us many pesos in  
our surgical work. They bespeak the  
interest of many folks in the States in a  
mission hospital enterprise who have be-  
come interested in our Capizenos through  
our talks at home. That great gift of  
an X-ray apparatus is a tremendous help  
to the work in the interest of our prov-  
ince. After a delay of about eight months  
in regulating local line conditions, as well  
as a defective high tension transformer,  
this apparatus is giving excellent service  
since last September. As a hospital we  
would certainly be rendering poor pro-  
fessional service, were it not for the  
splendid help from the States in the way  
of gifts. We would appreciate a deeper  
understanding of the financial problems  
involved, with the local folks aiding in  
the way of gifts, as furniture and other  
equipment.

Slowly but surely, the hospital is forg-  
ing its way ahead. Mrs. Meyer with her  
musical ability has donated quite a bit  
to the hospital and nurses' home, and  
this year she has given a tile floor in our  
operating room. A large new Zeiss  
shadowfree lamp makes our room look  
like a real operating room now. The new  
addition has been housing hundreds of  
women and children the past year. We  
now look forward to contagious wards  
and special rooms below the new addi-  
tion, with a new laundry. After thir-

teen years of Capiz life amongst our fine  
Capizenos we have seen things growing,  
and each year brings something new to  
us. May we here bring our heartiest  
thanks to all our friends for your co-  
operation.

The hospital staff is ever ready, day  
and night, to be of service to anybody,  
irrespective of color, race or religion.  
The hospital wishes to render the best  
professional service it can, hoping ever  
to improve, to stand, however, as a Chris-  
tian hospital, following in the footsteps  
of the Greatest Physician of all times,  
the Christ himself. Those first century  
pictures of disease are still seen in the  
twentieth century. Human need is still  
the same, and may we humbly aid to-  
wards that need in his name!

FREDERICK W. MEYER, M. D.

## The Year 1932 at Emmanuel Hospital

Number of Inpatients .....	1537
Men .....	551
Women .....	475
Children .....	511

Private patients 85, pay six and seven  
pesos daily. Second class 201, pay three  
pesos daily. Third class 1251, pay one  
peso, gifts, or nothing whatsoever.

Days of treatment .....14478  
of which the medical cases were 7919  
(including infectious cases). Sur-  
gical 5541. Obstetrical 1018.

Daily average of inpatients..... 39

Mortality rate .....5.79 per cent

Of the 89 deaths occurring at the  
hospital, 49 happened within the first  
24 hours.

Charity cases were given 5743 days of  
treatment, which represents 39.66 per  
cent of the total number of days of  
treatment given.

The hospital doctor had 1345 cases of the  
total, 1537. Outside doctors had 192  
cases. Thus the hospital doctor had  
87.5 per cent of the total number of  
cases.

Operations 498, including 107 minor oper-  
ations of the outpatient department.

Number of outpatients ..... 980

Number of treatments given in the  
outpatient department .....3262

Activities of the Swatow Christian  
Institute for the Year 1932

MRS. JACOB SPEICHER

It was with thanksgiving and praise to  
God that we look over the past year and  
acknowledge his goodness and guiding  
hand. At the beginning of the year we  
were confronted with problems which  
almost brought us to despair, but one  
by one, these problems were solved and  
a new era for the work of the Institute  
began.

In April, the Institute work was trans-  
ferred to the Ling Tong Convention, to  
be administered by a Board of Trustees,  
composed of representatives from the  
Ling Tong Executive Committee, the  
Swatow Baptist churches and the Mis-  
sion. In May, the Trustees organized

and the work has been under its admin-  
istration since that time.

There are several things that stand  
out in the year's work; one is

## The Evangelistic Meetings,

which the Church and Institute jointly  
held in May. Many of the Christians  
were deeply stirred and brought to a  
new realization of the grace and love of  
Christ and also of their responsibility to  
bring the gospel to others. It was a  
time of real heart-searching and there  
were many confessions of wrong done in  
the past, followed by a real joy which  
many had not experienced before in their  
Christian life. Since that time quite a  
few of our Christians have given time to  
personal evangelism. Bible classes have  
also been held on Sunday evenings, with  
an attendance of a hundred or more.

Another cause for thanksgiving was  
the restoring to health of our Superin-  
tendent, Rev. S. K. Lo, who during the  
spring and summer suffered a serious  
physical breakdown. For a time, we  
feared he would not be able to resume  
his work at the Institute, but the many  
prayers that ascended for him were  
heard, and in August his health was  
restored so that he could again take up  
his duties. He has since been carrying  
on the work of the Institute with his  
usual energy and enthusiasm, with the  
result that the various departments of  
work have shown more activity.

## The Anti-opium Society

which was organized by the Institute  
and in which other organizations are  
represented, had a week of lectures and  
publicity on this important question and  
plans were formulated for future activ-  
ities to meet this problem. A petition  
was sent to the Provincial Government,  
asking that measures be taken to pro-  
hibit the raising of the poppy, from  
which the opium is produced. This peti-  
tion was granted and notices were sent  
out all through the Province prohibiting  
the planting of the poppy, and at the  
same time officials were sent through  
the Province to make investigation and  
to enforce this order.

During the summer special attention  
was given to work among the children.

## Two Daily Vacation Bible Schools

were held with close to a hundred pupils  
in each. In the afternoons a story and  
game hour attracted a goodly number  
of children in our roof play-ground.  
During the summer a children's Sunday  
morning service was started, which is  
still being kept up; it is held at the  
same hour as the regular church service.  
Members of the Young People's Society  
help in caring for this service.

The Young People's Society continued  
its meetings every Sunday throughout the  
year. During the time of fighting be-  
tween Chinese and Japanese troops in  
Shanghai, early in the year, some of  
these young people were filled with pa-  
triotism and went out lecturing and try-

ing to inspire others with a like spirit.  
The Choir, which is a part of the Young  
People's Society, contributed much, by  
its singing, to the church services and  
many other special occasions.

## Home Week

The latter part of October we observed,  
with other Christian organizations all  
over China, "Home Week." Every night,  
during Home Week, meetings were held  
in the Auditorium and addresses given  
on subjects dealing with the betterment  
of the home. One afternoon was given  
to a Mother's discussion meeting, when  
some of the problems of child raising  
and training were helpfully discussed.

The Women's Weekly Prayer Meetings  
at both churches were continued through-  
out the year, though they were not al-  
ways as well attended as they should  
have been. The Woman's Missionary  
Society met regularly once a month, al-  
ternately at the two churches. The  
Biblewoman, whom they had been sup-  
porting, left the first of the year to  
work in the Ungkung field and no one  
was found to take her place until Octo-  
ber. The present Biblewoman, supported  
by the Society, is holding a class for  
women and girls at one of the smaller  
churches of this Association. Some of  
our women have been going out in small  
groups with the Institute Biblewomen,  
visiting in the homes and taking the  
gospel message to others.

One of our Christians, who has a  
weaving establishment, employing about  
100 women and children, gave permission  
for the Biblewomen to come there every  
Sunday morning and hold classes. The  
attendance is rather uncertain, for Sun-  
day morning is the only leisure time  
these women have and naturally they  
have many other ways to use this time.

The attendance at the two Kinder-  
gartens was about the same as the pre-  
vious year, but there was an increase in  
the number attending the Primary  
School. A free night school for poor  
people was held for a few weeks with  
about 30 in attendance. For the greater  
part of the school year a Cantonese night  
school was carried on.

## The Book Department

which was opened the first of the year,  
sold more than 700 Bibles and Testa-  
ments and more than 1300 hymnbooks.  
Thus far we have had very little on sale,  
outside of Bibles and hymn books, but  
hope that this department will gradually  
develop and include other religious books  
and literature.

## The Medical Work

has continued as usual; the nurse has  
had many outcalls, most of them obstet-  
ric cases. As we had but the one  
nurse, there has not been as much time  
given to the clinic as we should have  
wished. For some time, there has been  
the desire expressed that the Medical  
work be enlarged. There is quite a large  
district west of the Institute, in which

## Keziah Coffin

(Continued from page 10)

be well for him to remember the words  
of Scriptur', 'Woe unto ye, false proph-  
ets, and workers of iniquity.' Let him  
remember what the Divine wisdom put  
into my head to read tonight: 'The pas-  
tors have become brutish and have not  
sought the Lord; therefore they shall  
not prosper.'

"Amen!" "Amen!" "Amen!" "So be  
it!" The cries came from all parts of  
the little room. They ceased abruptly,  
for John Ellery was on his feet.

"Captain Hammond," he said, "I re-  
alize that I have no right to speak in this  
building, but I must say one word. My  
coming here tonight may have been a  
mistake; 'm inclined to think it was.  
But I came not, as you seem to infer, to  
disturb your service. I came because  
I had heard repeatedly, since my arrival  
in this town, of this society and its meet-  
ings. I had heard, too, that there seemed  
to be a feeling of antagonism, almost  
hatred, against me among you here. I  
couldn't see why. Most of you have, I  
believe, been at one time members of the  
church where I preach. I wished to find  
out for myself how much truth there was  
in the stories I had heard and to see if  
a better feeling between the two societies  
might not be brought about. Those were  
my reasons for coming here tonight. As  
for my being a false prophet and a  
worker of iniquity"—he smiled—"well,  
there is another verse of Scripture I  
would like to call to your attention:  
'Judge not, that ye be not judged.'

He sat down. There was silence for a  
moment and then a buzz of whispering.  
Captain Eben who had heard him with  
a face of iron hardness, rapped the table.  
"We will sing in closin'," he said, "the  
forty-second hymn. After which the  
benediction will be pronounced."  
(To be continued)

## Swatow—

(Concluded)

there is no clinic or hospital and this is  
a real opportunity for Christian service.  
The Trustees decided that we should  
make a beginning toward meeting this  
need.

The members of the Institute staff  
have, besides doing their own special  
work, been active in the Sunday school  
and other activities of the churches.  
Some of them have also a large share  
in the work of the Association and Ling  
Tong Convention.

We are thankful for the spirit of har-  
mony and co-operation and are looking  
forward to a new year's work with the  
desire and hope that the Institute and  
Church may carry out the will of our  
Lord and Master and that this building  
may be a center from which shall radiate  
the Spirit of Christ.



### The Creed of an Eminent Scientist

Dr Howard A. Kelly, professor in the Johns Hopkins University, holds a position almost unique in his profession. With academic, professional and honorary degrees from the leading universities of America and Europe, he ranks as a scholar of the first class. Many learned societies in England, Scotland, Ireland, Italy, Germany, Austria, France and the United States have welcomed him into their membership. In his own department he would perhaps be classed as the most eminent surgeon in America or Europe. He is a devout Christian and is active in all kinds of Christian, philanthropic and social work in the city of Baltimore. He once published the following statement which is of pertinence at the present hour. Let it be remembered that he speaks as an eminent scientist.

#### Dr. Kelly's Statement

"I have within the past twenty years of my life come out of uncertainty and doubt into a faith which is an absolutely dominating conviction of the truth, and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers, and heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions.

"I was profoundly disturbed in the traditional faith in which I was brought up, by inroads which were made upon the Book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archaeology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain. So I floundered on for some years, trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God, and at the same time hold it to be a composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation for a newer Bible-emancipated race. I saw in the Book a great light and glow of heat, yet I myself was shivering out in the cold.

"One day it occurred to me to see what the Book had to say about itself. As a short but not perhaps the best method I took a concordance and looked out 'Word,' when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my textbook of religion as I would use a textbook in any science, testing it by submitting it to conditions. I found that Christ himself invites men (John 7:17) to do this.

"I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book. I believe Jesus Christ to be the Son of God, without human fa-

ther, conceived by the Holy Ghost, born of the Virgin Mary; that all men without exception are by nature sinners, alienated from God, and when thus utterly lost in sin the Son of God himself came down to earth, and by shedding his blood upon the cross paid the infinite penalty of the guilt of the whole world.

"I believe he who thus receives Jesus Christ as his Savior is born again spiritually, as definitely as in his first birth, and, so born spiritually, has new privileges, appetites and affections; that he is one body with Christ the head, and will live with him forever. I believe no man can save himself by good works, or what is known as a 'normal life,' such works being but the necessary fruits and evidence of the faith within.

"Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the prince of all the kingdoms of the world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as he went away from the earth, and I look for his return day by day.

"Perhaps one of the strongest reasons for believing the Bible is that it reveals to me, as no other book in the world can do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide, knowing it, not to believe it.

"What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother. It takes away the fear of death, and creates a bond with those gone before. I can put God's assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and reasoning of men as folly opposed to him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and I can trust him, though I shall have to stand alone before the world in declaring him to be true."—*Watchman-Examiner*.

\* \* \*

Much prayer means much power, little prayer means little power, no prayer means no power. It is only when we come from God that men will, in response to our message, come to him.—*J. Stuart Holden*.

\* \* \*

There is an atheism of the pocketbook which is quite as real and deadly as any form of doubt or denial. Our practice in the matter of giving and receiving is one of the most accurate tests of our religion.—*Ozora S. Davis*.

### The Death of the Rev. Paul Besson

("Don Pablo" of Argentina)

DR. J. H. RUSHBROOKE, M. A.

A remarkably picturesque figure has been withdrawn by the death of the Rev. Paul Besson of Buenos Aires. Besson was a French-Swiss by birth, a student at Neuchatel under Vinet, and at Leipzig under Delitzsch and Tischendorf. After a few years in the Presbyterian ministry he became a Baptist as the effect of a close study of the New Testament; and accepted the pastorate of a small church in France. Thence in 1881, at the age of thirty-three, he migrated to Argentina in order to minister to a few French Baptist families. This limited task did not satisfy his energetic nature; he mastered Spanish so effectively as to become not only the founder of the earliest Spanish-speaking church in Buenos Aires but the translator of what is regarded as a very fine Spanish version of the New Testament.

The story of Besson's fight for religious liberty in Argentina is well known. His audacities and eccentricities gave "Don Pablo" a far larger place in the popular mind than his genius and wide knowledge would by themselves have attained. He was nevertheless before all a simple and kind-hearted Christian man, with a chivalrous concern for the weak and a fearless courage in contending for righteous causes.

It is to be hoped that a popular biography may ere long be issued, for the record of "Don Pablo" is rich in inspiration and appeal especially to the young and adventurous.

### If All My Years

If all my years were summer, could I know

What my Lord means by his "Made white as snow"?

If all my days were sunny, could I say  
"In his fair land he wipes all tears away"?

If I were never weary, could I keep  
Close to my heart, "He gives his loved ones sleep"?

Were no graves mine, might I not come to deem  
The life eternal but a baseless dream?

My winter, and my tears, and weariness,  
Even my graves, may be his way to bless!

I call them ills, yet that can surely be  
Nothing but love that shows my Lord to me!

—"Sudan News-Letter."