

# The Baptist Herald

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

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† August Philip Mihm †

## What's Happening

The young people's society of Linton, N. Dak., has adopted the laudable practice of furnishing two copies of the "Baptist Herald" to the library at that place. This should be worthy of imitation.

Rev. Karl Gieser, for seven and one-half years pastor of our church at Martin, N. Dak., has accepted the call of the Turtle Lake, N. Dak., church and expects to commence his ministry there the first of November.

Our good brother, Fr. Mindrup, pastor of the Greenvine, Texas, church, is reported quite sick and confined to his bed. His affliction is not yielding readily to medical treatment. It looks as though more prayer of faith were needed.

Ralph C. Norton, who with his wife Edith founded the Belgian Gospel Mission sixteen years ago and which has been one of the most fruitful fields of missionary endeavor in this generation, was called home October 10 to be with his Lord. He was a man of uncommon humility, entirely yielded to the Lord Jesus Christ and a passionate soul-winner. He entered into the presence of his Master with eager joy.

Reverend Samuel Blum, newly chosen editor of the "Sendbote" and other German periodicals, closed his pastoral labors at the Erin Avenue Church, Cleveland, the last of October and is now giving his full time and energy to the new task. His headquarters henceforth will be at the Publication House, occupying the chair made vacant by the homegoing of the Reverend Gottlob Fetzer.

Walter Damrau, whose theological training was secured at the Northern Baptist Seminary, Chicago, and where he has been recently taking some post-graduate work, is the new pastor at Alpena, Mich. He has just entered upon this pastorate, succeeding the Rev. F. W. Guenther. His membership was with the Gross Park Immanuel church, Chicago, Rev. P. A. Friederichsen, pastor. May this new connection be fruitful and enduring!

Reverend Martin Luther Leuschner, the General Secretary elect of the Y. P. & S. S. W. U., came to Cleveland to take part in the meeting of the General Council and remained over a day to visit the Publication House to consult with the business manager in matters concerning the publication of the "Baptist Herald" with which he will be intimately connected when he assumes his new duties at the beginning of the new year. He was a welcome guest.

Michael Angelo was one day explaining to a visitor at his studio what he had been doing to a statue since a previous visit. "I have retouched this part, polished that, softened this feature, brought out that muscle, given some ex-

The Reverend August Philip Mihm, editor of this publication, "The Baptist Herald," since its inception twelve years ago, "peacefully slept away" at three-fifteen Wednesday morning, October twenty-fourth, as it was telegraphed to the office of publication.

During the last session of the General Conference in Milwaukee, Brother Mihm was not entirely well, suffering some indisposition which fact induced him to enter the Mound's Park Sanitarium, St. Paul, for observation and such medical attention as might become necessary. It was thought that a brief rest would restore him to normal health and to his official responsibilities. His ailment, however, did not readily yield to treatment and his suffering increased. An exploratory abdominal incision was decided upon and was made October fifteenth. A condition was found that prevented further surgical probing and it became evident to his anxious family who had been summoned to his bedside that his life work would soon be completed. During the few remaining days opiates were administered to relieve the great suffering but he was, at intervals, able to converse with those nearest to him despite great weakness. He consciously faced his dissolution and peacefully awaited the summons to enter into the presence of his Lord whom he had served with singular devotion many years.

Deep and sincere sympathy goes out from a host of friends to his bereaved life-companion and to his two sons and two daughters.

pression to the lips, and more energy to that limb." "But these are trifles," remarked the visitor. "It may be so," said the master sculptor, "but recollect that trifles make perfection, and perfection is no trifle." Thus Michael Angelo achieved his "Moses" and his other famous masterpieces in marble!

The General Council, which was created by the General Conference in Milwaukee, held an extraordinary session in Cleveland, O., October 15, to give consideration to numerous matters referred to it, the most pressing of which being the Ministers' Pension.

As neither the chairman, the Reverend O. E. Krueger, and the vice-chairman, Prof. H. von Berge, could attend this meeting on account of prior engagements Mr. Walter A. Staub was asked to take the chair. Eleven of the fifteen members constituting this Council were present. It is possibly the first time that a woman has served on one of the administrative boards of our General Conference and in this instance the person was Mrs. G. H. Schneck, who worthily represented her organization.

The Finance Committee effected its organization choosing Arthur Schwerin of Burlington, Iowa, as chairman and making the executive secretary and the general treasurer ex officio members of the committee. The others constituting this important auxiliary of the Council are H. von Berge, H. Marks, C. J. Netting, H. T. Sorg and W. A. Staub.

The vexed pension question and the promotion work throughout our churches for November were matters of greatest importance engaging the earnest thought of this group of denominational representatives.

### Notice

All matters pertaining to the "Baptist Herald" can, until further arranged, be addressed to the undersigned.

This refers to editorial items as well as to business transactions.

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## The Baptist Herald

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Rev. A. Mihm, Editor †

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# The Baptist Herald

## A Little Walk Around Yourself

HELEN WELSHIMER

When you are criticizing others  
And are finding here and there  
A fault or two to speak of,  
Or a weakness you can tear;  
When you're blaming some one's meanness  
Or accusing one of self—  
It's time that you went out  
To take a walk around yourself.

There're lots of human failures  
In the average of us all,  
And lots of grave shortcomings  
In the short ones and the tall;  
But when we think of evils  
Men should lay upon the shelves,  
It's time we all went out  
To take a walk around ourselves.

We need so often in this life  
This balancing of scales,  
This seeing how much in us wins  
And how much in us fails;  
Before you judge another—  
Just lay him on the shelf—  
It would be a splendid plan  
To take a walk around yourself.  
—Girlhood Days.

## A NOON AT THE GENERAL CONFERENCE The Man of Sorrow and of Song

O. E. KRUEGER

IN our noon-day devotions we went upon a quest for "The Recovery of Poise." After a great victory in which the allies had destroyed each other Jehosaphat and his army plundered the camp of the dead. On the fourth day their cumulative joy reached its point of intoxication and broke forth in such shouting of "Hosannas" and "Hallelujahs" that ever after the place was known as "Praisedale." We were a day late in Milwaukee. We arrived at "Praisedale" on the fifth day!

### We Have Been Impressed With the Fact That Jesus Always Dwelt in "Praisedale"

Did you ever stop to meditate upon the words: "When they had sung a hymn they went out to the Mount of Olives"? How often we read: "In that night in which Jesus was betrayed he took the bread and gave thanks." What could he be grateful for in that night? How could he sing facing Gethsemane and Calvary?

## Indeed Jesus Was a Man of Sorrows Acquainted With Grief

He saw so much sorrow. He possessed a responsive heart which never ceased to vibrate in sympathy with every kind of suffering. The poverty and loneliness of the widow of Nain gripped his soul. His eyes followed the prodigal's father as he went down the road every day with his gaze fixed upon the distant bend to see if that boy might not be coming back. The robbed and oppressed, the lame and the lepers, the blind and the bruised, that great mass of shepherdless sheep, bewildered and dejected—his heart bled for them all!

He had come into his own and his own received him not. How this selfishness, this blindness, this indifference and ingratitude grieved his heart. He was made out to be a sinner worse than Barabbas. But it was the sorrow of others that caused his tears to flow and the agony of a world of sin that pierced his soul. He was a man of sorrows.

### Jesus Was, However, Also a Man of Song

He belonged to a people of song. His mother sang before his birth. No doubt she taught him to sing. Listen to her song:

"He hath put down princes from their thrones,  
He hath exalted them of low degrees;  
The hungry hath he filled with good things,  
And the rich hath he sent empty away."

Buddha was a man of sorrow too, but he was not a man of song, at least not after the sorrow of the world had penetrated his soul. His father wanted his life to be sheltered in security and luxury, surrounded only by the beautiful. He was to spend his days in palaces with the most lovely princess in all the realm. But he chanced upon the depth of misery and sorrow as he observed it in tottering old age, in the helplessness of the dying and in the wail of the mourner. He lost the song from his soul and preached the destruction of all desire as the only solution of the agony of the ages.

Jesus sang because he saw beyond the vale of tears. He had faith in God. He knew God and lived in harmony with him. He was conscious of being within his will. He had faith in man. He believed that a reedlike man could become a rock. And so he gave Simon the name Peter. He believed that a woman taken in sin could "go and sin no more." He knew that death would be swallowed up in victory and that right would triumph over wrong, and so he sang facing the cross. He has been the great song and cheer leader of the millions that have followed in his train through the centuries.

### They Have Been Singing in the Rain and in the Storm

When Anne Shannon Monroe awakened one morning and realized that the grey drizzle would spoil all her joy, she heard the milkman singing in the rain. That song came as a rebuke to her and as an inspiration to write about "Singing in the Rain." (Order it from Cleveland.) They were expecting the ship to sink any moment. A group of Moravian missionaries were singing praises to God not because of fear but because of the anticipation of their victory over death. Wesley was much impressed and in due time discovered the secret of their joy.

### They Have Been Singing in Spite of the Fog and Foe

The "Snow-King" with his fifteen thousand Swedes had been sweeping victoriously over Europe until he came before Leutzen. The fog separated him from the foe. After kneeling in prayer with his valiant men they sang with voices like thunder: "Fear not, O little flock, the foe." A riderless horse returned from the battle front. Gustavus Adolphus had given his life in what he sincerely believed to be God's cause. Prison and darkness and loneliness have not been able to silence God's nightingales. Paul and Silas sang at midnight and the prisoners were amazed. The shepherd boy on the lonely Judean hills looks into the starry sky. He must sing: "The heavens declare the glory of God." "The Lord is my shepherd, I shall not want." Did he continue to sing that in his palaces?

### They Have Been Singing Their Songs in the Slums Too

Heavy rains had been falling upon the upper Thames. A gale blowing in from the North Sea drove the water up the river. The tides met at London and overflowed the banks and soon filled the basement-kitchens of the slums. People were drowned like rats. Reporters were there to scoop the news. The Salvation Army lassies were the first to give a helping hand. Hugh Redwood got something beside a thrilling story. He discovered something he never knew existed. The Captain had found a helpless old man who fretted so much because his wife was missing. When she was discovered a new distress arose for both of them, for they were to be taken to separate places of shelter. The economic struggle had swept them into the slums. Their spirits were broken. They lived in that bathless, soapless filth not by choice. But even that had not destroyed their love. It sometimes dies in palaces. When the Captain and Ensign saw their distress they agreed that these dear old people must not be separated but that they should occupy their own clean bed as they would have no need of it that night. In the midst of all this squalor the Salvation Army lassies sing their cheerful songs and teach the slum dwellers to sing. Hugh Redwood had sat in many a beautiful house of worship but he found God in the slums. To be more accurate, God found

him there. His book, "God in the Slums," carries a splendid message.

### They Have Been Singing With the Dying and for the Lord

The heroism of those who carry songs to leper colonies only to be infected with the same disease is one of the marvels of human devotion. Many of these lepers whose fingers and toes have rotted away keep on singing as long as their organs of voice will permit. How can they do it? Should we not be ashamed of ourselves to allow the songs of Zion to slip out of our soul?

While pagans wail at their funerals, Christians are wont to sing. When it still was the regular thing, the funeral of an infidel was announced with this insertion: "There will be no singing." And why should there be? "The death of his saints is precious in his sight." Why should not the note of triumph be sounded?

The Christian Church throughout the centuries has produced and published some 400,000 hymns still extant. A popularity vote carried on by "Etude" a few years ago brought out 32,000 titles. "Abide with me, fast falls the eventide" received the highest number of votes. The author, Henry Francis Lyte, had preached his last sermon, celebrated his last communion and then sat down as a dying man to write those immortal lines. God has tuned our hearts to singing.

**Thanks be to God who giveth us the victory through Jesus Christ, our Lord!**

### The Fate of the Religious Weekly

**I**N that new book that is attracting considerable notice entitled "The Church of Today—and Tomorrow" the noted author, Pres. A. K. de Blois, says a very significant word about the value of religious publications which deserves a wider reading. We therefore quote:

"In the past the religious weekly has been a superb medium of intercourse amongst the churches. Through its stirring messages, its constant survey of denominational life, its analysis of denominational problems, its opportunity for the full discussion of religious questions, and its budget of church news from all parts of the land, it has been a source of incalculable aid to the advancement of Kingdom enterprises. It has disseminated needed information, drawn into fellowship the churches of all sections, and fostered to a remarkable degree the expansion of denominational activities. One of the most threatening signs of the times is the widespread neglect of the denominational journal. A larger number of these eminently helpful agencies of unity, solidarity and spiritual progress have gone out of existence within the last six years than in any previous score of years. If ministers and churches were awake to the significance and peril of this situation they would surely arouse themselves to a powerful and prayerful campaign for the establishment of those religious weeklies that are still functioning, in renewed strength and influence."

### Drastic Resolutions

Passed by the General Conference at its Triennial Session held in Milwaukee Aug. 27-Sept. 2

### REPORT OF THE COMMITTEE ON RESOLUTIONS

Whereas many of our churches are rather careless in the choice of their pastors, being influenced chiefly, either by outward appearance or by financial considerations, be it therefore resolved that we earnestly urge all of our churches when calling a pastor to inquire diligently into the character of the candidate, his training and proper ordination to the ministry, his previous activities, his devotion to the Lord's cause and our denominational interests, as well as to seek God's guidance in believing and persistent prayer.

**Prohibition.** Whereas the liquor interests of our country have betrayed the American people into repealing the 18th Amendment by false promises, after a campaign of boldest misrepresentation and the most deceptive propaganda ever conceived by the powers of evil in which the press, the radio, the movies, and other means of publicity were used to promise the people a return of prosperity through the repeal of all prohibition laws; and whereas the results of the renewed legislation of the liquor traffic are proving that such promises were not made in good faith; and whereas the liquor interests are again resorting to the most brazen methods of publicity and are appealing to all, even to women and young people, to drink their products; and whereas the alarming increase in the number of automobile accidents proves that there is far more intemperance now than in the old saloon days,

Be it, therefore, resolved, that we regard it as inherently immoral and wrong for our government to derive public revenue from an institution that creates poverty, corrupts morals, and destroys life, and to give legal sanction to an evil that debauches and degrades men and women.

Be it further resolved, that we urge our denominational papers to inform our membership and especially the youth of our churches concerning the destructive effects of alcoholic drinks; that we support all teachers, preachers, and public men and women who are trying to create and mould public opinion against the use of alcoholic beverages; and that we urge men everywhere to take up anew the fight against this age-old evil and to be satisfied with nothing less than its total abolition.

**Motion Pictures.** Whereas a flood of indecent films has been poured upon our country in which there have been attractive portrayals of crime, vice, easy divorce, shameless standards of sex morality, and utterly false views of life; and whereas our country is being misrepresented wherever these pictures are shown in other parts of the world, and whereas multitudes of our own people and in particular our young people are

being contaminated by these pictures, be it, therefore, resolved, that we commend wholeheartedly every movement that has as its aim the reformation and purification of the film industry; that we deplore the fact that so many of our daily newspapers and magazines apparently have no sense of decency in advertising and reviewing these film productions; and that we, convinced that the American public does not want filthy and indecent pictures, recommend that all Christians everywhere remain away from all motion pictures which offend a sense of decency and Christian morality.

**War.** Whereas there has been a growing desire for peace throughout the world, and whereas greater military preparations than ever before are being made by the nations of the world; and whereas another war with present-day armaments would result in the destruction and annihilation of a greater part of our civilization, be it therefore resolved that we express our complete dissatisfaction with the huge expenditures for armaments by all the nations of the world; that we declare modern warfare absolutely irreconcilably opposed to the ideals and teachings of Jesus Christ, and that we affirm it as our definite decision never to bear arms in any war of offence, believing that it is our task rather to uphold the principles of the Gospel which would bind all nations to seek a settlement of all disputes through peaceable means. Be it further resolved, that we endorse the Kellogg Peace Pact, and maintain that any nation that refuses to settle its disputes through arbitration and resorts to war is guilty of a monstrous crime against the whole human race. And be it further resolved that we recognize and commend the genuineness of the faith of those who feel compelled by conscience to refuse to bear arms in any war, and that we counsel all men everywhere to be true followers of the great Prince of Peace, and to be willing, if necessary, to suffer for their innermost convictions.

### Interesting News-Letter from Soppo, Cameroon

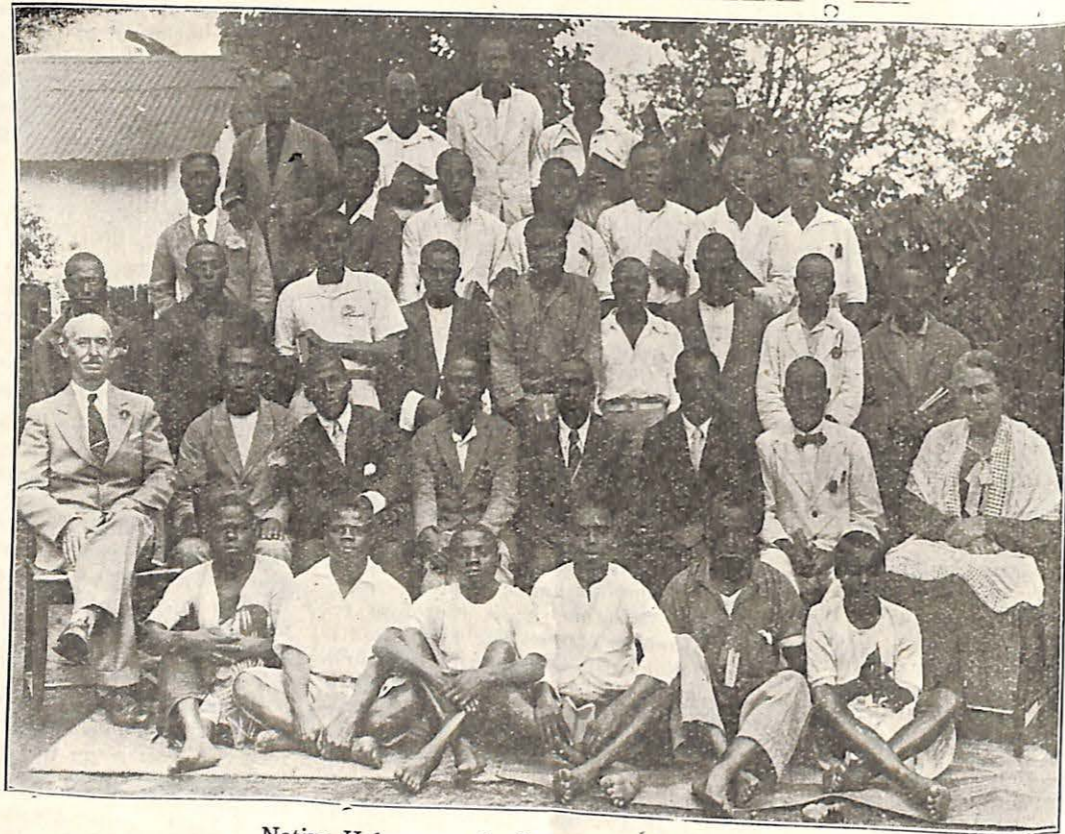
Dear Brethren and Fellow-Workers:— Since sending my last report we have had all kinds of experiences—some have caused us much trouble and others made us rejoice. For both we give thanks to our Heavenly Father who always has the best intentions with us. Until now the Lord has helped us, and in looking back over our work and experiences during the past months, our souls are filled with praise and gratitude. Despite the present day trends and the depression with which we also have had to deal, the work on our Soppo field is developing in a normal way. 45 backsliders could be welcomed back into the church; 119 were baptized on confession of their faith in Jesus Christ; there are 200 who are seeking the truth and are receiving special religious instruction. At the beginning of this year we resumed our work among

the Balondo, a neglected tribe living alongside the ragged and desolate northern slope of the huge Cameroon Mountain. At present we have started to work in seven of the larger places in this district, and we hope to advance further as God will open the doors and supply the funds.

In our Cameroon church life we notice a greater willingness to sacrifice. In spite of scarcity of money, the result of the depression, our Christians have contributed during the last seven months to our work here already as much as they had given through the entire last year. This is an encouraging feature.

Our educational work, too, is progressing. The English school in Soppo is self-supporting, and it also ranks first place as to its accomplishments. Six teachers are at present working in this school, and the expenses amount to little over \$50 a month. During the races on Empire Day (English National Holiday) our school had a meet with the Government school and also one with the pupils of the Basel mission school, and in both meets our boys were the winners. In the high jump our boys scored ten feet. This certainly was an achievement. Mrs. Bender had the honor of presenting the prizes.

In order to get a better insight into our work in the interior, I made a trip to the Grassland during March and April. I could hardly spare the time for it, as the chapel building in Soppo is keeping me fully occupied. I made the whole trip on foot, and it took a ten days' brisk march until we reached Brother Orthner's station at Belo. On our way there I had all kinds of interesting experiences with my carriers. At night whenever we had an opportunity we used the resting houses put up by the Government as shelter. These resting houses are usually outside of the villages and seldom have doors, yet I slept as soundly as I did long ago in my mother's home. My boys always looked for shelter in the villages where they also got their meals cooked for them. Sometimes the natives would, for little money, rent their huts to me for the night. In one village where we could find no accommodations at all, we took refuge in the hut of the witch doctor who himself was absent. This was a very interesting night indeed. One end of this clay hut was filled with the magic implements of the sorcerer; the other end served as resting place where he spread out his sleeping mat. Here I put up my field bed. A hideous looking mask right in front of me seemed to be sneering at me whenever I opened my eyes. I wished I could have put this outfit on one of my boys and taken a picture of it, but this would have to be done outside the hut, and as I did not want to cause any sensation or hurt the feelings of the heathen natives, I refrained from it. At one o'clock that night I was aroused by a great noise. A crowd of excited people was nearing the hut. In their midst they had a man



Native Helpers on the Soppo and Balondo Fields

in fetters. Upon my inquiry I was informed that the wretch had tried to slay his wife, and the people requested of me to sentence him. Of course, this was not my business, and I sent them to their chief. As a remembrance of this night I took with me a magic stone of the sorcerer. I am now using it as a paper-weight. The day before we reached the large and thickly populated town of Tinto we had to pass through a dense primeval forest. Here a herd of chimpanzees held a noisy camp meeting close to our path. It required three full hours to climb the mountain up to the end of the forest. This was, especially for my carriers, a terrible strain. When we had reached this mountain top, we saw the Grassland stretching out before us. As far as the eye could see, one mountain ridge ranging alongside the other! At that time of the year the air is wonderfully clear. It was here we first met the Grassland women in their country costume, that is, with a minimum of clothes on them. They greeted us by clapping their hands three times. In this spot I also had the great pleasure of meeting Dr. Vielhauer, senior missionary of the Basel Mission in the Grassland. As we had not seen each other for many years, there were many things to tell. The next day we reached the main station of the Basel Mission at Bali and enjoyed a few hours of precious fellowship with the brethren there. A few hours before we reached this place Bororo women offered us buttermilk in pumpkin shells. For as much as 3 cents I bought about a quart with a lot of golden butterlumps swimming in it. It was just in the midst of

drinking this milk when a dark speck appeared on its surface, and when I tried to remove it, a frog jumped out of my dish. However, this did not spoil the taste of my drink. On this trip I frequently had opportunity to quench my thirst with milk of various kinds and grades. The Bororo are a wandering shepherd tribe of Hamitic descent. Their chief has his residence at Sokoto. After a march of ten days, in blazing heat, through densely-grown primeval forest, uphill and downhill, we finally reached Belo, Brother Orthner's station. It was ten o'clock in the evening when we passed the last mountain ridge, which looked like a huge sleeping elephant. Here we saw the lights of Belo glimmer in the distance. After another hour's march we arrived at our destination. On that day we had marched fifteen solid hours. Of course, we felt hungry like wolves in winter, and Brother Orthner, whom we had taken by surprise, immediately got busy getting us something to eat and drink. Our station at Belo is beautifully situated, and the whole place makes a very good impression. I found the church at Belo very active, and the outlook for our work in the Bekom district is indeed promising. I was especially pleased to find a number of my former Soppo members in this vicinity. My plan was to spend Easter at Belo. On Easter Sunday morning, therefore, I was privileged to preach the gospel to a very attentive audience of about 350-400 people. From Belo I went up to Idu. Brother Gebauer accompanied me on this part of the trip. He had just returned from a long trip and was physically exhausted. I therefore appreciated

doubly the kind service he rendered me. On our way we visited some of Brother Orthner's stations outside of Belo and conducted meetings with these groups. As I had not written to Brother Sieber the exact time of my coming, both Mr. and Mrs. Sieber were also very much surprised at my sudden visit. The mission station at Ndu is situated on a bare mountain, 6000 feet above sea level. The nights there are very cold and we had a hard time getting warm. For Ndu I brought with me two English teachers who were to resume the work of the English school which had been discontinued for a while. It is now again in full swing. In Ndu I could also preach the Word of God to a large audience.

Time was passing very quickly, and as I intended to be back in Soppo at least by the end of April, we hastened on to Mbem which is in the heart of the Kaka land. From there, passing Mbirkpantem, we went southward to the coast. In spite of our limited time on our way we managed to pay brief visits to two of the stations situated between the two main points.

In the Grassland we have very promising mission fields. The doors are open everywhere, and it is too bad that we can afford only a limited number of workers for our mission stations.

In Brother Gebauer I had a very fine and jovial traveling companion; for miles we two tramped along in the finest fellowship. At Babangi-Tongo we parted company. While Brother Gebauer took the shortest way back to Belo, my path led in the direction of Bamenda where I had to make a call on the district office.

(Continued on page 11)

## From Anarchist and Socialist to Christ

WM. A. MUELLER

### Introduction

The fact and glory of conversion to Christ is best explained and illustrated through the narration of the experiences of converted people. Life is a great teacher. Miracles are happening right around us. Today, as of old, men and women are being radically changed through the redeeming power of Jesus Christ. Many a soul is even in this age of scepticism turned into a Paul, many an enemy of the cross finds himself suddenly transformed and changed into a herald of the Christ of God. Fritz Binde, who passed away in September, 1921, one of Germany's outstanding evangelists and Bible teachers, is one of these modern twice-born characters. His experience is of deep interest both for the student of religious psychology and the soul who is groping in the darkness for spiritual light and truth. It is the hope of the writer that precious souls might find their way back to God through the testimony of Fritz Binde's conversion.

Thus far only one biography has been written on Fritz Binde's life, namely the book entitled "Fritz Binde, ein Bild seines Werdens und Wirkens," by E. Schulze-Binde, a Swiss pastor of the Reformed Church. This account is the first presentation of Binde's career and conversion appearing in the English language. Consequently the above mentioned German biography as well as the published books of Fritz Binde will constitute my only sources.

### I. Factors Which Decisively Influenced Fritz Binde's Spiritual Development and Awakening

#### 1. The Home

The Binde family derives its names from a hamlet called 'Bunde,' which is situated near Gardelegen in the province of Brandenburg in Prussia. Fritz Binde's father, grandfather, and great-grandfather had all been watchmakers. His father's mother was a Dane of noble blood, a very fascinating woman who was considered a lady of taste and culture and a rebel against all things that savored of the ordinary commonplace. Her cultural and philosophical tendencies went over on her son Robert who became a professor in a Gymnasium\* and a productive writer in the field of philosophy. Otto Binde, the younger son

\*A Gymnasium is an institution of higher learning, a combination of high school and college, where boys and girls prepare themselves in a nine year's course for entrance into the professional and graduate schools of German universities.

of the idealistic Danish lady, was not so fortunate as his learned brother Robert. In his nature he combined the mystic longing of his mother with the passionate temper of his father, and the combination of these conflicting tendencies determined the tragic outcome of his life. As a boy of fourteen Otto Binde, the father of Fritz Binde, left his parents' home without even saying goodbye. He did not meet his parents again until after many years had past, when mother lay dead and cold in the coffin. His restless nature made him unfit for the struggle of existence.

Fritz Binde in later life often referred to the noble face and the glowing eyes of his father; he also used to praise his father's handwriting which was very beautiful. Otto Binde distinguished himself particularly as a storyteller. He could thrill his friends by the fascinating manner in which he told weird and fantastic stories of old. On his professional errands which led him into many villages in Thuringia, father Binde would gather the peasants together, keeping them spell-bound with his wit, his sarcasm, and humor. Like a king he sat among those sturdy sons of the soil. He always had complete mastery of the situation. The peasants would leave their scythes to hear Otto Binde tell his yarn in the village inn. He knew the secret of drawing the marvelous stops and chords and keys of the human soul, evoking happy laughter this moment, and tears the next. But woe unto those robust men when they grew tired or even silly. Then he would instantly get up from his chair, pay his bill, and silently leave the room.

It goes without saying that a man like Fritz Binde's father, being talented as he was, could hardly have found satisfaction in his watchmaker's trade. He often blamed himself for having carelessly missed his chance while young. Yet his failure in business was not so much due to the lack of education and training, but rather to his peculiar nature. Otto Binde had tensions in his make-up which he never succeeded in balancing. He had what the Germans call "ein reiches Gemütsleben," he had a rich soul, and at the same time a deep sense for the mysterious, the *mysterium tremendum*, as Rudolf Otto would call it. When spring came, he would go about in a happy mood, shouting and singing to his heart's content, dreaming of a better future, but when fall and winter drew near, all his fanciful dreams had become ashes. Then he resignedly would assure his good wife: "Mother, there is but one weapon of defence against the seconds which rob us so stealthily of our bliss and happiness, and that defence lies within the four walls of our living-room which brings us peace and rest."

Otto Binde was capable of almost ecstatic feelings as he would stand on some hill crest overlooking the beautiful mountains of Thuringia and, tenderly embracing his son, would exclaim:

There's beauty all around our paths,  
If but our watchful eyes  
Can trace it midst familiar things,  
And through their lowly guise.

In such happy moments he would say to his son Fritz: "My boy, when I shall be no more, remember that you stood here with your Dad, gazing with him into the starry heavens. Always love mother, for your mother is a wonderful woman."

Coupled with this sentimental trait was a fierce temper. Otto Binde could lose his mental balance on account of the most petty things. He would send his boy Fritz on an errand to buy bread without giving him a cent of money. When the boy hesitated he would thrash him cruelly.

No wonder that Fritz Binde remembered these things during the years of his spiritual and intellectual unfolding. All through his life he retained a gruesome memory of those days when his father came home from his store after business had been bad. One night, as they returned from a neighboring village, father Binde stopped at the crossing of the ways, and, standing still for a moment, he laughed a devilish laugh crying into the darkness: "If there is anything beyond the grave that is worth while at all, then in the devil's name let it be known right now." The hills returned a horrible echo, while Fritz followed his Dad in fearful terror.

Otto Binde, though very atheistic in his talks, had nevertheless a religion of his own. Being a watchmaker he had much time for meditation. Sometimes he would enlighten his wife concerning his philosophy in this manner:

"If there is anything mysterious in the world, then it is time. We stand right in the midst of time, yet she is both behind us and before us. She is constantly coming, yet she also carries us ever toward herself. She rolls over us, yet does not throw us backwards, but rather forward, for we advance with her, irresistibly, and yet she makes us old.—Mother, I have the greatest possible respect for time. She contains everything. She brings us everything. She devours everything. The devil only knows where she steals it all. Therefore I conclude that the most mysterious and the most dreadful thing in life is a second. This I say as a watchmaker."

Mother would then look at her strange husband in a strange and baffled way, while he continued his lecture by saying:

"And if there is a God at all, he cannot be anywhere else but in these terrible seconds which silently creep upon us, which entice us with their seductive voice, only in order to crush us under the weight of life's cruel blows and to

let us go to the grave in utter despair and helplessness. Nothing is more terrible than that which is to come. And that is God. Nothing is more depressing than that which lies behind us, for it is the contents of our life. Oh, this transformation of these seconds which take us by storm every single day, which are so fleeting—this transformation of these bewitching seconds into the irrevocable, leaden content of our life is awful, terrific. But the worst is that the past is coming back, it rises up against us. The past becomes the ultimate future destiny—this can drive you mad—it is God's judgment."

This was Otto Binde's New Year's sermon. Only once a year did he go to church. This was on New Year's eve. He despised the pastor's sermon, but he needed the atmosphere of the sacred shrine; he needed the solemnity of the festive crowd so that he might the better intoxicate himself by his own new year's sermon. Otherwise the church was just good enough to serve as the target of his mockery. His boy Fritz caused him no greater joy than when he imitated the parson's sermon. That he liked, and he would on such occasions give the eloquent boy-preacher two Pfennigs as a recognition of this feat.

It was at some baptismal service in a neighbor's home when Fritz heard for the first time his father's opinion concerning Jesus Christ. Addressing the parson father Binde said: "I believe in God, of course I do, but to believe in Jesus Christ as a quasi-god, or as sort of heavenly sergeant by whose blood alone we may have forgiveness of sins, such nonsense I do not, and shall never believe."

A short time after this event when Fritz was memorizing Romans 2:14-16 for his confirmation class, his father overhearing his son's recitation bellowed from the bedroom: "Nonsense, nonsense, shut up and be quiet! I don't want to hear anything of this silly parson's stuff anymore." This exegesis and interpretation of a precious Bible passage Fritz took with him when he left the home for the cruel world outside. Do we wonder that such influences as Fritz Binde received in his home training tended to undermine the little faith that he might have absorbed while in the formative years of his life? Words, especially if spoken by parents, have a far-reaching influence, for good or for bad.

Evidently Otto Binde was a free-thinker. Yet in spite of his enmity to experimental Christian faith he was a slave to the silliest superstitions. Thus it happened that the Bindes had to move into a new house. The first baskets containing all kinds of household goods were to be carried into the new domicile; all of a sudden father Binde cried: "Halt! Wait a minute! Unpack the whole business. We have forgotten something. First put the Bible into the basket." Fritz fetched the old book, gave it to his Dad, who then placed it with his own hand into the basket. "Now then, hand

me a loaf of bread," he commanded. And he laid the loaf of bread upon the Bible. After all this had been carried out to the letter he ordered his boy to carry the basket before the rest of the other things into the house. Superstition! Otto Binde was full of it. The boy wondered about it all. He asked his mother for an explanation. She simply answered him: "That is father's superstition." "But," retorted the inquisitive lad, "mother dear, if the Bible is to bring luck, as father surely believes it will, why does he not read the Bible with us?" This question mother was unable to answer. Yet, the child sensed a glaring inconsistency in his father's behavior. The latter remained an unhappy man throughout his life; he had an awful dread of the mysterious in life, but he dreaded to come to real grips with the living God as he is revealed to us in the Bible.

Fritz Binde's mother had no easy life. She cared for her unusually strange husband with almost unnatural devotion. She was a fine woman, although she did not possess enough spiritual energy and inward strength to have been able in any marked degree to change the life of her husband. She believed in God; occasionally she read the Bible, and she taught her children to pray. But she never had a real experience of the power of Christ while her children were still young. She, too, shared her husband's superstitions. Once she went to a soothsayer who told her that she would have many children, but only two of them would live. This dreadful oracle hung like a Damocles sword over her life, and, sad to say, it just so happened that of seven children to whom she gave birth, but two survived. If it had not been for her limitless patience her home would have been a place of terror and infinite sorrow. Her love and forbearance again and again succeeded in overcoming the whims and oddities of her husband's behavior and way of living.

(To be continued)

## ROMANCES OF THE BIBLE

CHAS. F. ZUMMACH

### 4. The Romance of Ruth and Boaz

"Her price is far above rubies."

The story of Ruth is beautiful; it is an oasis of romantic beauty in the midst of a wild waste of savagery and brutality. The period of the Judges was an age of blood and iron. The key to the book is found in 21:25: "In those days there was no king in Israel, every man did that which was right in his own eyes." In other words, anarchy prevailed. And certainly much of what is recorded in those pages does not measure up to our standards of morals and ethics. Mirth and sorrow, revenge and hate, romance and brutality, murder and love, tyranny and patriotism mingle together in that period. Silhouetted against that dark background strange characters move across its pages. Shamgar, Gideon, Samson, Jephtha, Deborah and

Jael, Jotham and Abimelech. In the midst of all this bloodshed and savagery comes the story of Ruth, growing like a beautiful lily out of a malaria-infested swamp. It is a strange story, with a sad beginning, but a beautiful and happy ending.

#### A Domestic Tragedy

It begins with a famine. A man by the name of Elimelech, no longer able to make a living for himself and his family in Judah, decides to migrate to the land of Moab, hoping there to better their lot. He did just what millions of our forefathers did during the last century, when they left their homeland and migrated to America, the land of opportunity, seeking larger opportunities for themselves and their descendants. But disappointment was to be the lot of these Jewish immigrants. Affliction overtook them. Elimelech sickened and died. The two sons, who had taken wives from among the daughters of Moab, also died, leaving the three women alone to face a cold and friendless world.

With her husband and sons dead it any wonder that Naomi's thoughts turned to her native land. She was frankly homesick. Added to this was the report that the depression had ended in Judah, and good times had returned to Bethlehem. So she decided to go back. Her daughters-in-law would no doubt be able to find other husbands, but as for herself, there was nothing to do, but to return to Bethlehem and appeal to the kindness of her friends. To her surprise Orpah and Ruth insisted that they return with her. She remonstrated with them. She pointed out to them the disappointment they would be sure to meet in a strange land, and the loneliness that was sure to be their lot; also that there was no hope of their finding a husband among the Israelites, whose custom and religion forbade the intermarriage with Gentiles. Orpah finally yielded, and kissing her mother-in-law a tearful farewell, went back. But Ruth stubbornly refused, and her decision has become classic. "Whither thou goest, I will go . . . thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried."

All literature abounds in love stories. But this is a love story between two women, and one of them a mother-in-law. Many jokes have been created at the expense of mothers-in-law, and many of them, no doubt, are to blame for a lot of trouble. Too many of them try to regulate the lives of their sons- and daughters-in-law. The writer has been extremely fortunate in his choice of a mother-in-law, and hopes that every young reader of the "Baptist Herald" will be equally fortunate in choosing theirs. Naomi must have been a wonderful woman! Not alone did Ruth choose to go with her, but she chose her people, and her religion. She felt that a country that produced such wo-

(Continued on page 13)

### A Message from the President

By this time all "Baptist Herald" agents should be in the midst of gathering subscriptions in this year's "Herald" campaign.

The agent is really doing you a favor when he urges you to subscribe or renew your subscription to our one denominational paper in the English language. It is the link that connects you with approximately 37,000 other German Baptists in this country and Canada. Think of the great present and potential strength in the unity of such a body.

You people in Alberta, Saskatchewan, Oregon and California and the western plain states, where lies a good portion of our strength, should be acquainted with the activities of the East and Middle West and vice versa. We are a great body working in many localities, in various ways and under different circumstances, but all striving to accomplish the same purpose. Therefore, we need the contact, inspiration, and information which our "Baptist Herald" alone can give in our peculiar need. It is true that there are other good Christian papers and magazines with a purpose, but only the "Herald" (and the "Sendbote" for those who prefer the German) can voice the interests of us German Baptists, who are more of an inner circle, with still a large and important mission before us.

It was not possible, of course, for all of our folk to attend the recent General Conference in Milwaukee. There was proved to my mind in a forceful way that we are a live, virile organization with every hope of continued blessing by God. You are a part of this great group of churches, Sunday schools and young people's societies. You are enabled to share the fruits and joys of our denomination and also partake of the problems; but you need this link to keep informed.

Yes, there are drouth and unemployment conditions which make us anxious, but ours is not to murmur but to trust. And when you are approached and asked to subscribe, do not say, "I wonder if I can afford it," but rather ask yourself the question, "Can I afford to be without it?"

For your sake, your children's sake, and for the present and future welfare of our denomination let our urge and aim be to have the "Baptist Herald" in every home.

NORMAN J. BOEHM.

### A Unique Invitation

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

In my office in London is a remarkably beautiful leather-bound volume inscribed in gold "Atlanta's Invitation." It was brought over to Berlin by Dr. Louie D. Newton, pastor of the Druid Hills Baptist Church in Atlanta and Chairman of the Atlanta Invitation Committee, and handed to me as the official representative of the Alliance. The book contains

not only the formal letter of invitation from the Committee in Atlanta for the holding of the Sixth World Congress in that city, but letters of endorsement and support from representative bodies and individuals throughout the United States. The Georgia Baptist Convention and the Southern Convention are of course in evidence; but the writers of sixty-five letters forming the book include representative public men in all walks of life—the Mayor of Atlanta, signing on behalf of the City Council; the Governor of the State and its two Senators, the representatives of the State in Congress, and of social clubs and business groups. The President of the United States has signed with his own hand a message in support of the Atlanta invitation. As a work of art the book is worthy of inspection, and I shall be happy to show it to any visitors at the Baptist World Alliance office in London.

If the pains taken in preparing the invitation may be regarded as an earnest of the efforts that Atlanta Baptists will make in entertaining the Sixth Congress, the Baptist delegates of 1939 are in for a good time. Not that assurance was needed so far as some of us are concerned. I am one of those who have enjoyed the hospitality of Atlanta and of my friend Dr. Louie Newton.

### Class Suppers

No matter how one might argue around it, the fact remains that not only in family, social, and business circles, but in religious life as well, people do "get next" each other around the supper-table as in no other way, and it is there that heart reaches heart, and problems solve themselves more readily than at any other time.

When Jesus wanted to "get next" to Zacchaeus, the noted publican, he called him down from the treetop with a statement that he wished to dine at his house. True, the Master was called gluttonous and wine-bibber because of it, but nevertheless Christ understood human nature thoroughly enough to use this method. No doubt the most meaningful and significant gathering with his disciples was around the Passover-table, and one of the most touching scenes depicts the Master himself broiling the fish over the hot coals on the shores of Galilee ready to meet both the spiritual and physical needs of his weary and discouraged followers.

And because the Bible stresses hospitality, the class supper is truly biblical and should have a recognized place in Bible class activity, for in that way as in no other will barriers be broken, a social easiness be obtained, and both teacher and members "get next" to each other.

Of course, the number of suppers and circumstances under which they are held will largely depend on both size and needs of the class. Some very large classes may find it best to concentrate on one yearly event of reunion and fun;

but for the medium-sized class, of say ten to twenty members, the class supper can be made a much more frequent means of not only filling the social needs of the class, but for promoting educational and spiritual thought as well.

The following is a suggestive outline taken from several Bible-class records in which the class supper has been made an accepted part of their curriculum:

*October.* Corn roasts. Twilight talks on "God's Out-of-doors."

*November.* Tables reserved at downtown tea-room. Class met and continued in a body to attend lecture by noted English speaker.

*December.* Christmas supper at church with young folks from a city mission as guests of the evening.

*January.* Attended interleague hockey match in a body. Supper afterward at the home of the president.

*February.* Hike along the river with supper at wayside tea-room. Talk given along the way on "Winter Birds."

*April.* Class supper and election of officers at church. Address on "Class Jobs."

*May.* Paper chase and bacon fry. Short talk on "Flowers of Spring."

*June.* Picnic.

*July.* Boat excursion.

For the very large class to whom this seems a heavy program, or for the class whose members cannot spare the time for such activities, the committee supper can be used very effectively in promoting friendship as well as saving time. In a large church, with its daily or once-a-week cafeteria service, the supper-hour committee meeting is most commendable. Some leaders find it profitable to meet their committees every month or so at a down-town eating house. This method is handy for young people at business, but an even better arrangement comes when once in a while a leader can gather a committee around the supper-table in a private home. This knits the groups very closely together, and strong groups make for a strong organization.

Then there is the Sunday class supper, which can be used to great effectiveness if not overdone or made too common. For instance, a Bible class can hold a quarterly twilight hour. Supper could be served in the classroom, then after an appropriate musicale the class could proceed in a body to the evening service. A Mother's or Father's Day service could be improved upon in much the same way, not only adding interest to the day, but creating an appropriate atmosphere.—Intermediate and Senior Teacher.

\* \* \*

The greatest reward work brings is the joy in increased skill and ability to do better work.

\* \* \*

Attempt at least one great enterprise during your life. Even if it fails you will always have your glorious vision.

# Life Stories of Great Baptists

## ROGER WILLIAMS

RUTH BROSCHEAT

In the year 1620, the very year in which the "Mayflower" landed the Pilgrims at Plymouth, a boy of perhaps fourteen years of age was busily taking notes of a speech or sermon in the Star Chamber of London—a famous institution in which both sermons and legal documents were delivered. You might well wonder what possible connection there could be between that boy—son of a London tailor—and that Massachusetts colony away off beyond the sea. Wait a little until the story reveals it. It is altogether a most remarkable story. No novelist could invent one half so strange or interesting.

As the boy was rapidly taking his notes, he attracted the attention of a lawyer, who was listening to the speaker. The boy was so much in earnest that when the speech was done the lawyer asked him what he was doing. Then the lawyer asked to see the notes, and, to his surprise, found that the boy had made an excellent abstract of the address. This betokened unusual ability, and there were more questions. The lawyer happened to be interested in bright boys who were in earnest, as this one plainly was. When the lawyer learned that the boy was bound to get an education, and was trying to educate himself by taking notes in court and chapel, since his father was too poor to send him to school, he offered to educate the boy, to which his parents consented.

That lawyer was Sir Edward Coke, and that boy was Roger Williams—and the names of both of them are known wherever law and liberty are recognized and revered, and will be known as long as England and the United States remain in history or memory.

Was it not strange? What trivial events shape our lives! A simple task and a chance meeting—that was all, as it seemed. But the task had a purpose and a will behind it, and the meeting opened the door of education, which made possible the great work the boy was to do for the world. Do not think of it as a chance, however. There is no chance in the world, which God rules. It is not luck but pluck that makes great men out of boys who mean to do something worth while.

Sir Edward Coke sent Roger Williams to Charter House School, another famous London institution, at which many English boys, poor but purposeful, have been fitted for large careers. From this preparatory school he went to Pembroke College in the great Cambridge University, where he won high rank as a scholar and took his bachelor's degree in 1627. It was the hope of Sir Edward that he would choose the law as his profession, but his tastes were more

for theology, and he entered the ministry of the Church of England. He was soon recognized as an eloquent preacher and also as a young man with decided opinions. At this time the Puritans were a rising power in England, and Cromwell and Milton were leading spirits in the struggle for human liberty. Naturally, Roger Williams was on their side. He did not believe that the State should have anything to say about one's religious convictions, nor the Church have any direct connection with the State. From the first he held that every man should be free to worship God according to his own conscience. He could not agree to be bound by the prayer book of the State Church, and so he decided to leave England and join the new Puritan colony in America, where he thought all men were free. High position was offered him in England if he would remain and be silent about his peculiar views—but he could not keep still. Then too he had the pioneer spirit—greater still, he had a strong missionary zeal, and thought he might do something to help the American Indians and give them the gospel.

So, you see, that tailor's son was to have some connection with the Massachusetts Colony.

In February, 1631, the good ship "Lyon," after a tedious and stormy voy-



Roger Williams  
Monument in Providence, R. I.

age of 65 days, arrived off Nantasket, having among its passengers Roger Williams and his wife Mary. His arrival was noted as that of a "godly minister," and he was heartily welcomed. He was invited to become teacher of the church at Boston, but declined, and went to the church at Salem instead. To his great disappointment he discovered that the country was not free—that the Church and State were even more closely united than in England—that no man could vote unless he was a member of some one of the churches; that the civil government punished those judged guilty of spiritual faults. This was directly opposed to what he believed and he said so. He said that every man should be free in his religion, and that the State had no right to punish a man disobeying church rules. The magistrates could not permit such views as these to be preached and keep their authority. Mr. Williams had a most tender and outspoken conscience upon all things, and was often enough a mere "haberdasher of small questions"—but he raised great questions, too, and his reasoning as often as not struck at the very foundations of the curious structure of government the Puritan magistrates had been at such pains to rear. They were in effect separatists, if you but looked at them from the other side of the water. Yet their people could not select or maintain what doctrines and practices they pleased. They had no mind to let Williams speak or teach as he pleased. Yet it was five years before they made up their minds that he must be expelled from the colony. He was so gentle, so sweet-tempered, so ready to reason calmly with those who differed with him, so awkward to worst in an argument, so passionately loved by all his friends, so mildly hated by most of his foes, that they hesitated again and again as to what to do. He did keep the minds of the Salem people, to whom he preached in something very like an attitude of rebellion towards the governing authorities of the colony; and at last he was driven out, obliged to flee secretly even, lest they should seize and send him back to England. He bred discord and contention wherever he went. He had lived for two years in Plymouth to escape persecution at the Bay before the final breach came. Thus he then became a fugitive and went with four devoted companions, in the midst of winter weather, deep into the icy forests to the southward, to find covert for a sensitive conscience beyond the grants of the crown.

Williams was very kind to the Indians and made friends with them, always being careful to buy his lands from them. If the colonists had followed his example, what wars and sufferings they might have spared!

And then, almost immediately, he was

able to do the men who had banished him an inestimable service. That very summer (1637) war came,—war with the bold and dangerous Pequots, the Indian masters of the Connecticut shores and the shores of the Sound, and nobody but Roger Williams could have held the Narragansett tribes off from joining them to destroy the settlements. Mr. Williams had been much among them while he had lived in Plymouth: had learned their language and thoroughly won their liking. Their keen and watchful eyes had seen how true and frank and steadfast he was and how sincere a friend. They had given him lands gladly when he came among them a fugitive; and now they hearkened to him rather than to the fierce Pequot chiefs, whom he faced at the risk of his life at their very council fires. The magistrates of the Bay had begged his intervention, and he had undertaken it cheerfully. Such was the generous nature of the man.

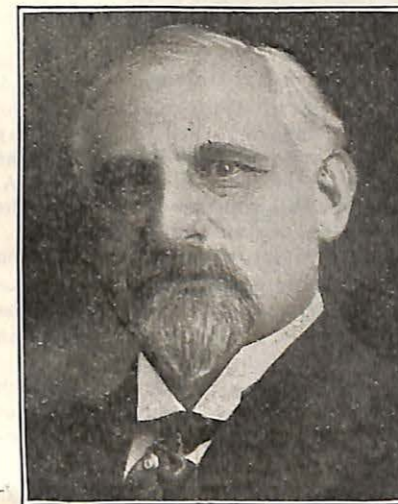
This was indeed a very heroic deed, by which Roger Williams did more than any other single human agency to preserve the American colonies from destruction. He has never had half enough credit for this service. An attack by the combined Indian tribes at that time might have changed history.

This was the man who founded Rhode Island, settled in Providence, so called to express unbroken confidence in the mercies of God. "I desired," said he, "it might be for a shelter for persons distressed for conscience." This was to be a place of absolute religious liberty—the only civil government of the kind then known on the face of the earth. Having suffered himself for the sake of conscience, he wished to have one place where no one should suffer for a similar reason. His is the honor of planting this great principle of soul liberty on this continent. Today it is the acknowledged foundation principle of our great republic. Do not forget the debt we all owe to Roger Williams for advocating and practicing it at the peril of his life.

After a time, some Baptists who were persecuted in Massachusetts emigrated to Rhode Island, there finding welcome and refuge, as did all who came. Roger Williams was led to study their beliefs, and found that the scriptures formed the basis of their teachings and practices. So he found himself drawn toward their sect, preached the gospel of love, abhorred and abstained from persecution, and preeminently maintained the rights of conscience. Williams was formally baptized by Holyman, and then in turn administered the rite to him and ten others. And these baptized believers organized the first Baptist church in America—the venerable First Baptist Church of Providence in 1639. It is not strange that the Baptists venerate the name of Roger Williams, founder of a free religious State, missionary to the Indians, one of the bravest and most heroic men this country of ours has known. And all Americans who have liberty and

nobility of soul, join in honoring the name of this great apostle of soul liberty. He continued his labors for the colony he founded and governed, and for the Indians whose good he ever sought, up to the close of his life at 77 years. He could truthfully say of the State which he established—State little in territory, but great in principles, "Our charter excels all in New England, or in the world, as to the souls of men."

That was the mighty task accomplished for freedom in the new world by the London tailor boy, who was trying to educate himself by taking notes of a sermon. Only God can see in the boys of today his great leaders of tomorrow.



## Professor Kaiser's Fiftieth Ordination Anniversary

More than one hundred and sixty people gathered joyously in the Fleischmann Memorial Church of Philadelphia on Monday evening, September 17, to honor Professor Lewis Kaiser on his fiftieth ordination anniversary. The Bible School room was decorated and arranged for a sumptuous banquet with the honored guests, Professor and Mrs. Lewis Kaiser, in the center of the scene.

After the dinner and the singing of familiar church hymns, the Rev. Martin L. Leuschner as toastmaster reviewed some of the incidents which transpired fifty years ago when Brother Lewis Kaiser, the pastor of the First German Baptist Church of Philadelphia, was examined and recommended for ordination by the Philadelphia Association of Baptist churches. Brief messages of greeting and esteem were brought by the Rev. F. P. Kruse, Mr. Hilmar Schneider, the Rev. A. Husmann and Professor W. T. Elmore representing various groups of friends. Letters of congratulation from the seminary faculty, the Andrews Street church in Rochester, N. Y., were read. The Rev. William Kuhn spoke at greater length and dwelt upon pleasant reminiscences associated with Professor Kaiser's life as well as the unique spiritual achievements of his ministry.

Professor Kaiser's response was char-

acteristic of this "man of God" of the German Baptist denomination as, humbly and warmly appreciative of the honors accorded him, he gave all glory to God whose minister he had been privileged to have been. Mrs. Kaiser also spoke beautiful words of affectionate love to her many friends for the golden wedding congratulations extended by Mrs. Mary Windisch.

It was a memorable evening for the members of the two Philadelphia churches and the friends of Professor Kaiser who were able to attend. Fifty years of a Christian ministry, crowned with many noble achievements and high honors, gloriously continuing with God's blessing and benediction, mark a record of which Professor Kaiser may well be proud and for which German Baptists are thankful to God. May this "grand old man" of our denomination and this devoted man of God spend many more anniversaries of his ordination in our midst!

## Interesting News-Letter

Continued from page 6)

cer. This man is very kindly disposed toward our mission and has helped us on several occasions. This time he also had an opportunity to help me personally—my coffee supply happened to be exhausted. Our good housewives, who may get to read this, will readily understand what this means out here. The kind-hearted government official cheerfully gave me a can of his very best coffee, and I was relieved.

Leaving Bamenda I journeyed to the coast via Bali where I spent the Sunday with the Basel missionaries. It was high time to return, for the heavy tropic rains began to fall, and we had hard times in crossing several of the larger rivers which had no bridges. On the last day of April I finally arrived in Soppo after an absence of six weeks. On this trip I marched 600 miles, or covered a distance twice the length and the breadth of the Holy Land at the time of Jesus Christ. During my absence several things had happened at Soppo. One of my English teachers had passed away, and a Tornado had blown off the roof of one of our three school-houses. Thanks to my practical and brave wife, the roof had already been replaced, and a new teacher was appointed.

During the first week of July I had a conference with my native helpers and also a Bible course at Soppo. This was a very profitable time, and the teachers returned to their work with new courage. At this time we also made a few changes among the native workers. Now we have resumed the work of building our new church at Soppo. With the help of God it is progressing, and if the weather is favorable, we may be able to put up the woodwork for the roof within six months. Albert Luma is my faithful assistant in the church work, while the ordained minister Laban Moky is doing the work of an evangelist and is

(Continued on page 16)



New Officers of the Saskatchewan-Alberta Tri-Union

### The Saskatchewan and Alberta Tri-Union

The third annual session of our Saskatchewan and Alberta Tri-Union was held with the Rosenfeld, Sask., church September 28-30.

In spite of muddy roads, due to a heavy snowfall, 66 members were present. A fine spirit was shown among the young people. They came for many miles in trucks, on horseback, bicycle, and with horse and buggy, ready to accept the spiritual food which was prepared for them.

The meeting was opened Friday evening by Rev. Otto Fiesel, the new pastor at Hilda, Alta.

On Saturday morning after the devotional, led by Alex Huva of Glidden, Sask., the reports were heard. We were glad to hear through the reports that in spite of the depressing times our young people are continuing their good work and trying to gain new ground in their spiritual task. Fred Hauffmann of Hilda reported on the young people's work and Rev. H. Schatz reported on the music and Sunday school work. During the meeting we decided to have a music festival at Hilda, June 2, 1935, composed of all choirs and music organizations of this Union.

The newly elected officers for the coming year are the following: Rev. Otto Fiesel, Hilda, president; Rev. J. Weinbender, Leader, vice-president; Robert Jaster, Rosenfeld, secretary; Phil. Serr, Medicine Hat, treasurer; Brother Weinbender, Sunday school director; E. A. Manz, Hilda, Young People's director; Brother Schatz, Rosenfeld, music director; Pianists, Miss Julia Jaster and Mrs. Otto Fiesel.

On Saturday afternoon Arthur Zeinler of Hilda led the song service and John Schmidt of Gnadefeld led the devotional, after which Brother Manz spoke on the social life of the young people in the church.

Saturday evening Brother Weinbender spoke on the subject, "Is it Well With Your Soul?"

On Sunday morning the Sunday school had its regular session under the direction of the local superintendent, A. Jaster. At this time we heard from the visiting teachers and superintendents.

Brother Fiesel preached the mission sermon Sunday morning and a generous mission offering was received. The mass choir, composed of 45 voices, assisted in this service.

A very inspiring program was given Sunday afternoon by the different societies. The mass choir under the direction of Rev. H. Schatz sang again. The newly elected officers were introduced. Brother Manz, in behalf of the visitors, thanked the people of Rosenfeld for their kind hospitality and for the blessed hours we were allowed to spend with them.

We returned to our homes with new zeal and the hope for a bigger and better service in the Lord's vineyard in the coming year.

MRS. OTTO FIESEL, Hilda,  
Reporter.

### The Manitoba Baptist Young People's Union

Our hearts were filled with joy in the Lord as we gathered together for our fifth annual conference at Morris, Manitoba, September 15-16, 1934.

At the opening meeting Saturday afternoon Mr. P. Penner of Winnipeg brought a short message. "We have come together to learn from one another things that would encourage us in our Christian life and experience," was one of his thoughts.

Rev. A. Felberg presided at the business meeting. At the roll call of the churches those present responded with either scripture verses or songs. Reports were made for the various societies and we were greatly encouraged by them. Interesting discussions took place on Bible school and other important subjects. It was there decided to organize a Tri-Union the following year, and to hold a two-weeks' Bible school at Winnipeg. Lunch was served by the Morris people. The conference expressed

its appreciation of their generous hospitality.

The new officers for the coming year are: Rev. A. Felberg, Winnipeg, president; Rev. E. Bonikowsky, Whitemouth, vice president; Paul Hunsicker, Winnipeg, secretary; Ranold Stober, Overstone, treasurer.

A very inspiring essay was given by E. Bonikowsky, which ended a perfect day.

On Sunday the Sunday school had its session under the direction of Mr. Rapsky, superintendent. E. Bonikowsky and Mr. Regolsky spoke to the school. A. Felberg brought the morning message. His text was 1 Cor. 3:21-23: "Christ Our All-Inclusive Possession." It was indeed a message from God to our hearts.

On Sunday afternoon five short messages were given. The theme was: "Wherein We Glory." 1. The cross, by J. B. Janzen. 2. The Lord, by Gerhard Streuber. 3. In suffering, by Lilly Knopf. 4. In the glorious hope of our Lord's return, by Emma Gateson. 5. In weakness, by Rev. E. Bonikowsky.

At the closing meeting in the evening the young people of each society sponsored a program consisting of songs, recitations, instrumental music and a dialog.

We truly thank our Heavenly Father for the blessings and encouragements we received at our gathering. Our prayer is that we as young people would glorify Christ, our Lord, in our daily life and in winning others who are yet outside the fold. If the Lord tarry we will meet again at Whitemouth for our next conference.

EMMA GATESON, Reporter.

### Young People's Rally Supper

The rally at the Second German Church in Brooklyn was indeed an inspirational meeting in the fullest sense of the term. More than 50 of our young people were seated at the Rally Supper tables last Sunday evening and enjoyed the fellowship and consecration service of the evening. Pastor William A. Mueller of the First Church gave an appropriate and inspirational address. We are planning great things in the interest of the Lord's work this year.

Young people of Second German Church won third consecutive attendance banner by having 61 at the large Long Island Young People's Mass Meeting last Thursday evening. For years it seemed a hopeless task to get 50 or more out for these meetings but now we have made it three times in a row.

ALFRED R. BERNADT.

### Muscatine, Iowa

Our church is planning to observe its "Diamond Anniversary" November 4-7. We shall be glad to welcome former members and other friends and extend a hearty welcome to all. Please notify Miss Esther Toborg, 204 W. 6th St., Muscatine, Iowa, of your coming.

VICTOR J. MILLER.

### Romances of the Bible

(Continued from page 8)

men as her mother-in-law must be a wonderful country; and a religion that produced such a character as Naomi must be a wonderful religion, even if she did not know much about it. Therefore her decision: "Thy people shall be my people, thy God shall be my God."

What a fine thing when the intimate contact with a friend commends that person's religion to us, or ours to them? Henry M. Stanley went to Africa a sceptic and came out a Christian. He admitted that Livingstone never spoke a word to him about religion, but his life convinced him of the truth of Christianity. "I have no trouble in believing in Christ," he said, "because I knew David Livingstone." What a testimony! Does our life commend our Lord to others,

The turning point in the life of Ruth was the decision she made that day on the banks of the Jordan. Probably in every life there is a parting of the ways, which determines our destiny for the here and the hereafter. Like two rain-drops, falling on the great divide. One falls on the western slope and finds its way into the Pacific ocean, and the other falls on the eastern slope and flows into the great Atlantic ocean.

"Once to every man and nation  
Comes the moment to decide,  
In the strife 'twixt truth and falsehood,  
For the good or evil side.  
Some great cause, God's new Messiah,  
Offering each to bloom or blight,  
Parts the goats upon the left-hand,  
And the sheep upon the right.  
And the choice goes on forever,  
'Twixt that darkness and the light."

### A Midsummer Night's Dream

When they came back to Bethlehem, to Naomi's half ruined cottage, life must have seemed pretty dark and hopeless to them. Poor people are never welcome in any community, and least of all poor relations when they return home broke. The news of their return spread rapidly, and the neighbors gathered to stare at them. They marveled at the change in her appearance. Her white hair, her wrinkled face, her sad countenance, her shabby clothes. They said: "My, how she has changed, can this really be Naomi?" It produced a feeling of bitterness in her soul. "Call me Marah," she said, "for the Lord hath dealt bitterly with me." It is easy to feel like that, when you are compelled to return home and acknowledge your failure.

But, "There's Divinity that shapes our ends, Rough hew them as we may." Compelled to do something to earn a living, Ruth suggests that she be permitted to go out and glean in the harvest field, it being the time of the barley harvest. Was it luck or circumstance, or Providence that guided her feet to the field of Boaz? How the chain of our destiny is made up of links that we call chance. Was it mere "chance" that Pharaoh's daughter had to go out and bathe in the Nile just as little Moses was floating by



Mass Choir of the Saskatchewan-Alberta Tri-Union

in his little craft? Was it chance that Ahasuerus could not sleep one night and had the state records brought to him and read how one Mordecai had saved him from a plot to take his life? No! "God moves in mysterious ways His wonders to perform, He plants his foot upon the seas, And rides upon the storm."

It was the law that the owners of a field or vineyard were not to harvest the last bit, but to leave the gleanings for the poor. Some were generous, others less so. Boaz was a single, but highly honorable man. Attracted by a certain maiden that was gleaning in his field, he made inquiries about her, and discovered that she was Ruth, the daughter-in-law of his kinsman Elimelech. He at once took steps to protect her, for a maiden's honor was lightly regarded by that rough and ready lot of non-descript harvest hands. Not alone was she not to be molested, but she was to share the food and wafer with the reapers, who were instructed not to be too particular about gleaning the field. The old bachelor discovered he had a heart! What no maiden in Judah had been able to do so far, this young Moabite woman did: she pierced the hard crust of his unromantic nature.

When we read what follows, it almost seems as if the plan of Naomi was as dangerous as it was delicate. But we must consider the times in which they lived. There was no intention to "trap" Boaz, but only to make a straight-forward appeal to him as a kinsman. What his feelings toward the maiden were had been easily discerned, but "action" was needed. No maiden can afford to place herself in a compromising position with a young man before the world, without a very definite understanding. No young man has a right to trifle with the affections of a young girl, and lead her on, for years perhaps, and then when the whim suits him, leave her and turn to another. The path of romance is strewn with broken hearts and broken lives because of the fickleness of young men, who toyed with the affections of a young woman. Wounds have been made, which no time has been able to heal. "He'll have no fury like a woman scorned."

We have known scores of estimable young women, whom the world refers to as "Old Maids" who through no fault of their own have been robbed of their right to make a home for themselves, and become a good mother, all because of the fickleness of some selfish young man.

And so at Naomi's request, it was Ruth who proposed, for such it was, and that at night, on a threshing floor. Boaz was happy about it, but he remembered that another kinsman had a prior claim. He was perfectly willing to respect the rights of the other man, but he determined that there would have to be a show-down of his intentions. If the other man was serious in pressing his claim, Boaz was willing to stand aside, but if not, he would exercise the claim of his heart, and woo and marry Ruth. We have as little respect for the young man who does not respect the rights of the other fellow's girl, as we have for the young man who toys with the affections of a girl, without any serious intent.

Ruth was womanly from the crown of her head to the sole of her feet. It is a grave question whether the world has gained by giving women equality with men in every respect. To many the wine of their new freedom has gone to their heads, and means only the right to smoke and drink, etc. No woman will ever make a good wife, or a good mother, who thinks that her own happiness and her own career come first. While these are, of course, important they are not paramount. It was not this type of woman the Old Testament philosopher was thinking about when he said: "A worthy woman who can find? Her price is far above rubies.... The heart of her husband doth safely trust in her.... she will do him good and not evil all the days of his life.... She openeth her mouth with wisdom.... her children rise up and call her blessed, her husband also." If Ruth had been free and loud-spoken with the harvest hands, instead of modest, she would never have attracted the gentleman Boaz. Some men may like that kind of women to toy with, but

(Continued on page 15)

# Our Devotional Meeting

August F. Runtz

November 11, 1934

## What Progress Are We Making Toward World Peace?

Matt. 5:9

*Or Are We Making No Progress At All?* The Kellogg Peace Pact is a wonderful document, and has doubtless already been a means toward peace in more than one instance, however the nations seem to be forgetting that they ever signed such a pact. The nations in Europe are arming now as they have not done for years. Deadlier weapons of war are being built, more and larger warships, speedier airplanes, more terrible gases are all being prepared for war. Vast armies are being trained, even from the boys of six and eight years of age. All this is true, yet it is not the whole truth.

*An Awakening Christianity.* When Christianity was in its infancy and purity it would have been impossible for the followers of Christ to participate in war. However, as soon as it became a state religion it began blessing the arms of its particular country. Even in the World War certain branches of Christianity blessed the arms of their respective countries. Other branches may not have gone so far as that but they nevertheless upheld the whole idea of war. But now a great awakening is taking place within the ranks of Christianity. Old things are passing away, God is creating a new spirit. Believers in Christ are beginning to see that all wars are wrong and unchristian. Great Christian bodies have adopted resolutions condemning war. Good as they may be, yet resolutions will never cause wars to cease. It may be that some of us, and especially you young men, may have to die for the cause of peace. This is meant literally. Not on a battle field in a war to end war, for no war ever yet ended war. Jesus said, "And I, if I be lifted up from the earth on a cross will draw all men unto me." We believe that there are many of the finest young men of our land who are willing to be "crucified" and die for the cause of peace. And Jesus said, that these would be called the children of God. Such may be the price of world peace.

*Youth Wants a Warless World.* "Old men make wars, young men fight them." Youth is the time of vision and of high ideals, and the day has come when the young people are going to refuse to follow the leadership of men of war; they will refuse to hate, and kill, and destroy those whom they have never seen or known. The hope of the world lies in its young people. We believe that one of the most hopeful indications of eventual world peace is to be found in the fact that so many of our Christian youth

are realizing that Christianity and war are diametrically opposed to each other. They are done with a sham Christianity. They want its reality or none at all.

*How Can Peace Be Made?* It must be made. It will never come of its own accord. We may drift into war, but never into peace. A saintly gentleman one day stood in a great art gallery before a picture of Christ. As he looked into that wonderful face his heart became strangely warm and glad, and he said softly to himself, "Bless him, I love him." But a man from another nation heard that whisper, and said, "Bless him, I love him too." One day nation is going to say to nation, "Bless him, we love him." And when that happens, then and then only will men beat their swords into plowshares. Christ alone can unite humanity. Apart from the gospel of Christ we have no hope for world peace.

November 18, 1934

## Why Should Young People Abstain from Alcohol?

1 Cor. 6:19, 20

*Because of What We Are.* We need to get a proper conception of ourselves. If we think meanly of our bodies we are apt to treat them shamefully. The apostle Paul here gives us a wonderful conception of ourselves. He seems to have surprised those Corinthians with his statement that their bodies were temples—i. e. fit dwelling places—of God. Now they knew that a temple of God ought to be kept pure and clean, free from filth and pollution, and from every evil, for God is the antithesis of all that is evil and impure, harmful or debasing. They had never regarded their bodies in that light. The Bible teaches that the Holy Spirit of God dwells in these bodies of ours. They are the real, and in fact, only fit dwelling place for God, for he cannot adequately express himself in a mortal body. See how he expressed himself through Jesus and others. If God is to be glorified in our bodies how dare we abuse them?

*Because of What Alcohol Is and Does.* Alcohol is a poison that injures the body. Isn't it a terrible thing for a person to take poison and commit suicide? Isn't alcohol a poison that slowly kills the body? The Bible says, "Wine is a mocker." Many advertisements would have us believe that beer, for instance, is a healthful drink. This is a lie. It tends to make the sick well, but always ads. are saying that these sparkling drinks will make young people bright and popular at parties, but the Bible says, that those who drink intoxicating liquors have woe, sorrow, contentions, complain-

ings, wounds without cause, and redness of eyes. It not only injures the body, it also injures the mind. No brain befuddled with drink can do clear thinking. In fact this injury of the mind is carried from parent to child as is attested by the fact that many of the imbecile in our state hospitals are there because of drinking parents. But worst of all alcohol is a breeder of immorality. "Doctor Sanger, of Blackwells Island, found that out of two thousand fallen women 82.5 per cent had drinking fathers. Jane Addams says that the majority of girls who have fallen into the hands of white-slave traders have been drawn into the life while under the influence of liquor. Let us resolve never to touch a drop of this accursed beverage.

November 25, 1934

## The Grace of Gratitude

Luke 17:11-19

*Where Are the Nine?* Perhaps it is not the grace of gratitude but the sin of ingratitude that is so evident in this story. As we read it are we impressed by the fact that one man, who had been healed from his terrible leprosy, came back to Jesus and fell on his face to thank him for the cure, or by the fact that nine men who had also been healed failed to even go and say "thank you" to their benefactor? Doesn't it seem as though the one did the obvious thing, and that the action of the nine is really hard to even understand? In the case of the latter the sin of ingratitude manifests itself. However, it is still a fine Christian grace to be truly grateful to God.

*What Have We to be Thankful For?* An unbelieving woman speaking on the street corner said, "Why should I be grateful to God, or even think of him? He never gave me a piece of bread to eat." There may be many people this year who are thinking things like that. Perhaps they live in drought-stricken areas where nothing grew for man or beast, where the cattle died, and folks barely escaped with their lives. Or they may live in cities where there is no employment and no income, and the homes and all material possessions have been lost. Is there anything left for which to give thanks? Let us consider and we will soon conclude that the supreme values of life cannot be destroyed by drought or depression. Jesus said there were things which the world could not give, but neither could it take them away. We still have God. We have Christ. We have the Bible. We have the great gospel of redemption. We have faith, and love, and purity. We have the promise of God's daily presence. We have the hope of eternal life.

November 1, 1934

Surely the best is still ours and we can join in the songs of praise with all our heart.

*Gratitude Does Something for the Whole Life.* "In Africa there is a fruit called the taste-berry. When eaten it changes a person's taste so that everything else that is eaten becomes sweet and pleasant. Sour fruit, if eaten even several hours after the taste-berry, seems sweet and delicious. Gratitude to God is the taste-berry of human life. The thankful spirit in the heart sweetens the whole life. Every sorrow is sweetened by gratitude for blessings. Every burden is made lighter by praise for the strength to carry it. Every disappointment may be God's appointment by one who is glad God chooses his way."

December 2, 1934

## What Is the Purpose of Missions?

Matt. 28:16-20

*Make Christ Known.* Dr. E. Stanley Jones tells of a Hindu scholar who said to a missionary, "If what you say about Jesus Christ is not true, does not matter, but if it is true, nothing else matters." We believe that it is true, that Jesus Christ is the Savior of sinful men. He is the world's only Savior. People are living in the clutches of sin and superstition, and dying in despair, because they do not know Christ. A moral obligation rests upon us to carry his gospel of salvation to every human being. Nothing else really matters than that Christ be known of men, and that his kingdom come.

*Bring Light to Those Who Sit in Darkness.* The prophet Isaiah predicted that the Messiah would be a great light to shine upon the people who sat in darkness. Many people are still sitting in darkness. They are making no attempt to escape it, for there seems no way out, and so they sit in hopeless gloom. This is a darkness of the mind. They are enveloped in superstition, ignorance, and fear. To them every stone, every tree, every object is possessed of an evil spirit ready to strike. Surely these people need light. And the light they need is the Christian gospel and Christian education.

*"Heal the Sick."* This is a part of the divine command of our Lord. He himself out of the compassion of his heart spent much time healing the sick of body and mind. The purpose of Christian missions is to minister to the entire man; spirit, mind, and body. People are suffering terrible bodily agonies all because there is no physician to heal. So duty and sympathy demand that hospitals be built, clinics opened, and doctors and nurses sent to relieve human suffering and pain.

*Feed the Hungry.* Who has not heard of the terrible famines of China and India? "In India, in 1900, 5,000,000 people died of famine. Some years ago one-third of the people of a district died of starvation. The missionary must improve the physical condition of starving people before he can permanently im-

prove their moral and spiritual condition. The missionary who teaches the people how to cultivate the soil so that four bushels of grain are grown where one was grown before earns the Master's commendation, 'I was hungry, and ye gave me to eat.' If he teaches them to use machinery to bore deep wells to obtain water for themselves, their stock, and their gardens, he will hear the Master say, 'I was thirsty, and ye gave me drink.'

December 9, 1934

## Problems Faced on Mission Fields

Acts 19:23-41

If it were not for the fact that Christianity is a divine religion, and that the gospel is the power of God unto salvation we would be apt to give up the whole missionary enterprise in despair, believing that the problems are too perplexing to be solved, and the obstacles too great to be overcome.

*Commercial Opposition.* During the stay of the apostle Paul in Ephesus a great riot was instigated by a certain man who made and sold portable images or models of the temple of Diana because his business was being ruined by the new religion. As the people believed in Christ of course they would no longer buy these images. He had long exploited the people, and now as he saw his business slipping he set up a great howl. A great problem on mission fields everywhere is the unprincipled trader from the West. Imagine a so-called Christian nation compelling a heathen nation by force of arms to open its doors to the opium trade. American tobacco manufacturers are trying to place a cigaret into the mouth of every Chinaman. Rum and Bibles are often carried to the same heathen village.

*Religious opposition.* Religion and superstition are often identical. In Ephesus the people believed that the goddess Diana dropped from heaven, and so must be the true object of worship. Of course ignorance and superstition always go hand in hand. The witch doctor holds a tremendous sway over the minds of his villagers. People fear evil spirits, which they believe to be lurking everywhere. They are afraid to change their religion or their thoughts because these spirits might punish them. Some peoples believe that the spirits of their ancestors live in vermin, or beasts, and so they will not destroy these for fear of killing their own ancestors. Superstition holds people in its grip like a great steel trap holds a wild animal.

*Missionaries' Motives Misunderstood.* Because ignorant and helpless people have so often been deceived and shamefully treated by white traders it is hard for the natives to believe that the missionary has no selfish motive. Dr. G. W. Ray, a former missionary to South America, tells how the missionaries to some of the tribes dare not call themselves or their converts Christians, but followers of Jesus, because the story

of how the "Christian" Spaniards deceived and treated them has been told from generation to generation. They hate anything that bears the name "Christian." Often the missionary is looked upon as simply an advance agent for the government, which is trying to conquer the land.

When we think of the doubts which have been awakened through the World War, of the race hatreds, of the illiteracy, of the low moral standards, besides the things which have been mentioned, do we realize how difficult the task is, and how the missionaries need to be remembered before the throne of grace?

## Romances of the Bible

(Continued from page 13)

never as an ornament in their home. A girl who thinks it is "smart" to be free and easy-going, lowers herself in the estimation of all honorable men. Modesty and a certain womanly reserve are essential for a girl if she wishes to retain respect. "Flirts" may think they are "cute," but sooner or later they will find out to their sorrow, that the world shuns them, for "No man wants a pawed over girl."

But above all Ruth was religious. This is the more remarkable when we consider that she was a Moabite. Lack of true religion in the home is the cause of most of our domestic tragedies today. "A woman who feareth the Lord, she shall be praised." "Except the Lord build the house, they labor in vain that build it."

And so they were married in the gate, Ruth and Boaz, and the elders blessed them and prayed that she might be like Rachel, who had married into Israel, and whose tomb was near at hand. In due time a son was born to them, and they called him Obed (worshiper of God). "He is the father of Jesse, who is the father of David." And so in the veins of the physical Christ there flowed the blood of the Moabitish maiden, and all because she honored true womanhood, honored God, and adorned the institution of marriage.

A small boy accompanied his mother to the country for a week-end. "Where is the bathroom?" he inquired upon arrival at the farm.

"There is no bathroom in our house," replied the hostess.

"Good!" shouted the boy. "Believe me, this is going to be a real holiday!" —The Christian Science Monitor.

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German Baptist Publication Society

### Interesting News-Letter

(Continued from page 11)

absent most of the time. Every other Sunday we conduct a service in the prison. This work has been very richly blessed, and several of the released prisoners have made the statement that the messages which they had heard in prison have caused them to begin a new life. Our work at Soppo is varied. Mrs. Bender is taking care of the sick people. Not seldom quite complicated cases come under her hands, but the Lord has richly blessed this work and she has made wonderful experiences. Women and girls are greatly benefited by the services of my wife among them. Work is plentiful and sometimes we feel exhausted, yet we are happy for the privilege of serving.

We request your further intercessions at the throne of grace for the work and for us, and greet you in the name of Jesus Christ.

Yours sincerely,  
 C. J. and MRS. BENDER.

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