

# The Baptist Herald

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

Volume Five

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Number Six



Teacher Training Class of Second German Baptist Church,  
Philadelphia, Pa.

# What's Happening

Read the preliminary announcement about the new bi-lingual song book in "Editorial Jottings" on another page.

The opening chapters of "The Glass Window" in the next number of the "Herald." Watch for it. You will like it as you go along.

Meetings at Gillette, Wis., are well attended, reports Pastor W. A. Zeckser. English preaching services have been introduced for the first and third Sunday evening of each month.

Miss Elizabeth Heide, nurse at the Old Folks Home, Philadelphia, Pa., will pay a visit to her parents in Poland. She has received a prolonged vacation. She sails in March and expects to return again in August.

Rev. E. G. Kliese of the Passaic, N. J., church had baptized several on Feb. 27 and received five in church on March 6. Two of the latter came from Germany. The choirs of the church are to give a concert on March 17.

A new young people's society of 15 members has been organized in the church at San Francisco, Cal., Rev. Wm. Ritzmann, pastor. We wish the new society a long and prosperous career coupled with numerical and spiritual growth.

Rev. Phil. Potzner, who has been pastor of our First Church in Union City, N. J., for nearly five years, has resigned in order to accept the call of the church in Leduc, Alta., as successor to Rev. E. P. Wahl. Bro. Potzner closes his work in Union City with the end of April and expects to begin in Leduc in June.

The German-speaking Baptist churches of Southern Russia, according to the "Familienfreund," their organ, have received permission to hold certain theological courses in Odessa. The authorities have granted this permission in accordance with the law. These theological courses are the vital nerve of these churches as it solves the provision of preachers for them in the future.

Rev. Wm. L. Schoeffel of Hoboken, N. J., is preaching a series of sermons during March on the general topic of Faith. The subjects for the respective Sundays are: The Venture of Faith; Faith in God; Faith in Christ Jesus; Justification by Faith. On Sunday evening, Feb. 20, Bro. Schoeffel began a series of Bible talks, illustrated by stereopticon, which will take his people through the entire Bible.

The revival meetings at the Union Church, Arnold, Pa., Rev. C. E. Cramer, pastor, with W. A. Cheeseman of Pittsburgh as the evangelist, were of great success. At the last meeting 12 confessed conversion and two members, who had drifted away, made a new start. Seven of these converts have been connected with the Sunday school and B. Y. P. U.

and the others had been on the prayer list of the Men's Prayer Group, which meets every Saturday evening at the church. The Lord still hears and answers prayers. Praise his name! Ten have already desired to unite with the church.

The B. Y. P. U. of the Humboldt Park Church, Rev. F. L. Hahn, pastor, gave a very clever radio program on the evening of March 1st. A studio was rigged up behind the kitchen and the program broadcast over wire through a radio set in the audience room. The program bespoke thoughtfulness and good preparation. The executive and promotion committee of the Chicago Jugendbund had a supper and business session preceding the B. Y. P. U. meeting at which 25 sat at table. The society has revived finely of late. Miss Hulda Brueckman, missionary, is a strong booster and helper in the B. Y. P. U. work.

The Committee of the German Section of the Pan-Ukrainian Union of Baptists met in Odessa, Russia, in October last and adopted a resolution stating that "the Baptists of German nationality believe in accordance with the Word of God (Romans 13) that political authority is of God and that they are under obligation to fulfill all civic duties, including military service, in the same fashion as all citizens of the land. They regard war as a very great evil and welcome every effort for world peace; nevertheless, in case the government calls upon them to defend the land, they feel themselves bound to take part in such defense, knowing that the responsibility for the shedding of blood in war rests upon the political leaders responsible for the outbreak of war."

## A Dollar Party

On Feb. 15 the Ladies Aid of the German Baptist Church, Ableman, Wis., Rev. H. Rieger, pastor, gave a novel social, which bore the name of "Dollar Party." It was not only a success socially but financially as well.

Mr. and Mrs. Eckstein very graciously opened their home and acted as host and hostess for the occasion. Every one was asked to earn a dollar and that night the dollars were given and the experiences of "how they earned them" were related. Many interesting stories were recited as our ladies, husbands, children and friends gave their dollars. I cannot relate all of them but I shall give you an idea of how they were earned. Some of the ladies baked cakes and doughnuts and sold them, some knitted, some sold candy, one lady split wood, others sold eggs, some entertained, etc. The men's stories were equally as good. They sawed wood, washed cars, sold papers, split wood; one sang a song and so the stories and dollars came until \$55 accumulated.

The rest of the evening was spent in playing games in which every one took

an active part. Last but not least was the sumptuous lunch prepared by the ladies and everyone did justice to that.

MRS. HENRY ESCHENBACH,  
Sec. Ladies Aid.

## Lincoln Evening at Minneapolis B. Y. P. U.

The B. Y. P. U. of the First German Baptist Church of Minneapolis, Minn., had as a week-end guest Miss Esther Knapp, daughter of Rev. Knapp of Hutchinson, Minn.

Friday, February 11, a program was given in memory of Abraham Lincoln.

Miss Esther Knapp gave an interesting talk on "Lincoln's Life as a Christian." Music was furnished by the choir and the men's chorus. Bernard Elftmann recited "Lincoln's Gettysburg Address" and Miss Eva Hensel gave a reading, "O Captain, My Captain." Miss Anna Klassen gave a piano solo after which Rev. Knapp closed the program with a short talk and prayer.

Saturday afternoon a group of young folks accompanied by Miss Hensel took a trip to the University of Minnesota.

Since the weather was unfavorable for a sleigh ride party in the evening, a party was planned at the home of Rev. Appel, pastor of our church. Games were played and refreshments were served thus ending the enjoyable evening.

Miss Knapp took part in the Sunday services in singing and speaking. After the evening service she returned to St. Cloud where she is taking a course in music in the Normal College.

ADELE ELFTMANN,  
Sec. of B. Y. P. U.

## The Baptist Herald

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# The Baptist Herald

## Evangelism in the Sunday School

IN our homeland the Sunday school is the greatest evangelistic agency of the church. It was created primarily as an agency for bringing lost souls to Christ. In those early days its workers went out into the highways and byways and gathered in the neglected and untaught.

Today with its amazing development in organization, literature and methods the modern Sunday school is still the whitest part of the church's white harvest field. The main business of the Sunday school is still to win the lost to Christ. It is our first and greatest task. The scholar's conversion is the foundation of all spiritual culture. To neglect it may be an eternal calamity to the pupils and a lasting reproach to the teachers. To fail here is to sidetrack the main business of the school.

There is no group of workers, not excepting the ministers, that has a more favorable opportunity for soul-winning work than our Sunday school workers. Those who are most susceptible to the gospel message belong to the Sunday school.

It is generally conceded that the churches receive fully eighty per cent of their new members from the Sunday school. Youth is the time when most decisions for Christ are made. The children, the boys and girls, the young people, who constitute the largest part of the school, are not yet sinhardened and habit-bound. Their minds are receptive and retentive and their hearts tender. This is God's time for salvation, the best time, the easiest time. They believe the Bible to be the Word of God. They have faith in their teachers. It is the logical time for the alert, skilful and Spirit-filled teacher to lead them to Christ.

## Undeveloped Evangelistic Resources

A SURVEY made among the Sunday school workers of a large number of Baptist churches discloses the fact that 90% of all the active workers became members of the church before they were 20 years of age. Sixty per cent made the supreme decision at the age of twelve. The Sunday school also gives the church the largest percentage of ministers and missionaries. Most new church organizations are the outgrowth of Sunday schools.

But the wonderful triumphs of the Sunday school should not blind our eyes to its vast undeveloped resources. A careful study of the modern Sunday school movement reveals the fact that while it is the church's greatest evangelistic field, it is also the church's most neglected opportunity. A leading authority vouches for the statement, that twenty per cent become Christians while in the Sunday school while sixty per cent make no confession. May this not be a far more important matter than

failure in the evangelization of sinners from the world? Every effort should be made to win 100% of our pupils for Christ and the church. Moody said: "If we can save one generation we have put the devil out of business."

The Sunday school gives us a point of contact to thousands of non-Christians and non-church attendants. The church should consider every such person in every family represented in the church and school as a soul for whose salvation it is in a large measure responsible. And whenever Sunday school scholars profess conversion, the rest of the household should immediately be sought out.

## What About Decision Day?

DECISION DAY in the Sunday school is not intended to take the place of the regular revival meeting nor to be a miniature revival in itself. It is not to be looked upon as a sort of confirmation day. Some children are in danger at this point.

There is danger that we may expect too much of a single day and so place less stress upon continuous effort for the scholar. A single service cannot atone for a long period of neglect and carelessness. There is danger that we shall make too much ado over the day as though we could do the most spiritual work by a sort of wholesale process; whereas with the child and youth the work should be personal, individual and direct.

Notwithstanding the dangers, there is a wise and safe path to a great work of grace in our schools by the use of a Decision Day, if we properly appreciate and regard it.

We should look upon it as a climax to a period of special seeking after God. It should not be a sudden thing, but a culmination of our teaching, of our praying, of our personal work in behalf of our scholars.

Decision Day should be regarded as a time for registering results. Our efforts in behalf of our scholars should bear fruit sometime; this is the time to look for it. We should regard Decision Day as a time for revealing conditions, both in the school, in the classes and also in the hearts of the scholars. If the work of the teacher does not tend to produce such a love for Christ as may easily be developed into a desire to accept him as the personal Savior, the day will reveal it. If there should be a dearth of decisions in the whole school, it might be well for all workers connected therewith to inquire the reason and seek the Lord.

Decision Day on the part of the child is often only an invitation to deal personally and secure conversion and an open confession of Christ. This must be followed up by the pastor, the superintendent, the teacher and the parent to become effective.

So, while we take care not to abuse Decision Day, we should take advantage of it in this pre-Easter season of special meetings for the opportunity it affords of getting at the hearts of the pupils and of leading them to Christ and for the advantage it gives of pressing home the duty of following Christ in baptism and uniting with the church.

While we emphasize Decision Day, the church should accustom itself to think of evangelism as continuous. The church school should have a program for winning souls to Christ covering 52 weeks in every year.

### The Narrow Way

G. H. SCHNECK

"Narrow is the way which leadeth unto life." Matt. 7:14.

**T**HERE is a great deal said today about broad-mindedness and narrow-mindedness.

Both are an issue of education, of training, culture and refinement. In every-day life, however, these terms are commonly used in reference to the ethical standards a man or a woman has. There a man who sees no narrow boundaries in what he considers as permissible is hailed the broad-minded man. Thus the truly broad-minded man is regarded quite often as narrow-minded by those of rather vague moral ideals.

Jesus who reveals to us the great heart of God and the love of our Heavenly Father says: "Narrow is the way that leadeth unto life." Men today hesitate to accept this or to believe it. For what is life? Life is self-expression—they tell us. And self-expression is for many unrestrained amusement and diversion. Therefore let us push aside the barriers and limitations which make life's pathways narrow! Does not nature herself remind us that all progress goes from the narrow into breadth and wideness? Watch the little brook as it pushes the border-lines of the banks on its side further and further apart and grows into a river and into the broad stream, flowing into the unlimited ocean? Yes, but watch also the railroad track on the side of the river. It reaches its definite goal and is of service just because it keeps the train on the narrow and straight track.

#### Time of Tragic Inconsistency

The adventurous youth is fascinated by the prospect not to be hemmed in by this conception of life as self-expression. We live in a time of a tragic inconsistency. We train specialists and experts, we prefer in all walks of life the expert who is trained in one branch of knowledge and skill and has gone a narrow way to accomplish this, but in issues of conduct we do not consider the narrow road as essential for perfection. Of course we do not mean to say that we will not stumble and fall and do wrong on the narrow way, but surely it is easier to rise again on the narrow way. The prophet's call, the Savior's call is now as ever: The narrow way for the coming day.

We all wish to be strong men, strong in body, mind and soul. But the strong man roots on a small,

narrow spot; he roots deeply on a circle equal to his life's duties. The Son of Man himself rooted in narrow surroundings, in a small country, among the lowly. The strong man admits his limits and concedes that liberty is possible only where there are limitations. The strong man knows that to widen life does not always mean to deepen it. The strong man does not push aside restrictions, but pushes ahead to a goal.

And is there anyone here who would deny that "the price of wisdom is above rubies"? But ask the wise which road leads the surest to the goal worthwhile. Ask the successful men if they had not to go on persistently on the narrow road to attain their success. Ask the wise men if the narrow road and the narrow road only did not save them from going astray, from losing themselves, from wantonness and foolishness. Ask the wise if their walk on the narrow road did not save them from spending their energy in foolish and unnecessary things. Ask them if they were not in helpful, inspiring company on the narrow road, a fellowship which carried them on again when they became disheartened.

#### Narrow Road Only Road

The narrow road for you and me is the only right road. It is the way of the same daily duties, perhaps in a small, closely limited situation or position, the narrow road of your daily tasks. Your very happiness and success depends on going this narrow road faithfully and to avoid the way of the wild-cat speculation. The way of duty is always narrow. And narrow your way must be in your moral life. You want others to meet you on the same road. You want others to treat your sister on this road of purity and respect and surely you will meet the sister of the other man on the same narrow road. You want your bank to be careful with your money and certainly you will be careful with the money which is entrusted to you. And narrow after all is also the road to pleasure and enjoyment, not unnecessarily narrow, but also not carelessly wide. The artist must go a narrow road to be a good artist, the athlete must go on an indeed narrow road to be a good athlete and certainly the Christian must go on a narrow road in his amusements to be a good Christian. Somebody said that a good book is a good book not on account of what is put into it but on account of what is left out of it. The same holds true about our amusements—we are, however, more concerned about what we put into them than about what we leave out of them.

#### The Road to Real Convictions

Narrow also is the road to real convictions, to real thinking. We are not living in times which produce many great thoughts. "A little bit of everything" this is true today also in the line of thought. Concentration in a great truth is difficult for all of us, condensation of our misty conceptions into a deep, child-like faith is arduous. But the men and women with one great idea, with a childlike faith, men and women with one deep conviction, those have been the men and women who moved the

world, men like Galileo, Columbus, Luther, Lincoln and Watts. The broad stream often has not the power which the narrow canal has. To concentrate is better than to broaden. And narrow is the way to a true ideal. On the broad road of life you meet many a good fellow and jolly good company, but a true friend you find only on the narrow road, yea, in the dark valley, the man, the woman who goes with you all the way.

#### Practice Brotherhood

Narrow is the road to your fellow men. We hear so much today about the brotherhood of men. Yes, but how many in this great brotherhood can you grip by the hand? Those who talk so enthusiastically about this great brotherhood quite often show little sympathy to their very neighbor. Your way to service is first of all that little narrow road to your neighbor, to your own house and family, to more sacrifice and love and usefulness in that small circle about you.

Narrow also is the way on which you find yourself. Surely you have to look around in life to see your opportunities. But you have to concentrate on something in yourself to become master of your opportunities. There is something in everyone of us which has not been brought to light. Many a man is a failure because he has never found it. To know one thing well is better than to be Jack of all trades.

#### Narrow is the Way to Life

You cannot conceive your life separated from your character. Surely it is true what the poet says: "Character is made in the stream of the world," but I am afraid that we are trying today too much to develop character by avoiding the one thing essential: the narrow road of change of heart. We offer instead a catalog of ethics and psychology, and shun the narrow way of rebirth. And narrow is the way to religious affiliation. The religious drifter does not go the narrow way, he intentionally makes his way easy and wide. The church is a divine institution and no religious organization will prosper if it thinks it can take the place of the church. What are your religious affiliations? Do you go there the narrow way or are you a drifter?

#### Narrow is the Way to God

Finally, narrow is the way to God. And God is life. It is the narrow way of repentance. They may tell you that you can find God in the beauty and grandeur of nature, on the broad highway of science and in history. You will see him there, yes, but you will never find him as your life if you have not found him on the narrow way of Christ, in the life of him whom we know as the only begotten Son. It is not a pilgrimage into a far land to find him thus, it is the narrow way of repentance, of prayer, of the cross. The health of many a man has been utterly ruined because he refused to go the narrow way of physical law, and spiritual life has been ruined because the narrow way has been avoided which we know in our Lord and Master. I have gathered in

the years of my studies about 60 definitions of "life," given by scientists and philosophers and theologians—but whatever definition we may bring: Life comes and begins with God and culminates in God. Do you whose life is more than the life of the plant or the animal, do you know another way to him than the one in him who said: "I am the way"?

In Chicago there was on the police force of Lincoln Park a fine old officer, a Christian man whose beat was the botanical garden and the Mother's old fashion garden. We often spoke to him. Whenever he could conveniently do so he directed us to the "narrow way of life." One day several young men tried to tease him and asked him jokingly to show them the way to Evanston. He patiently directed them and added the question: "Well, boys, do you know the way to heaven?" One of the young men felt the sting of it and in a rather sad tone of voice answered: "Yes, I know it, but I am afraid I am not walking on it." And what is your answer?

#### Editorial Jottings

OUR NEW STORY, "The Glass Window," begins in the next number of the "Herald." It is a choice and capital story based on a true background of events in the Kentucky mountains. We believe it will interest our readers as much as the "Enchanted Barn" did. Now is a good time to subscribe to the "Herald." Get your friend. Win a friend for the "Herald." Order it for a friend now.

IN RESPONSE to many inquiries, we wish to state that a committee of three, composed of Prof. H. von Berge, Rev. G. H. Schneck and Rev. A. P. Mihm, the latter chairman, is at work on a new bilingual songbook for use in our Sunday schools, young people's societies and church meetings in general. A select group of the newer and popular hymns will be incorporated with English and German text. Talented brethren among us are assisting the committee. It is hoped to have the book ready, if possible, by the early fall. If you are thinking of a new hymn book for your school, young people or Sunday night service, hold off a while till this new book appears. We believe it will meet an urgent demand in our circles.

THE NEW BOOKLET "Some Special Problems in Religious Education," written by Herman J. Weihe and published by The Young People's and Sunday School Worker's Union, has appeared and by this time is sent to all our pastors and to all Sunday school superintendents listed in our conference reports in sufficient quantities for distribution to all the teachers. Should more copies be desired, or should you have failed to receive yours, inform Rev. A. P. Mihm, Box 4, Forest Park, Ill., and supplies will be mailed. Any "Herald" reader can obtain a copy by sending in a request for the same. This pamphlet deals with the question, How can we make our work with Teen-Age young people more successful? It merits careful and close reading and study on the part of every Sunday school worker.

# The Sunday School



In Tacoma, Wash.

### King's Daughters, Tacoma, Wash.

Class Motto:

Love the King,  
Serve the King,  
And live for the King.

Class Aim:

Our Sunday school must grow and glow  
And we will help to make it so.

Five years ago under the leadership of Miss Augusta Johnson twelve young girls of the German Baptist Church of Tacoma, Wash., reorganized into a class and called themselves King's Daughters. In the fall of 1922 Miss Johnson left our fair city and since then we have had Miss Elizabeth Ahrens as our teacher. Our class has steadily grown and today we have a membership of 22.

We are privileged to meet every Sunday morning in one of the finest and best equipped class room a Sunday school can boast of and here we are endeavoring to learn more of our Savior Jesus Christ and are trying in our daily lives to prove ourselves worthy of the high name we carry.

Once each month we have a business

meeting where plans are made for the class activities, socials, etc. Each year we have supported a missionary in Germany and have always made several special offerings for people in need. \$20 is being given for the Near East Relief toward the support of a little boy our Sunday school is taking care of this year.

The King's Daughters are known to be willing at all times to help in the various church services.

Our hearts are filled with joy and gratitude to our Lord who has so richly blessed us during the past years and our earnest wish and prayer is that we united may help further his kingdom.

### Baraca Bible Class, Hutchinson, Minn.

The third annual meeting of the Baraca Class of the Hutchinson German Baptist Church was held on the evening of Jan. 27, 1927. Snow and bad roads interfered somewhat with our plans. Nevertheless the class, with its numerous friends, enjoyed a very helpful evening.

A fine program was rendered and greatly enjoyed. Music, song and readings had a large place in the program. The members of the class responded to the roll call with a Bible verse. Outstanding numbers on the program were

a father and son male quartet, violin solo and the reading: "God's Masterpiece." After the program a delightful lunch was served in the church basement. This lunch was prepared and served by the members of the class only.

This Baraca Class was organized under the leadership of the present pastor of the church and has rendered in the short time of its existence valuable service. The officers of the class are: Reuben Fratzke, pres.; A. W. Krueger, vice-pres.; Erick Fratzke, sec.; Paul Fratzke, treas.; C. M. Knapp, teacher. To the energetic efforts of these men and the co-operation of the members the success of the class is due.

Our sincere prayer is that we may grow in the knowledge of our Lord and Master. We trust that, with the help of God, the class year 1927 will be the best spiritually. Baraca = we do things.

ERICK FRATZKE, Sec.

### Expertest of All

I've read many definitions of an efficiency expert, but the real efficiency expert is my wife. She knows what to do when the telephone, front-door bell and back-door bell all ring at the same time.

### You Can't Get Along Without It

*"Prayer is a Christian's strength,  
His very breath and being."*

The wise Sunday school worker will realize this truth and will not attempt to perform his task unaided from on high. Quiet fellowship with God equips the worker with strength and wisdom in his task of building character patterned after Jesus Christ. Prayer renews courage, puts fear to rout, brings calm assurance of divine help and counsel. It is not beggary. It is not soliloquy. It is communion with God. The Sunday school worker is depriving himself of one of the greatest blessings known to man when he denies himself frequent periods of communion with the heavenly Father. Throughout the ages men have found in prayer a never-failing source of strength and spiritual refreshment. How many times our Savior drew apart from the multitude and even from the Twelve and spent long hours in quiet fellowship and conversation with his Father! Surely if this communion was a necessity in Jesus' life, it is a necessity also in the life of the modern Sunday school worker.

"Pray to God at the beginning of thy works," advised an ancient philosopher, "that thou mayest bring them to a good conclusion." Most pastors, before entering the pulpit, seek a few moments of communion with God. In the quiet of their studies they are endowed with that illumination and given that measure of guidance which in their own strength they could not have. In the same way every Sunday school superintendent, as well as every other officer and teacher, should never enter upon his Sunday task without first seeking in solitude the place of communion. Thus he will gain strength that will enable him to fulfill the demanding duties that face him in the hour of strategic importance.

"My God has become my strength," runs a passage from Isaiah. He will become your strength if you will meet him often in prayer.—The Officer.

### Make Yourself Heard

Can your audience hear you when you speak? Recently a college president was conferring honorary degrees. He turned his back to the audience and spoke in a tone scarcely audible to those on the platform. That speaker is possessed of vocal powers that could have sent his voice in clearly audible tones to the remotest section of the auditorium; he simply did not use his voice. One fruitful source of disorder in Sunday school is the failure of the superintendent or others leading the exercises to make themselves heard. Scriptures are read in a singsong monotone that induces drowsiness even where it is understood; and where all one catches of it is the drone, the effect produced is any-

thing but worshipful. As a leader why not school yourself to speak clearly, distinctly, and loud enough to be heard by those you lead? It is not necessary that you shout; only speak clearly and distinctly, as if talking with someone in the rear of the room.—Workers' Council.

### The Details

JULIA M. TEN BROECK

"Oh, do come in!" cried Mrs. Carr. "I'm so glad to see you. You're the first person who has called that can tell me about the Sunday school. I feel as if I had been away for ten years. Sit down. Why didn't you write?"

"Oh—I just didn't," replied Mrs. Farmer placidly. She gazed affectionately at her friend. "The Sunday school is doing well, and we enjoy our Senior and Junior Departments very much."

"What? Have you actually managed to organize those departments? Do give me the details at once."

Mrs. Farmer smiled and settled herself more comfortably in her chair. "Yes, Ellenville Sunday School has put itself in the first class and lived to tell the story; but it was a struggle, I assure you. The night we finally voted to have the seniors go upstairs, the sounds of conflict must have been heard in the street. The way Jed Stevens acted—"

"Oh, Jed Stevens!" interjected Mrs. Carr.

"Yes, isn't he?" returned Mrs. Farmer. "And what reason do you suppose he gave for not wanting to go upstairs? He said he wanted to see the children. Imagine it, and he always scolding every child that looks at him!"

"That was only an excuse," said Mrs. Carr thoughtfully. "The real reason that folks like Jed object to an innovation is that they hate change. 'We've always done this way' is their strongest argument. Now, I promise not to interrupt again."

"Well, we carried the motion over Jed's head, and he stopped coming to Sunday school, and the seniors went upstairs. But there were others who found fault loud and long. They said it was lonely up there. We sang hymns there, too. That irritated some. But we might have succeeded if we could have found a good superintendent for the juniors—one that stayed, I mean. Mrs. Klang tried it first, but we had to have her take a class before she had really started. Then we asked Miss Fairchild; but, of course, as soon as the high school closed, she went home. Then John Center was coaxed into trying it, and he was fine; but his wife was taken sick, and he resigned. So, finally, the seniors came down again, and Jed and his sympathizers began to come to Sunday school once more, all as proud as Punch and saying, 'I told you so.'"

Mrs. Farmer paused for a minute, then began again smilingly. "But you know there's a verse in the Bible about the righteous. 'Though he fall he shall rise again.' I can't quote it exactly, but anyhow it's so. Miss Fairchild came back, and she had been to a Sunday school institute and grown in grace. It was she who suggested that the juniors go upstairs and she have charge of them. We voted to accept her offer one rainy night when there were only enough there to make a quorum. Why Jed wasn't there I don't know. Well, the plan has worked like a charm. I do believe Jed doesn't even know it. We sing hymns downstairs now, but our leader began with some old ones. You know, Jed's favorite song is 'Oh, to Be Nothing, Nothing.'"

"But Mrs. Perkins—how did you manage with her?"

"Oh, just let me tell you. She didn't vote for the change; still, she said very little. And the first Sunday after the juniors left, what did she and her class do but take the place where the little Bluebirds sat—right between the two front windows. You know it was dark in the corner where they used to be. There they sat, all smiles. So now, at last, Mrs. Perkins sees things in a new light."

### The Bulletin Board

An increasing number of churches are making use of the bulletin board, either attached to the church or occupying a conspicuous place on the church lawn.

Have space on the church bulletin board reserved for the Sunday school. This should be not merely for announcements but for information. Most pastors would welcome the assistance of a wide-awake member of the Sunday school in keeping the bulletin board up to date.

A bulletin board is to the eye what a rallying cry is to the ear. Its message must be brief and strong; the lettering neat, legible and artistic.

The bulletin board is intended to attract those outside the church and Sunday school, and non-churchgoers will read only what they can take in at a glance.

Test the strength of your bulletin board by deciding whether it would appeal to you if you were not a member of the school.

Make your bulletin board attractive but let it be of the lighthouse rather than the pyrotechnic variety. The chief criticism of church publicity and advertising is that much of it is cheap and out of harmony with the dignity of the cause presented.

Remember that what you have to offer has been likened to a pearl of great price. Jazz music and methods may be all right for the movies, but the church and Sunday school stand for the best in everything, and that standard should be reflected in the bulletin board.—The Officer.

# Jessica of the Camerons

SYLVIA STEWART

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(Conclusion)

Sober second thought dispelled her first transport of joy. If mamma would miss grandma, what of her loneliness with both grandmother and herself away? What of Harry and Don and papa? What of Margie, who had been so faithful to the painting lessons that her progress had been little short of marvelous?—Margie, who had been grandmother's loyal and earnest champion in her many plans for the pleasure and usefulness of their club?

She lay silent so long that her mother thought possibly, worn out by her conflicting emotions, she had fallen asleep. She bent down, and Jessica put both arms gently around her neck once more.

"I want to go, mamma, oh, you don't know how very much I want to go," she said softly, "but I just don't believe I can. I am certain I could keep up my painting and my music, and my school work too; for gramsie is dandy help. And I would try to help her so much that she would have time for me, but I don't see how I can go. I don't think I would have looked at it this way last fall, for I didn't think very much, then, what 'in honor preferring one another' meant. But now I know that Don and Harry and—the rest, will need me more if grandmother is gone, and I am afraid it would not be right for me to go."

It was now Mrs. Cameron's turn to be silent—she could hardly have spoken just then.

"You had better think it over until tomorrow morning, darling," she said, at length. Of one thing be very sure, Jessica, mother is very proud of the daughter who can so cheerfully put our needs and desires above her own! There is one thing more to be thought of, however, and that is grandmother."

Jessica looked inquiringly into her mother's face.

"What do you mean, mamma?" "We are apt to look at her as self-sufficient, as so abundantly able to do for herself as well as for others, as she has proved so often, that we are apt to forget that she is human like the rest of us, and that when she returns to her western home she will be away from all her own people again. My little Jessica has twined herself very closely into grandmother's heartstrings in the past six months; is it any wonder she should ask that one tie be left unbroken when she leaves us?"

This put a new face on the matter. "Why don't papa go out there to live, mamma? He can see that grandmother would just love to have him."

"Principally because he dreads to make a change in his business, for fear it might not turn out for the best. Perhaps if you were to go home now with grandmother, and Don were to go out after school closes, and the rest of us go in August when papa gets his vacation,

some arrangement like that might be made for the future, and papa be persuaded to try a change of base."

"That would please you, wouldn't it, mamma?"

"I would try to endure it," answered her mother, with a smile. "And now, get this matter settled in your mind by morning, girlie, for it will hurry us somewhat to fit out another traveler in three days' time."

"I am not going to settle it at all," said Jessica. "You and papa and gramsie are to settle it for me, and I will be content with whatever you think best."

"It certainly should not be a difficult matter to get the question settled on that basis," returned her mother, as she kissed her tenderly. And returning to the library, she gave her husband and her mother Jessica's decision.

"Well, Jessica," said her father, as with a cheerful countenance his daughter made her appearance at the breakfast table, "have you settled that momentous question overnight, to your own and everybody's satisfaction?"

"No, papa. I decided last night to leave it to you and mamma."

"What question?" demanded Donald, suspiciously.

"The question which came before the house at its last session was whether grandmother should take me home with her or not," said Jessica, adding mischievously, "I did not find it necessary to arrange for a fit of sickness, either."

"You home with her! Not much!" striking an attitude with his thumbs in the armholes of his vest. "Am I not also the family bookworm and therefore most in need of a vacation? You home with her, indeed! What earthly use do you suppose she would have for you?"

"I would keep house," returned his sister, unmoved by his harangue, "while she manages the ranch."

"You know about as much about keeping house as a rat does about Latin!" retorted her brother, with polite sarcasm. "You had better take me along, grandmother," he added, turning to Mrs. Keith. "I could hunt eggs, drown gophers, and catch mice, as well as pull off several other stunts connected with an up-to-date ranch."

"With your parents' permission, I will take you both," smiled back grandmother. "Also the rest of the family."

Mr. Cameron shook his head decidedly. Before the close of the meal it was decided that Jessica was to accompany her grandmother for a month's stay, at least, and Donald was to go out as soon as school closed, or sooner if it was thought best for Jessica to return.

"Jessica can go to school this morning, if she wishes," put in Mrs. Cameron. "Grandmother and I will make some purchases for her today, and Miss Yount will have her traveling dress ready for fitting tomorrow morning. If you can

be excused at two, Don, we would like you to take us shopping in the car. This warm sun will soon thaw the snow, so that it will be very sloppy to walk."

"Delighted! I have no classes after two since holidays; but have been putting in time at Manual. At your service, ladies!"

He disappeared, to be seen no more until he joined Jessica at the door as she started for school. She was still uncomfortable in her own mind regarding this latest plan, though it had the endorsement of her elders.

"I don't feel a bit right about going away and leaving everybody," she began. "Do you think I ought to go, Don?"

"I think you would be a big mutt if you didn't!" he replied, with brotherly frankness. "You bet I wouldn't turn down such a chance!"

"You can't think how funny I felt when mamma said gramsie *needed* me," pursued Jessica. "Just as if I was of some importance, you know. I told her at first I didn't think I ought to go away from you and Harry and the rest, and I feel the same way yet," she added, glancing doubtfully at her brother.

"We'll get along all right," he said, philosophically. "I'll be a sister to Harry, and I have so much to do in school from now till June that the time will pass in a jiffy. But you can bet, sis, we'll have high jinks when I do get away out there again!"

"I would like the children's club to meet with us tomorrow night, for a little farewell," said Mrs. Cameron to her mother, after the two were alone, "but with all this getting ready I do not see how it can be managed."

"It is impossible," declared her mother. "I must be away by Tuesday at the latest; and I wish very much to go on Monday."

At noon Jessica came home with the announcement that Mrs. Sheldon had invited the club members and their families to an informal reception to be tendered Mrs. Keith and herself that evening. A great wail had gone up from the members when it was learned that Jessica was to accompany her grandmother for an extended stay. Marjorie, in particular, was inconsolable, until her mother promised her that she and Claude might go out with Donald, for a couple of weeks in June, instead of taking their usual summer outing at one of the lake resorts.

The reception, on Friday evening, attended by the entire membership and several fathers and mothers, was a pleasant affair. The evening was filled with discussion of various plans for their summer's work, and the future welfare of the club. It leaked out accidentally at the meeting that the Avenue Roustabouts, with Frank King as prime mover in the enterprise, were making arrangements to set Pietro up in business in a fruit stand, at a busy corner near Mr. King's banking house. And Mrs. Keith's heart overflowed with joy at a further bit of good news whispered to her by Donald as they walked homeward.

"I promised Frank I would not tell anyone but you, grandmother," he said, confidentially, "but I knew you would be so pleased to know that he has not smoked a cigaret nor touched a drop of liquor since the night of our Hallowe'en party. He said if Jessica and I could overlook such a break as he had made only the week before, it was up to him to be fit to train in our gang. It was all your doing, grandmother, inviting him, you know."

"It shall be all yours to hold him to his good resolution," said Mrs. Keith, earnestly. "Don't let him go, Don. If we had left him out that night, this might never have happened. Don't step down yourself, laddie, to the level of an erring friend, but stoop; stoop, and lift up hard."

At the close of the evening the club presented Mrs. Keith with a handsome Bible, a gold-color ribbon bearing the monogram of each member laid within at the text which was their club motto.

Marjorie, as president, made the presentation speech, and for once her merry ladyship was most impressively solemn.

"We don't give you a Bible because we think you need one so much, but because we know you use one often, and follow it around a good deal; and we thought it would be a very good way to remind you not to forget us. We marked this particular verse because you first taught us how much there was in it. And we are all agreed in promising that, until you come back, there shall be something doing with this club all the time, along the line you have marked out for us."

Mrs. Keith's voice was quite unsteady, as she received the book, and responded to Marjorie's speech.

"I am afraid I am scarcely equal to receiving properly all the honors that are being bestowed on me this evening," she said. "This aggregation is certainly making my leaving Cleveland very difficult indeed. I am glad, however, that I can take with me the memory of the pleasant friendships I have formed in the past six months, as well as your voluntary promise to keep busy until I come again. That I am certain will be before snow flies, if I am permitted to live."

"I shall leave our Italians in your tender care, and shall bring you to a strict accounting," with a rare smile, "if anything goes amiss with them this summer that my Helping Handers might have prevented."

"We are not going to say good-bye this evening, Mrs. Keith," responded Marjorie, as spokeswoman for the group. "We are all going to the train to see you off next Monday afternoon, if you don't care."

"We do care, very much indeed, don't we, Jessica? That will be a most acceptable 'send-off.'"

The two following days were filled for the Camerons with the bustle and hurry of final preparations. On Sunday evening Mrs. Keith walked down alone to the Giovanni home. Her leave-taking was extremely distressing, Beatrice giving way to a whirlwind of grief, which

made the deep regrets of the others seem slight in comparison. Mrs. Keith was the first real friend the girl had known since the death of her mother; and she vainly tried to comfort Beatrice with promises of return, and frequent letters. The time came when she must be away, and she was forced to unclasp the closely-clinging arms, and go, a storm of sobs following her from the door.

Railway officials are usually indifferent to coming and going of passengers; but a group at the Lake Shore station on the following Monday afternoon was the center of attraction. The parlor-car tickets were taken simply in the names of Mrs. Dorothy Keith and Miss Jessica Cameron; but no queen taking leave of her loyal subjects could have received a more royal farewell than did this sweet-faced, elderly woman, from the group of young people that clustered around her on the platform. Somewhat apart from the others stood a pretty, dark-eyed girl in a red cloak and tam-o-shanter; and as Mrs. Keith approached her to bid her good-by she thrust into her hands a basket containing a choice supply of fruit for the journey. "My father he send this," she said. "He wish you good luck."

The family party which accompanied them had entered the train for a hurried, but less public farewell, when a messenger boarded it hastily, and deposited an immense package, bearing Mrs. Keith's and Jessica's names. With her permission Jessica quickly opened it, while grandmother took leave of the family group; and after her parents and brothers had returned to the platform she reappeared at the open window, her eyes suspiciously moist, her grandmother's arm around her, and her own arms filled with American Beauty roses.

There was a sudden prolonged shriek from the engine, a rumble of moving wheels, and after one last glimpse of the one face in the group outside that was dearer yet than all the rest, the girl sank back in the seat, and was whirled away westward. Jessica's dream had come true!

THE END.

NEXT NUMBER STARTS "THE GLASS WINDOW."

## Fathers and Sons Banquet Bethel Church, Buffalo

The annual Fathers and Sons Banquet was held at Bethel Church on Washington's birthday, about 75 men and boys sitting down to the spread of good things before them. The dining room of the church was beautifully decorated in the national colors and a large picture of George Washington draped in the flag, had a conspicuous place on the east wall.

Mr. H. Wobig was toast master. Mr. J. Van DeWerp of the High St. Church read a poem composed by himself on the relationship between father and son. Rev. Archibald G. Adams, who was born in China as the son of a Baptist missionary, and who spent more than twenty-five years there, twelve of them in

missionary work, gave an illustrated lecture on China, showing no less than ninety slides taken by himself during his labors in China. If we ever became conscious of the great danger of our country becoming mixed up with the imperialistic designs of the European powers on China and our risk of losing the friendship of that great nation it was then. It was one of the finest lectures we ever listened to. A collection of \$18.62 was taken for the Chinese mission work.

Among the many songs of good cheer during the evening were the following two, copyrighted by the pastor, Rev. E. Umbach, but which he allows any of our men's organizations to use.

(Tune: "Ich bin der Doktor Eisenbart")

My dad is the best friend I have,  
Deedle dee, deedle dee dum.  
He plays with me and likes to laugh,  
Deedle dee, deedle dee dum,  
Oh! he's so jolly, one can see,  
Deedle dee, deedle dee, deedle dee, dee.  
He surely is a pal to me:  
Deedle dee, deedle dee dum.

My son, it's true, is my delight,  
I love him, it can't be denied,  
There's not a moment I can spare  
Which I don't like with him to share.

We're fathers here and sons today,  
And this's the thing for which we pray  
That nothing here or anywhere else  
May rob us of our dearest pals.

Copyright, E. UMBACH.

(Tune: "Zu Lauterbach")

The fathers and sons have a jolly good time  
For they have their banquet tonight.  
Just see how they laugh and in jingle  
and rhyme  
Express here their mutual delight.

The fathers are proud of their sons, one  
can see;  
And the sons of their fathers no less.  
And that's sure the way it ought to be  
That's the spirit the Lord can bless.

O, may not a shadow arise between  
The hearts of both, fathers and sons;  
May all that is noble, inspiring and  
clean  
In all find a hearty response.

Oh, what a good world this old world  
would be  
If all for each other would do  
The things which the Lord asks of you  
and me  
For a fellowship, loyal and true.

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\* \* \*

"Wilma," I cautioned, "I want you to be very ladylike and remember your very best manners at Elaine's this afternoon." "But, mother," protested Wilma, "I thought a party was where you was supposed to have a good time."—Boston Herald.

## Mens Mass Meeting of Greater New York and New Jersey

A great gathering had been planned for and was prepared under the auspices of the "Männerbund of New York and Vicinity" for February 10. Modestly speaking, it was a grand success.

"Old Second," as we call the church on 43rd Street, New York City, was gala in festival attire with flags, bunting, plants, flowers and mottoes. Old friends were glad again to greet each other in this place of worship. The large Men's Chorus was seated around the pastors of our sixteen churches who in their place were as a guard around the chairman and speaker of the evening. The well filled auditorium spoke for itself.

Bro. Joseph Conrad of Clifton, N. J., presided in his usual dignified manner. Several inspiring hymns were sung. Rev. W. J. Zirbes read the Scriptures and Rev. Paul Wengel led in prayer. A hearty welcome was given by the pastor of the church, Rev. H. F. Hoops, and a response by our president. The Men's Chorus of sixty voices heartily sang "Jesus wird siegen," Bro. Oscar H. Conrad, directing.

Rev. G. H. Schneck of New Britain, Conn., then delivered the address of the occasion upon the theme: "The Narrow Road for the Modern Man." (This address is published in full in this number of the "Herald." Editor.)

A mixed quartet from Passaic favored us with "Nearer, my God, to thee" with variations. After receiving the offering for our treasury for Home Missions, the surprise and climax of the evening was rendered by our Men's Chorus. Under the genial and enchanting smile of our director, O. H. Conrad, we heard sung as perhaps never before the chorus "My Anchor holds."

The benediction was pronounced by Rev. Becker. Old friendly greetings were exchanged and we turned homeward, inspired to walk the "Narrow Way to Life" and to render better service individually and unitedly with God's children in the places the Lord gave us.

E. G. KLIESE.

## Reception for Rev. and Mrs. Olthoff

After having been without a pastor for three months, the church of Madison, S. D., was glad to extend a hearty welcome to Rev. and Mrs. Olthoff on the evening of February 4. In spite of rain, the church members were out in goodly numbers.

The program consisted of a violin prelude, several anthems by the choir and a number by the male quartet. After a short prayer offered by Captain Kimball of the Salvation Army, Bro. Henry Rohrer, clerk of the church, extended a welcome in behalf of the congregation and different societies within the church to Rev. and Mrs. Olthoff. Rev. J. S. Jones of the First Baptist Church welcomed the pastor in behalf of the Ministerial Association and community in general.

Rev. Olthoff then responded to the several welcomes with an enthusiastic and hopeful outlook for the future, leaving with us the thought that winning souls was the important work to be carried on further.

After the doxology was sung by the congregation Rev. Olthoff, the guests, the pastors and wives from the churches of the city and the congregation assembled in the church parlors where refreshments were served.

The church was beautifully decorated for this glad occasion. The platform of the auditorium was decked with ferns and flowers, while the red and white motif was attractively carried out in the dining rooms. Red and white sweet peas in crystal baskets and lighted red tapers were used on all tables.

As the Madison church has always had leaders of faith and courage, we are again looking forward, hopeful of great achievements under the leadership of Bro. and Sister Olthoff. E. S.

## Busy Bees

A new society of our church, First German Baptist Church of Harlem, celebrated its first birthday on February 8, 1927. It is the Busy Bee Sewing Circle and is formed of the younger women of the congregation. The society was organized February 9, 1926, primarily as a social club. But the members have arrived at the conclusion that such an organization as ours can be of use to the Master and for our second year we are pledging ourselves to work for the Lord like bees in what ever tasks he may send our way. The society meets the first and third Tuesday of each month and we have a circle song,—a circle motto or rather two,—"Jesus Only" and "Success Awaits at Labor's Gate." We hope to be able to live up to our busy namesake.

Our birthday night program was interesting, being considerably varied as to talents. We had some congregational singing, scripture reading, prayer, a welcome address by our president, singing of our Circle song, "The Busy Bees," by the "Bees," various reports, a vocal duet, a missionary playlet, "Aunt Elizabeth's Missionary Tea," after which an offering was taken up. Then we heard an interesting talk by our church missionary, Miss Adelaide Orthner, after which a piano solo was played, then the closing hymn and benediction. All the numbers on the program were rendered by our own talent. At the close of the entertainment, everyone was invited to partake of refreshments served in the lower meeting room of our church.

ANNETTE EHRENSTEIN, Sec.

*The Flag that flies highest of all.* Margaret M. Clemens. The Judson Press, Philadelphia. 38 pages.

This little book, neatly illustrated, contains a story of the Christian flag and a dramatization of the story. Just the thing to give at some festival of the Bible school or Vacation school. Use it at Children's Day, Rally Day or at a patriotic service.

## New Books

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

*The Bible Status of Women.* Rev. Lee Anna Starr, D. D., LL. D. F. H. Revell Co., New York. 416 pages. \$3.00.

This is a remarkable and noteworthy book. The author is an ordained minister of the Methodist Protestant Church. As minister of several churches, as a distinguished lecturer, as one who has a thorough acquaintance with the original languages of the Bible as well as with the literature of her subject, the author has been admirably fitted for the task she has so well performed. Every passage in the Bible referring to woman is treated in this book and woman's status in the Jewish nation as well as in the Christian church is dealt with in a comprehensive, illuminating and sympathetic manner. This book will become a standard authority on this important subject. It ought to be of special and attractive interest to leaders of women's work in our churches.

*The Real Jesus and Other Sermons.* James Allan Francis, D. D. The Judson Press, Philadelphia. 131 pages. \$1.25.

A book we have read with delight and profit. The sermons preached by the gifted pastor of the First Baptist Church of Los Angeles, Cal., were taken down in shorthand by a friend and are now given to a wider audience. There is fine exposition of the personality and work of the Savior and he is made real to us in these pages.

*Religious Education Music Manual.* Compiled and edited by Lucy Carolyn Main. 270 pages. \$1.75.

This is a splendid book intended especially for use in both week-day and vacation church schools. The introduction is by Thomas S. Young, D. D., Director of Vacation and Week-day schools of the Northern Baptist Convention. The songs have been carefully chosen to meet the needs of beginners, primary, junior and intermediate pupils. In addition the book offers Scripture readings, relaxation and secular section and games. A set of complete indexes increases the helpfulness of the book, which is indeed a book not only for the teacher's hand but for the pupil's eyes as well. Commended to all workers with children.

*Stories New and Stories True.* Bertha Baldwin Tralle. Fleming H. Revell Co., New York. 172 pages. \$1.50.

Stories form the highest entertainment for children and powerfully affect their life and conduct. Here is a fresh gold mine of character-building stories, 24 of them for children from four to eleven years of age, written by one who knows how to write them and to tell them. There is an informing and suggestive chapter on "How to tell these stories." A valuable book for Sunday school teachers with beginners, primary and junior grades.

## From the General Missionary Secretary's Desk Rev. Wm. Kuhn

At the time of this writing 1768 have registered themselves at this office as members of the Prayer League. The response to this prayer call has been most encouraging. Now that this matter has been presented from the pulpits of our churches, doubtless many more will register. After the appeal of the Prayer League will have been presented in our Young People's Societies, we confidently expect that many from these groups will register as members of the Prayer League. We accept the fact that so many of our people are committing themselves in all sincerity to pray as a pledge and an earnest of the coming revival. There are many evidences that the revival is already upon us.

In promoting any denominational project, one must always expect to have a diversity of opinion. Recently the following letter was received from one of our most spiritual and intelligent pastors. It may be helpful to read the letter together with our response.

N. N., February 14, 1927.

My dear Brother Kuhn:—

I made the Prayer League announcement and appeal yesterday. The appeal for prayer coming from the Finance Committee strikes some folks as extraordinary, and then some —. They have a suspicion that the Finance Committee spells prayer with three letters—"pay."

I am glad you are not publishing the names of the signers. I am not even keen on tabulating the numbers from each church. We have a group of folks here, who are really concerned about the spiritual awakening, but I do not expect to report the number.

This is not a criticism, only an expression of my own feeling in the matter.

Sincerely yours,

.....

February 15, 1927.

My dear Brother .....

As the Finance Committee has been charged to carry out all promotional work for the budget and as we are more strongly convinced than ever before that prayer is the most efficient method of stimulating giving among our members, we do not find it at all incongruous for the Finance Committee to promote the Prayer League.

I am glad to hear that you have a group in your church who are really concerned about the spiritual awakening. It will not be possible for all of us to ever come into perfect agreement as to the best methods of promoting any campaign like the present one for the Prayer League. We are all so different because of our temperaments and training. I am convinced, however, that there will be a good response on the part of those joining the Prayer League. In my judgment there is much advantage in publishing the number of those participating. Is

there not real encouragement in knowing these facts? Do we not need some encouragement in carrying out a project such as this? Personally I believe strongly in people committing themselves publicly to a proposition or a cause and then let such act of committal become widely known. We do that in practicing baptism. I am not unaware of the dangers that lurk along every road of procedure. After all I have said, I recognize fully that everyone has the liberty to follow his own convictions. The praying on the part of those who join the Prayer League is more important than the registration.

Very sincerely yours,

WILLIAM KUHN.

## Teacher Training Class, Second Church, Philadelphia

(See picture on front page)

It was Graduation Day. Our diplomas have finally been awarded. For more than three years we have looked forward to the day when our study was to be recognized. In view of the fact that no compulsory attendance laws or daily recitation marks hung over our heads, we rightfully consider our completion of the Standard Teacher Training Course as noteworthy. We found it a bit difficult to do our best in this endeavor in addition to our other regular work, but not one in looking back can regret having expended this extra effort. The twelve unit credit diploma has been earned by nine of us, two students specializing during the last three units in Beginners, Primary, Junior and Adolescent work, one member taking Adult teaching.

In September, 1923, the class was organized through the efforts of Mrs. Emma B. Meier, our church missionary, and for one-half of the course we studied with her, but at this point with deepest regret we had to see Mrs. Meier leave us to enter Columbia University for further study. We were more than fortunate in having our pastor's wife, Mrs. S. A. Kose, continue the work with us. For the helpful and never-to-be-forgotten instruction which our two teachers have given us, we as a class have reason to be especially grateful. They have made it possible for us to obtain besides the textbook knowledge a store of valuable applications and results of actual experiences in trying out the various theories. Perhaps the outstanding personal gain has been the deepening of our individual appreciation and understanding of the Bible and our relation to it.

A banquet was given in honor of the class by Rev. and Mrs. S. A. Kose on January 29, at which time we looked back over the three years, reminding ourselves of those members who for various reasons had not been able to complete the course and had left the class. We also looked into the future through a class prophecy arranged by Miss Marguerite Gaertner. Our Sunday school superintendent, Mr. Adam Yung, spoke to us about the efficiency required in Sunday school work, comparing its needs to those of a modern factory or business,

stressing particularly its highest aim as far above all else—its soul-winning mission.

As a fitting climax for "Young People's Month" our Graduation exercises were held in connection with our Sunday evening service on January 30. In the absence of our pastor Rev. John Schmidt opened the service by conducting the devotional exercises and later spoke words of advice, admonition and encouragement. Mrs. Kose, our teacher, introduced the members of the class in a fitting manner and conducted the graduation exercises. Short accounts of some of the phases of the Teacher Training Course were presented by three of our class. The Misses Laura Auch and Ida Draeger reviewed briefly our Bible study and the psychological principles of the course, respectively. Miss Marguerite Gaertner touched Baptist history and the Training of the devotional life and specialization work.

Our Sunday school superintendent presented the diplomas and welcomed the members as Sunday school teachers into the regular work and also reminded us of our added responsibilities as a result of our training. "Make me a Channel of Blessing" was sung by the class and Rev. J. Schmidt asked God's blessing upon the class.

On our class picture you will find from left to right in first row: Clara Schwartz, Marguerite Gaertner, Mrs. S. A. Kose, teacher, Laura Auch, Natalie Huffert; in second row, standing, Ida Draeger, Martha Lapsch, Jennie Schmidt, Martha Pfeiffer, Elsie Kalkbrenner.

May God give us strength and wisdom to carry out the principles learned in such a way that his kingdom may profit most, for this is the end toward which we strive. IDA DRAEGER.

## Untidiness

A housekeeper felt compelled to scold her housemaid for untidiness. Perhaps she was a bit surprised to hear the maid say: "I am sure the rooms would be clean enough if it were not for the nasty sun, which is always showing the dirty corners!"

Do we smile at and pity the poor girl? Yet that is precisely what many people are thinking and saying about their moral condition in the world today. They consider themselves quite respectable and they feel no need of cleansing, certainly no consciousness of filth in their inner nature. But let the sunlight from above stream into their darkened hearts and lives, and the dust will be seen in the air and all around. The fault is not with the sun but with the sinner.

How often we need to pray with the Psalmist, "Purify me, and I shall be clean; wash me, and I shall be whiter than snow."

"Is Mrs. DeMuir an active member of your sewing circle?"

"Oh, no! She never has a word to say—just sits there and sews all the time."—Onward.

# Baptist Leaders

## Wm. Carey, Founder of Modern Missions

A. P. MIHM

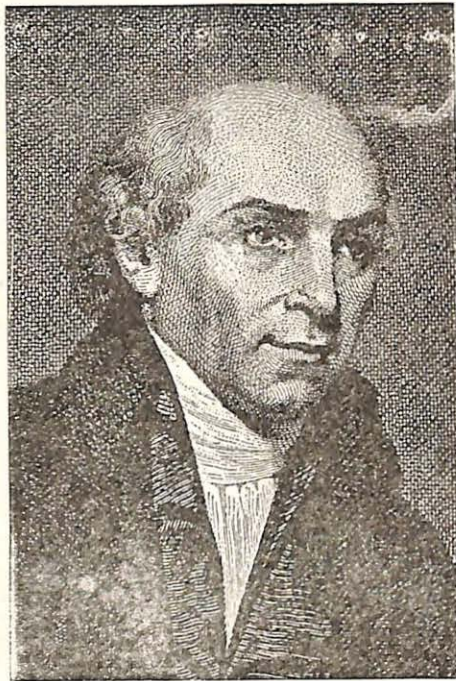
It was in the stately Government House at Calcutta. The time is somewhere in the first years of the 19th century. In the drawing room of the governor-general's mansion, he himself is talking with another English nobleman. At this moment a little gentleman, pale, thoughtful and refined, passes through the room and attracts the nobleman's attention. "Who is this gentleman?" he inquired of the governor-general. "Oh, that's Dr. Carey, the professor of Sanskrit, Bengali and Mahratta in the college of Fort William;" and then the governor added, "He was once a shoemaker." The little gentleman overheard the words and stepping forward, in a very modest but perfectly self-possessed way said: "Excuse me, my Lord, I was only a cobbler."

### "Only a Cobbler"

Yes and this not so many years before the scene in the great house at Calcutta! The 18th century, in its parting decades, saw a poor, unknown man struggling for a livelihood; preacher, schoolmaster, shoemaker, and yet for whole weeks at a time unable out of all these employments to furnish meat for his table. The 19th century in its opening decades heard Lord Wellesley, the Governor-general of India, second only to the Sovereign in rank in the British Empire, say when he was praised by that same poor man: "I esteem such a testimony from such a man a greater honor than the applause of courts and parliaments."

Now how did this change come about? How did the cobbler get into the palace? Robert Hall, the most eloquent of preachers, spoke of Carey as: "That extraordinary man, who from the lowest obscurity and poverty, without assistance, rose by dint of unrelenting industry to the highest honors of literature, became one of the first of Orientalists, the first of missionaries and the instrument of diffusing more religious knowledge among his contemporaries than has fallen to the lot of any individual since the Reformation; a man who united with the most profound and varied attainments the fervor of an evangelist, the piety of a saint and the simplicity of a child."

In all that glowing eulogy there is not one word of exaggeration. How did it come about that a penniless cobbler in an obscure English village rose to be the pioneer of modern missions? Let us try to answer this question as we trace the life and work of the man who has rightly been called the "Father and Founder of Modern Missions" and see the wonderful workings and leadings of God, who can exalt them of low degree and make them mighty instruments to



William Carey

the carrying out of his purposes in the spread of his kingdom.

### Birth and Boyhood

The boy is the father of the man and the childhood shows the man as morning shows the day. Our study of the lines which lead up to Wm. Carey, the great missionary, must begin with Wm. Carey, the little villager. He was born August 17, 1761, at Paulersbury, 11 miles from Northampton in Old England. His father was a weaver, also parish clerk and village schoolmaster, so that William had a fair common school education. His companions at school nicknamed him "Columbus," for he was full of stories of travel and adventure. He cannot manage a plow. He does not care for prisoners base or marbles. He scarcely knows a bat from a ball. All he can do is to imitate a parson, and at preaching he is much better than the parson himself. When the other boys tire of play they mount "Columbus" on the stump of an old elm and call for a sermon. For the rest, William is a good boy enough. His school fellows may call him awkward and lumpy, but certainly he is active enough in some ways. At whatever time of night his father calls to him, he seems to be awake. His mother says she hears him in the darkness saying his lessons of the past day over again, a very unusual occupation with the ordinary schoolboy.

Carey possessed that most prized of boyish virtues, pluck. He had a great passion for collecting things. He had a room in the cottage all to himself and it was full of birds and insects and plants and flowers and butterflies and eggs. Carey was climbing a great chestnut

tree one day to reach a nest, when just as he reached the top his foot slipped and he fell. He fractured a limb and was kept in bed for some weeks, but when he got well enough to be out, the first thing he did was to go and climb that tree again. And this time he did not fall. "It wasn't so much that I wanted the eggs, but it hurt me to be defeated. If I had waited forty years it would have been just the same." His sister Mary—he used to carry her in his arms in his rambles after plants and insects, says that he was always resolutely determined never to give up any point or particle of anything on which his mind was set until he had arrived at a clear knowledge and sense of his subject. He was not to be allured or diverted from it; he was firm in his purpose and steady in his endeavor to improve."

### Shoemaker's Apprentice

At the age of 14 he was bound an apprentice to a shoemaker at Hackleton, 9 miles away. His plodding, persevering spirit made him a good workman. His master used to exhibit a pair of boots of his making as a model for future apprentices and kept them beneath a glass case.

Carey's thirst for knowledge was so quenchless that he habitually worked with a book before him. Finding many Greek words in a commentary, he sought help of Thomas Jones, a weaver, who had abused a classical education. He became familiar with the works of Jeremy Taylor and such other authors as he could command and Thomas Scott, the commentator, predicted that this "plodder" would prove no ordinary man.

### Conversion and Baptism

A shopmate by the name of William Manning led him to Christ and at 22 he was immersed in the River New, Northampton, by Rev. John Ryland, Jr., on the 5th of October, 1783. The baptism of a poor journeyman shoemaker, to be sure, excited little interest, but Ryland chanced on a prophetic text that day: Matth. 19:30, "But many that are first shall be last and the last shall be first." That poor young man baptized that morning was to prove one of the most remarkable servants of Christ of his day, perhaps of all time.

About two years before his baptism he had married his master's sister-in-law, Dorothy Plackett.

Carey's chief desire after his conversion was to qualify himself for usefulness. His remarkable gift for acquiring language soon made him master of the Latin, Greek, Hebrew, German and French. He began to keep school, but could not govern: he said the boys kept him, and so he did not succeed well.

### Enters the Ministry

Soon he removed to Moulton and applied to the Baptist church at Olney for

March 15, 1927

admission to the ministry. On hearing him preach, they resolved that he be allowed to preach elsewhere in small places. On Aug. 10, 1785, they licensed him to preach, "wherever the providence of God might open the way." That way was opened first at Moulton, where he became pastor, working at his trade to prevent starvation. The church, composed of poor people, was able to raise about enough to pay for the clothes worn out in their service, about £10 per year. "For many a month at a time, neither I or my family tasted animal food, but though I even lacked bread many a time, I never repined." Once a fortnight Carey walked the 9 miles into Northampton with his load of shoes, bringing back the materials for another fortnight's work.

While teaching school he closely studied geography and revelled in Captain Cook's "Voyages Around the World." What only excited the curiosity of others in these stirring narratives, awakened his Christian sympathy and compassion. He made a rude globe of leather and traced the outlines of the earth upon it for his classes. He put signs of his own on the parts where heathenism was darkest and most savage. Then the thought flashed upon him that 400 millions of people had never heard of Christ and that moment, surrounded by a handful of Northamptonshire urchins, with his eye on that russet globe, the great Baptist missionary enterprise was born.

### Seeks to Awaken Missionary Interest

Carey removed to Leicester where he served as pastor and predecessor to Robert Hall. There he determined to do something for the heathen and wrote on the subject. His "Inquiry into the obligation of Christians to use means for the conversion of the heathen" was published in 1792, a friend having given him £10 toward the cost of printing. However, it found few readers and produced little effect.

To most of the Baptists his missionary views were visionary and even wild, nothing but mad dreams, in open conflict with God's sovereignty. The churches in England were responding very slowly to the revival of religion that Wesley and Whitefield had been kindling from one end of the land to the other. Wm. Jay summed up the religious state of England some years before in one sentence: "The Establishment was asleep in the dark, and the Dissenters were asleep in the light."

The state of mind concerning the missionary enterprise with many people at this time may be seen from the following incident. At a meeting of ministers where the Senior Ryland presided, Carey proposed that at the next meeting they discuss the duty of attempting to spread the Gospel amongst the heathen. Ryland, the Gospel amongst the heathen, he will be shocked, sprang to his feet and ordered Carey to sit down, saying: "When God pleases to convert the heathen, he will do it without your aid or mine."

Nothing daunted, Carey continued to preach in Harvey Lane, Leicester, to

teach school, work on the bench, to pray and pursue his studies. He gave Monday to Languages, Tuesday to Science, History and Composition, Wednesday to lecturing, Thursday to visiting, Friday and Saturday to preparation for the pulpit, and on Sunday he preached three times. At this period, Dr. Arnold gave him the use of his fine library. Carey used to say in later life: "I can plod and to this I owe everything."

### Carey's Famous Sermon

Carey was soon cheered on finding that Andrew Fuller and a number of other leading ministers shared his views, although some others stood aloof. Andrew Fuller, large of body, big in heart, strong in intellect, one of the leaders among English Baptists at this period, had much to do with the making of Wm. Carey. The first time Fuller heard Carey preach, he seized his hand as he left the pulpit and told him of his pleasure that their sentiments so closely corresponded. When long years after news reached Carey in India that his friend was dead, he declared that his wish to see England had died too.

The Association met at Nottingham, May 31, 1792, when Carey preached his great, epoch-making sermon from Isaiah 54:2, 3: "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited." It is summed up in the two mighty sentences which formed its two divisions: 1. Expect great things from God. 2. Attempt great things for God.

Into that sermon the preacher put himself. His heart was aflame. He preached with such pathetic force that the whole assembly lifted up their voices and wept. The churches were seized with a sense of criminal neglect. The very force of their feeling was in itself a danger. It looked as if the meeting would break up without doing anything but weep. Carey frantically seized Fuller's hand and demanded that the first step be taken on the spot. "Oh, Fuller, for the love of Christ, do not let us separate without doing something. We have waited far too long already. Let us now go forward." Carey's heart was breaking and his sobs compelled the assembly to stop. His appeal was made to the right man at the right place at the right time. It was immediately resolved "that a plan be prepared against the next minister's meeting at Kettering for the establishment of a society for propagating the gospel among the heathen."

### First Baptist Missionary Society

Such a meeting was held Oct. 2, 1792, and at its close 12 men met in the parlor of Mrs. Wallis, a widow, and formed the first Baptist Missionary Society. Andrew Fuller was made secretary. A collection was made and out of their penury £13,2s 6d was raised to which the sur-

## Daily Scripture Portion Bible Readers Course

ENDORSED BY YOUNG PEOPLE'S AND  
SUNDAY SCHOOL WORKERS' UNION

MARCH.		APRIL.	
St. Luke.		St. Luke.	
1	9. 37-48	1	19. 41-48
2	9. 49-62	2	20. 1-18
3	10. 1-12	3S	20. 19-36
4	10. 13-24	4	20. 37-47
5	10. 25-42	5	21. 1-13
6S	11. 1-13	6	21. 14-24
7	11. 14-26	7	21. 25-38
8	11. 29-44	8	22. 1-13
9	11. 45-54	9	22. 14-23
10	12. 1-15	10S	22. 24-38
11	12. 16-34	11	22. 39-53
12	12. 35-48	12	22. 54-71
		13	23. 1-12
13S	12. 49-59	14	23. 13-26
14	13. 1-17	15	23. 27-43
15	13. 18-35	16	23. 44-56
16	14. 1-14		
17	14. 15-24	17S	24. 1-12
18	14. 25-35	18	24. 13-24
19	15. 1-10	19	24. 25-35
		20	24. 36-53
20S	15. 11-32	Job.	
21	16. 1-18	21	1. 1-12
22	16. 19-31	22	1. 13-22
23	17. 1-10	23	2. 1-13
24	17. 11-25		
25	17. 26-37	24S	4. 1-19
26	18. 1-17	25	5. 17-27
		26	9. 1-18
27S	18. 18-30	27	9. 19-35
28	18. 31-43	28	14. 1-15
29	19. 1-10	29	15. 1-16
30	19. 11-27	30	19. 1-6
31	19. 28-40	31	19. 19-29

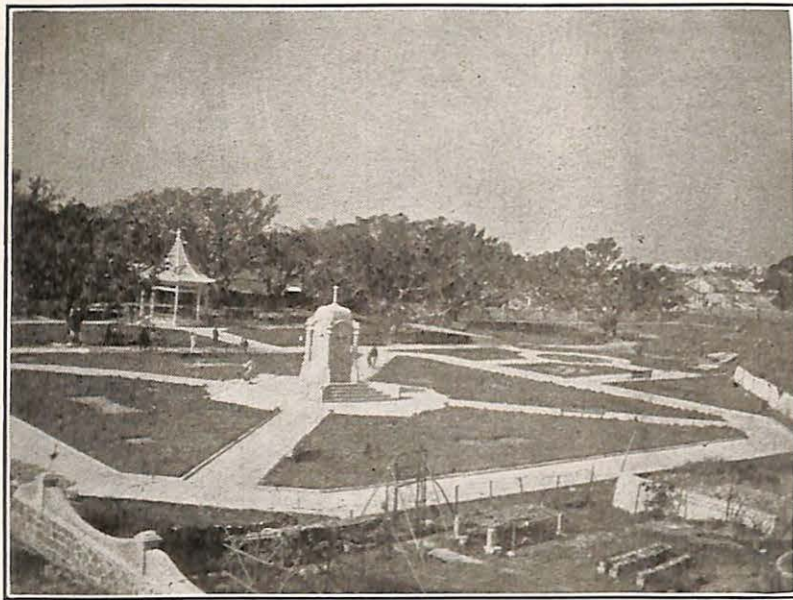
(By Courtesy of the Scripture Union)

prising sum of £70 was afterward added from friends in Birmingham.

That Baptists organized the first missionary society of modern times may be a familiar fact to many, but these difficulties under which they organized may not be so familiar. It cost something to be pioneers when nearly the whole church of every name was either indifferent or hostile to the enterprise. Fuller bluntly confessed that, "when the work began in 1792 there was little or no respectability among us, not so much as a 'squire to sit in the chair.'" Fashion and wealth would have none of this newfangled teaching. The churches composing the society were mostly country churches; the London Baptists at first let them severely alone. Andrew Fuller, turning aside into a dark alley in the city to relieve his heart burdens in a flow of tears after a day of toil and rebuff in soliciting aid for this grand enterprise, is a sample of what many of the fathers endured in those pioneering days.

But what did it matter if the 'squire would not countenance them, if London knew them not? They were doing a

(Continued on page 15)



City park at Swabue, South China. (We had a station there.)

### The Passing of Mission Schools in China

EMANUEL H. GIERT

The collapse of the Manchu dynasty and the advent of the Chinese Republic in 1911 had far-reaching effects on mission work. Prior to that time missionary efforts were almost exclusively evangelistic in type and directed towards expansion by the way of founding numerous small churches round about the central stations. Again, under the Empire missions and Christian churches in China enjoyed a considerable measure of immunity from interference by corrupt and exploiting officials. Those were days when the superiority of Western arms had inspired the Chinese with wholesome respect for treaties made sacred by repeated European victories over China's mediaeval military system. Hence local officials were warned by the central government to keep hands off anybody connected with foreign Western powers in order to avoid further foreign entanglements, which always ended disastrously for China. Under such circumstances it will be easy to understand how a good many otherwise unregenerate but

Wily Chinese would feign interest in the foreign "doctrine" and seek admission to a Christian church in order to avail themselves of the protection from exploitation which such a connection offered them. Sometimes two clans or villages would have a fight. The weaker one, seeing no chance of victory by either armed prowess or diplomacy, would then seek the invisible protection behind the foreign mission by sending a delegation to the missionary, offering to furnish a chapel and entreating him to supply them with a Christian teacher. If successful, that spelled victory for that clan, because in the final settlement the government officials would naturally find the other clan guilty and bleed it for their trouble in establishing peace and tranquility again! Sometimes this method

was used before the clash had come, or for other reasons, so that the missionary had no ready means of determining whether the applicants were sincere or not. And unless there was good reason to suspect their sincerity, who would not welcome the opportunity to plant another Christian center in the black darkness of heathenism all around? Moreover, who could know whether such openings, even though initiated from questionable motives, might not by divine Providence lead to the genuine conversion of souls? As a matter of fact, that is just what did happen in most cases.

#### What the Revolution Changed

The Revolution changed all that. With the establishment of the Republic, missions and Chinese churches almost automatically lost their "political pull." Church membership or adherence no longer offered complete immunity from exploitation by grafting officials. The immediate effect was a decline in the growth of churches and church membership. Moreover, the tares amongst the wheat now became manifest, and a process of purging the churches from dross began. Many churches were disrupted and are suffering to this day from the division between the goats and the sheep which followed. In some cases the former claimed to own the "sheep fold" (chapel) and refused to get out or to surrender the property. The well-to-do but more immoral element finally left the churches, and as there has been no great influx of wealth since then most of our present church membership in the Swatow region is of the poorer and working classes. At the same time,

#### The Growing Demand for Western Education

and especially for the English language, made our few mission schools popular and gave the incentive for further expansion in our educational work. Here again the missionary naturally welcomed the new evangelistic opportunity offered

by the schools. Hundreds of boys (and later also girls) gladly came to our lower and upper primary schools and later also to the Academy and Christian Institute at Swatow, willingly paid their tuition, and submitted without protest to our curriculum with several hours a week of prescribed Bible study and compulsory chapel attendance daily. What could have been more profitable and desirable than the opportunity to inculcate Christian ethics and the Christian spirit into the lives of those boys and girls? Quite naturally almost all missions gave increasing attention to their educational institutions, and large sums (mostly special gifts) were invested in large and substantial school buildings, while an increasing number of missionaries, both men and women, were diverted from field evangelism to educational work, until in recent years the majority of missionaries were so engaged. Of course, evangelism was still their motive and not a little success was attained, as witness the large number of well-trained Chinese co-workers now on the field.

#### The Change in Educational Work

But almost unconsciously and imperceptibly a change came over our educational work. In the beginning our secondary schools were small and a large percentage of the students came from the lower primary schools in the country chapels and so were either the children of Christians or of adherents. Few teachers were required and salaries were very low, so that tuitions likewise could be kept within range of the poorer classes. But with the expansion of the work and the general rise of prices during and since the War our budgets grew so that we could no longer meet them with the low tuitions our Christian constituency could afford to pay.

At the same time, one letter after another came from the home Boards calling for retrenchments and for greater self-support on the part of the Chinese, since the Boards found it increasingly difficult to raise the annual budgets at home, and deficits were mounting into the hundreds of thousands of dollars. What were we to do? Our schools offered the only solution for a reduction in running expenses. Larger and larger numbers of students from well-to-do families were annually crowding to enter our schools and they were willing to pay much higher tuitions than the government schools of corresponding grades were asking. Consequently we repeatedly raised our tuitions and threw our doors open to students who could pay in order to make the schools as far as possible self-supporting—and they came; in fact, we didn't have room for all.

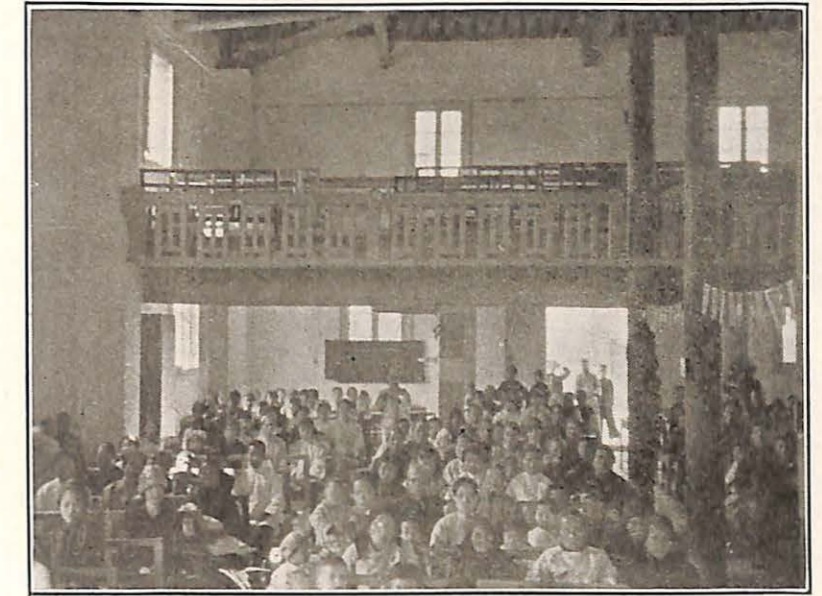
#### Non-Christian Students Predominating

The result was that by 1924 our grammar grade and junior high schools in the central stations had about 90% non-Christian students. The missionaries still urged and encouraged the Christians to send their children to our schools, and in many cases they helped individual boys

and girls with private funds to continue their education, but an ever decreasing number of boys were coming from Christian homes. In 1924 our own school at Kityang had become practically self-supporting with 200 odd students and ten full-time teachers. But alarmed by the predominance of non-Christian students and the difficulty of maintaining a Christian spirit under those circumstances, I decided in 1925 to set aside the sum of \$350 for scholarships to the sons of Christian parents in the faith that there would be a surplus of that amount in income that year. A committee was appointed to examine the applicants and to grant each on the merits of the case either the amount of the entire annual tuition (\$14 in grammar grade and \$18 in junior high), or a fraction thereof. I fully expected that there would be a stampede for scholarships and that the above sum would not be half enough to go around. As a matter of fact, only about 20 boys applied, and the total amount granted by the committee was only about \$200. What had happened? On inquiry I found that in many cases the economic conditions of Christian parents were such that even if their sons secured full-tuition scholarships they could not afford to pay the boys' board of \$4.40 per month while at school. At home, they claimed, one more mouth to feed did not make so much difference, and the boy could earn his board helping with the work.

#### Transferred to Chinese Leadership

Obviously our secondary mission schools had come to an impasse. To be sure, they had been and were still functioning in training future leaders, but with non-Christian influence so predominant, the evangelistic opportunity (the chief excuse for running those schools as mission institutions) had been reduced to a minimum, and converts were not coming chiefly from that source. The situation thus clarifying in my mind, I was laying plans early in 1925 to turn our school over to the Chinese, and when the Kityang Association met in April I broached the subject to them and got their vote of approval, so that I could go before our Mission Conference in the fall with a definite program to initiate steps for the transfer. Since the school had been practically self-supporting the year before and was therefore a going concern I was not asking our Chinese brethren to take over something that had proved a failure in my own hands. It was simply a recognition that the school was getting to be a strictly Chinese affair that no longer needed to be sheltered under the wings of the Mission. But before our Mission Conference met a lot of other things happened, of which I wrote in my last article. In spite of the excitement following the Shanghai, Canton and Hankow shooting affairs most of our mission schools around Swatow closed quietly in June for the summer vacation. Before school opened in the fall, I resigned as principal of our school and had the school board appoint the Chinese headmaster as temporary principal until they could find a better qual-



Women's side of church at Kityang

ified man to fill the position permanently. Other missionaries took the same action later. In fact, complying with government instructions, the Council of the Chinese Baptist Church later insisted that all mission schools must have Chinese principals and school boards.

There has been further devolution since 1925 and all of our mission schools are now under Chinese administration in South China. The Cantonese government has also made further restrictions on these schools in regard to curriculum, and they are no longer allowed to require Bible study and to make attendance on religious services compulsory. An attempt is made to have voluntary Bible classes, but with the present anti-Christian spirit abroad but little can be accomplished. All this does not mean that our mission schools have failed. They have made their contribution by the respect they commanded for three reasons: The Christian leaders they produced; their high moral standard; and strict academic requirements.

#### Wm. Carey, Founder of Modern Missions

(Continued from page 13)

great work and they could not come down. Carey, Fuller and their friends were glorious rebels against the tyranny of stagnation, their hour had come at last.

#### Carey Sails for India

Carey was appointed as the first missionary of the society Jan. 10, 1793. In company with his wife and her sister and a Dr. Thomas, who had lived as a surgeon in India and now desired to return as a missionary, Carey sailed for India from Dover, June, 1793, in a vessel flying the Danish flag.

"There is a deep gold mine in India," Fuller had said; "who will venture down the dark shaft to obtain the gold for Christ?" "I will venture," said Carey. "But, Fuller, Ryland and Sutcliffe, if I go down the mine, I hope you will hold the ropes."

Right here we see where Baptists were the pioneers in so organizing mission work that it should be permanent. Other missionaries went to India before Carey, some of the most noble spiritual men like Ziegenbalg, Plütschau and Schwarz. But they were not sent by churches, but by the King of Denmark, Frederick IV. Their work was not perpetuated. They had no churches behind them. Their enterprise was personal, not organic. It was rooted in no Christian hearts and convictions and purses at home. They had no one "holding the ropes."

The gospel theory of missions is making every church, every Christian to "go," to belong to the going force by which the world is to be evangelized. It was given to Carey and our Baptist fathers to discover this idea in the Word of God and to form the first missionary society of modern times upon this basis, a basis which has been the model for all societies from that time to this.

#### Mission at Serampore

The East India Company denied Carey a field of labor in their possessions, one of the directors saying he would see a band of devils let loose in India rather than a band of missionaries. So Carey found himself shut up to a refuge in the small Danish settlement of Serampore, an independent region of small extent, but near the English capital of Calcutta. Here he set up a printing press, which would not have been permitted in Calcutta. For a time Carey endured greater privations than at any period in his life. His wife became insane; his fellow-laborer Thomas also insane.

With these sorrows on either hand, under the roof, he went forth to the baptism of his first Hindu convert, Krishna Pal, and of his own eldest son Felix in the River Ganges. Had not the faith of a present Christ and the power of the Holy Spirit sustained the laborer, human zeal might have faltered when in circumstances so forlorn, after 7 years of toil, he led down his first convert to





Fountain in park at arsenal, Swabue

baptism in Christ's name. But as he said, he could PLOD; and plod he did till God turned hearts toward him in the India of his chosen residence and in the Britain he was to see no more.

God gave him fellow-laborers in Joshua Marshman and William Ward, who were to Carey what Luke and Barnabas were to Paul. In 1801 he printed the New Testament in Bengali, the language of 40 millions of people, the first Bible translation into a heathen tongue in modern times. Its finishing was to him an occasion of profound and devout joy. The favor of Wellesley, the governor-general, was drawn toward him. When Wellesley founded a college at Fort William for the instruction of the East India Company's servants in 1801, he found no man so fitted to fill the chair of Oriental languages as this despised missionary, who had been driven for refuge under an alien flag. He offered the post to Carey. It was accepted and he became the leader of his age in Oriental literature and philosophy, receiving a stipend of £1500 per year. This Carey put into the common fund he had started with Marshman and Ward for missionary work, receiving only £40 per year for his clothes and necessary expenses.

#### Bible Translation Work

He prepared grammars and lexicons in 6 different leading dialects of India. He translated the Bible and some of its parts in no fewer than 36 dialects and edited and printed 8 others with little aid from others, covering tongues spoken by one-third of our race. This was all practically new work. Well did Wilberforce say of Carey: "A sublimer thought cannot be conceived than when a poor cobbler formed the resolution to give to the millions of Hindus the Bible in their own language."

While Carey was quietly doing his work in India, many of the leading reviews and newspapers in Great Britain

were constantly ridiculing the mission, denouncing the missionaries as "fools, madmen, tinkers and cobblers." But the "Quarterly Review" came to their defense and said among other things: "In 14 years these 'low-born and low-bred mechanics' have done more toward spreading the knowledge of the Scriptures among the heathen than has been accomplished or attempted by all the world besides." Yes, putting to silence the ignorance of foolish men by patient continuance in well-doing is apostolic.

#### First Christian College in India

Carey had constant struggles to maintain his health but he had great consolation in his family, for his 3 sons were all converted and consecrated to the missionary work. The first Christian college in India was erected at Serampore by this trio in 1822-1825, the building eventually costing above £20,000, three-fourths of which Carey, Marshman and Ward contributed themselves. While in the employ of the British Government Carey had received about £80,000, all of which, beyond a bare subsistence, he had devoted to the establishment of churches, schools and the support of his fellow missionaries. Except what he ate, drank and wore, he gave his all to the cause of missions. Besides the first translation of the Bible in a wondrous number of versions, the Serampore missionaries gave the first vernacular newspaper in the Bengali. They set up the first large printing press; first papermill, stea mengine, savings bank; gave the first account of the flora of India; made the first efforts for the education of girls and women. They were largely instrumental in the abolition of the *suttee* (widow burning) and in the introduction into the renewed charter of the East India Company in 1813 of a clause for the protection of missionaries, a protection which they have ever since enjoyed.

#### The End of the Road

Carey died in Serampore, June 9, 1834,

aged 73 years. He had been permitted to labor in India over 40 years. Before his death he desired these words to be put on his tombstone: William Carey, born Aug. 17, 1761, and died —.

"A wretched, poor and helpless worm, on thy kind arms I fall."

Christian England had laughed when Sydney Smith jeered and sneered at Wm. Carey as a "consecrated cobbler" going on a fool's errand to convert the heathen. Yet when that "consecrated cobbler" was approaching his end, he was visited on his deathbed by the Bishop of India, the head of the Church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing place on his first arrival in Bengal, but when he died the government dropped all the flags to half mast in honor of the man who had done more for India than any of their generals. The universities of England, Germany and America paid tribute to his learning and today Protestant Christianity the world over honors him as one of its noblest pioneers.

Carey with all the honors heaped upon him in his later years, never swerved in his simple devotion to his Savior. During Carey's last days, Alexander Duff, the then young Scotch missionary, was among the many who sought his presence and counsels. The last time Duff visited him, he spent some time talking about Carey's missionary policy. At length the dying Carey whispered: "Pray." Duff knelt and prayed and then rising said: "Goodbye." As he passed from the room Carey called him back and said with great solemnity: "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Savior."

#### Religion No Luxury

"Religion is not a luxury; it is a necessity," says a man who sees spiritual realities clearly and who makes them stand out like mountain peaks for others. A luxury is an expensive rarity. It is something that we can only now and then afford, and which for long intervals we must do without. Religion is something that we must have every day and which we cannot afford to do without. Jesus went to the heart of the matter when he taught his disciples to pray, "Give us this day our daily bread."

#### Wrong Climate

An auto tourist was traveling through the great Northwest, when he met with a slight accident to his machine. In some way he had mislaid his monkey-wrench, so he stopped at a near-by farmhouse, where the following conversation took place between him and the Swede farmer: "Have you a monkey-wrench here?" "Naw; my brother he got a cattle-reinch over there; my cousin he got a sheep-reinch farther down this road; but too cold here for monkey-reinch."